Analysis of Personality Competence of Islamic Religious Education Teachers in Improving Students' Moral

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Abstract: The purpose of the study was to determine and analyze the personality competence of Islamic Religious Education teachers in improving morals and to analyze the steps of religious education teachers. Islam in improving the morals of students at SMAN 01 Anak Ratu Aji Central Lampung. The results showed that the Personality Competence of Islamic Education Teachers at SMAN 01 Anak Ratu Aji Central Lampung are as follows: a. Having Noble Character; b. Steady, Stable and Mature; c. Wise and Wise; d. Being a Role Model; e. Organizing and Organizing; f. Organizing and Organizing. Being a Role Model; e. Good Material Organization; f. Effective Communication; g. Mastery and Enthusiasm for the Subject Matter; h. Positive attitude towards students; i. Giving fair grades; j. Flexibility in learning approach; k. Good student learning outcomes. 2) The steps taken by Islamic Religious Education Teachers in improving students' morals at SMAN 01 Anak Ratu Aji Central Lampung are as follows: a. Habituation of Saying Greetings; b. Habituation of Praying Before and After Doing Activities; c. Habituation of Asking for Forgiveness and Giving Forgiveness; d. Habituation of Reading Asmaul Husna; e. Habituation of Dhuha Prayers in Congregation; f. Habituation of Dhuhur Prayers in Congregation; g. Habituation of Student Infaq; h. Habituation of Keeping Clean; i. Memorization of short letters/prayers and j. Commemorating Religious Holidays.

Keyword: *Personality Competence, Teacher, Islamic Religious Education, Morals*

INTRODUCTION

In learning activities, one component that cannot be ignored is the teacher. So important is its presence that it cannot be replaced even by technology. That is why, teachers absolutely have good abilities so that they can carry out learning activities. This is because the responsibility for education lies on the shoulders of teachers, in addition to parents and society. It is through the polish of the hands of the teachers that will give birth to quality human beings and have noble morals. For this reason, teachers must have competence in carrying out their duties as mandated in Law of the Republic of Indonesia Number 14 of 2005 concerning Teachers and Lecturers Article 1 paragraph 1 that: states, teachers are "professional educators with the main task of educating, teaching, guiding, directing, training, assessing and evaluating students in early childhood education in formal education, primary and secondary education[1].

Teachers in the teaching and learning process play a very important role. Professional teachers are teachers who are competent in their fields and master the material to be taught and are able to

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[1] R I Undang-Undang, "Nomor 14 Tahun 2005 Tentang Guru Dan Dosen," *Bandung: Penerbit Fokusmedia* (2006).

choose the right teaching and learning methods so that the approach can run properly[2]. Education is the transfer of knowledge and value. According to Law No. 20 of 2003, as quoted by Hasbullah[3]:" Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spirtual strength, self-control, personality, intelligence, noble character, and skills that are treated by themselves, society, nation and state.

Education, including the education system, is an important institution in terms of intellectual and moral development. The Ministry of Education and Culture's Strategic Plan 2015-2019 states that[4]:

"Education is a lifelong process, from birth to the end of life. Education must be organized with an open system that allows flexibility of choice and program completion time across educational units and pathways." The implementation of education must treat, facilitate, and encourage students to become independent learning subjects who are responsible, creative and innovative. Education is intended to produce people who like to learn and have high learning abilities. Learners should be able to adjust and respond well to new challenges[5].

National Education aims [6] to educate the nation's life and develop the whole person, namely a person who has faith and devotion to God Almighty and has noble character, has knowledge and skills, physical and spiritual health, a stable and independent personality and community and national responsibility "[7]. Education has a very important and decisive, as well as strategic role in building future generations who have al-karimah morals and high professionalism in their respective fields.

The quality of education is influenced by teachers. Teachers are human figures who have duties and responsibilities in terms of teaching, educating, training and guiding in an effort to create human beings who have the weight of knowledge, skills and attitudes that become their provisions for life in the future[8].

Teachers must have qualified competencies, therefore teachers must have four competencies, namely pedagogical competence, personality competence, professional competence, and social

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[2] Shengru Li, Shinobu Yamaguchi, and Jun Ichi Takada, "The Influence of Interactive Learning Materials on Self-Regulated Learning and Learning Satisfaction of Primary School Teachers in Mongolia," *Sustainability (Switzerland)* (2018); Josef Buchner, "Generative Learning Strategies Do Not Diminish Primary Students' Attitudes towards Augmented Reality," *Education and Information Technologies* (2022).

[3] Hasbullah Hasbullah, *Dasar-Dasar Ilmu Pendidikan* (Jakarta: PT. RajaGrafindo Persada, 2013).

[4] Kohar A, "Developing PISA-like Mathematics Tasks for Investigating Indonesian Students' Profile of Mathematical Literacy," in *7th ICMI-East Asia Regional Conference on Mathematics Education*, 2015.

[5] Yuli Choirul Ummah and Muh Barid Nizarudin Wajdi, "Dismantling Paradigm Book Ta'limul Muta'allim," *Educatio : Journal of Education* 1, no. 2 (October 30, 2016): 1–10, accessed October 21, 2017, http://www.ejournal.staimnglawak.ac.id/index.php/educatio/article/view/26; Maya Puspita Dewi and Muh Barid Nizarudin Wajdi, "Optimizing the Role of Nganjuk Government in Online Learning during the Pandemic," *EDUCATIO: Journal of Education* 6, no. 1 (2021): 79–87.

[6] "Kementerian Pendidikan Dan Kebudayaan » Republik Indonesia," accessed June 10, 2020, https://www.kemdikbud.go.id/main/blog/2020/03/sikapi-covid19-kemendikbud-terbitkan-dua-surat-edaran.

[7] Sulhan Hamid A Ghani, "MEMAHAMI PENDIDIKAN AGAMA ISLAM BERBASIS MULTIKULTURA," *Jurnal Paradigma* (2021); Muhammad Afri Bahtiar, "Penanaman Nilai-Nilai Multikulturalisme Melalui Lembaga Pendidikan Madrasah Diniyyah," *Jurnal Kependidikan* (2020); Ahmad Zarkasyi, "Epistemology and Strategy of Multicultural Islamic Education," *Syaikhuna: Jurnal Pendidikan dan Pranata Islam* (2021).

[8] Masrifah Hidayani, "MODEL PENGEMBANGAN KURIKULUM," *At-Ta'lim : Media Informasi Pendidikan Islam* (2018); Jingxian Wang et al., "Teacher Beliefs, Classroom Process Quality, and Student Engagement in the Smart Classroom Learning Environment: A Multilevel Analysis," *Computers and Education* (2022); Enrique Sánchez-Rivas, Julio Ruiz-Palmero, and José Sánchez-Rodríguez, "Gamification of Assessments in the Natural Sciences Subject in Primary Education," *Kuram ve Uygulamada Egitim Bilimleri* (2019).

competence. However, in this study, the achievement of this principle is of course closely related to the teacher's duties as an educator. A teacher must really be able to explain the purpose of education and how to behave properly. Educating is the activity of teaching students, making them able to understand something, and with the understanding they have, they can apply something they learn.

Teacher personality plays a very important role in shaping the personality of students. This is understandable because humans like to imitate other individuals, including students, whether they like it or not, they like to imitate their teachers[9]. Therefore, it is natural that when parents enroll their children in a school, they will ask who the teacher will be. They do not want their children to be educated and raised by teachers with bad personalities. Teachers are in charge of instilling religious values to students, so it is fitting that Islamic Religious Education teachers have mature personality competencies, which can provide examples for students in behavior. However, this does not mean that other subject teachers are not responsible for the personal formation of students, all teachers and their components are expected to synergize in the formation of student morals. Through the touch of teachers at school, it is expected to be able to create quality human resources, both scientifically (academically), and mentally. With teachers who have steady, stable, mature, disciplined, wise, authoritative, exemplary, and noble personality competencies, it is expected to create students with character and noble character in accordance with educational goals. According to Mulyasa, who was quoted by Jejen Musfah[10], said that: "The teacher's personality must be good because the core of education is a change in behavior, as the meaning of education is the process of liberating students from inability, untruth, dishonesty, and from bad hearts, morals, and faith.

LITERATURE REVIEW

Teacher personality competence is a teacher's behavior related to an individual's ability to realize himself as an independent person to transform self-identity and self-understanding and has noble values so that it radiates in daily behavior. Teacher personality competence includes a personality that is: faithful and pious, noble, wise and prudent, democratic, steady, authoritative, stable, mature, honest, sportive, and a role model[11].

The indicators of the subject teacher's personality competence are based on the Appendix to the Regulation of the Minister of National Education of the Republic of Indonesia No. 16 of 2007 concerning: Standards for Academic Qualifications and Teacher Competencies indicators of teacher personality competence are 1) Have faith and piety. 2) Have noble character. 3) Arif and

[9] Lisa E. Kim, Verena Jörg, and Robert M. Klassen, "A Meta-Analysis of the Effects of Teacher Personality on Teacher Effectiveness and Burnout," *Educational Psychology Review* (2019); Lajos Göncz, "Teacher Personality: A Review of Psychological Research and Guidelines for a More Comprehensive Theory in Educational Psychology," *Open Review of Educational Research*, 2017; Lisa E. Kim, Ilan Dar-Nimrod, and Carolyn MacCann, "Teacher Personality and Teacher Effectiveness in Secondary School: Personality Predicts Teacher Support and Student Self-Efficacy but Not Academic Achievement," *Journal of Educational Psychology* (2018).

[10] Jejen Musfah et al., "Pesantren-Based School Curriculum Integration Model in Indonesia," *MANAGERIA: Jurnal Manajemen Pendidikan Islam* (2021); Jejen Musfah and Budi Mulia, "ANALISIS STANDAR NASIONAL PENDIDIKAN TINGGI: STUDI KASUS DI UIN ANTASARI BANJARMASIN," *AL-TANZIM: Jurnal Manajemen Pendidikan Islam* (2020).

[11] Sovia Mas Ayu and Marzuki Marzuki, "An Assessment Model of Islamic Religion Education Teacher Personality Competence," *Research and Evaluation in Education* (2017); Muhammad Anas Ma'arif, "Analisis Konsep Kompetensi Kepribadian Guru PAI Menurut Az-Zarnuji," *Istawa: Jurnal Pendidikan Islam* (2017).

wise. 4) Democratic. 5) Steady. 6) Authoritative. 7) Stable. 9) Mature. 10) Honest. 11) Sportive. 12) Being a role model.

Referring to the national standards of education, teacher personality competence includes several things, namely: having a steady and stable personality, namely acting in accordance with applicable legal norms, having competence in acting in accordance with norms, having a mature personality with the characteristics of displaying independence in all actions, having a wise personality, having an authoritative personality, having noble morals and being a role model by displaying actions in accordance with religious norms, and having behavior that is exemplified by students.

With personality competence, the teacher will be an example and role model, generate student learning motivation and encourage / provide motivation from behind. Therefore, a teacher is required through attitudes and actions to make himself a role model and follow those he leads. The teacher is not only a teacher, trainer and mentor, but also a mirror in which the student subject can reflect. In the interpersonal relationship between teachers and students, an educational situation is created that allows students to learn to apply the values that become examples. Teachers are able to be people who understand students with all their problems, teachers must also have authority so that students are reluctant to them. Based on the description above, the function of teacher personality competence is to provide examples and examples in guiding, developing creativity and generating learning motivation.

According to Jamaan Satori, in Fachruddin Saudagar and Ali Idrus[12], what is meant by personality competence is competence related to the behavior of the teacher himself who later must have noble values so that they radiate in his daily behavior.

Personality competence, namely the ability of a personality that is noble, steady, stable, mature, wise, wise, being a role model, evaluating one's own performance, developing oneself, and being religious[13].

METHODS

This research was conducted to find out the process of developing training programs by describing the results of research findings. The qualitative research approach in this study aims to reveal the data in the field by describing and interpreting something like what is in the field, and connecting cause and effect to something that happened at the time of the research, with the aim of obtaining a picture of the reality of the process of analyzing the personality competence of Islamic Religious Education Teachers in improving the Akhlaq of Students at SMAN 01 Anak Ratu Aji Central Lampung.

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[12] Fachruddin Saudagar, "Ali Idrus," *Pengembangan Profesionalitas Guru* (2009).

[13] Ayu and Marzuki, "An Assessment Model of Islamic Religion Education Teacher Personality Competence"; Abdul Ghofar, Usman Abubakar, and Muhammad Azhar, "Tazkiyatun Nafs as A Strength Base of Teacher Personality Competency," *IJISH (International Journal of Islamic Studies and Humanities)* (2018); Muflikhatul Munawaroh, "Profesionalisme Guru Dalam Upaya Peningkatan Mutu Pendidikan Islam Di Era Globalisasi," *Al-Fikr: Jurnal Pendidikan Islam* (2021); Tasurun Amma, M. Saiful Bahri, and Ahmad Munawir, "The Competence of Islamic Religious Education Teachers Perspective K.H. Hasyim Asy'ari," *INTERNATIONAL JOURNAL OF CONTEMPORARY ISLAMIC EDUCATION* (2021).

The method used in this research is descriptive qualitative method. Qualitative research according to Moleong [14] is "research that intends to understand the phenomenon of what is experienced by the research subject. For example, behavior, perceptions, motivations, actions, etc., holistically, and by means of descriptions in the form of words and language, in a special natural context and by utilizing various natural methods." This research uses a qualitative type approach because it is used to understand the phenomenon of what is experienced by the research subject. "This research uses a qualitative type approach because it will provide a description of the object and subject of research through analysis with a scientific approach in accordance with the actual circumstances. A qualitative approach is an investigation that tells and interprets existing data, for example, the situation experienced, an activity relationship, views, attitudes that appear about an ongoing process, the influence that is being seen, the opposition that is tapering and so on.

The data used in this research is sourced from referential and field observations. So the research was carried out based on several sources that were used as library materials, namely: 1) Primary data and 2) Secondary data. Data collection technique is the most strategic step in research, because the main objective in research is to get data. In a study, data is very important because the data will make it easier to analyze a problem. The data collection techniques used in this study are as follows 1) Observation. 2) Interview. 3) Documentation. Bodgan [15] defines data analysis as the process of systematically searching and compiling data that has been obtained from interviews, field notes and other materials so that it can be easily understood and the findings are informed to others.

The data analysis technique is an interactive analysis method. Interactive analysis is an analysis model created by Miles and Hubberman[16] which explains that activities in qualitative analysis are carried out in an interactive manner and continue continuously until completion, until the data is saturated. This model encourages researchers to keep using three component models, namely data reduction, data presentation, and conclusion drawing.

RESULT AND DISCUSSION
Personality Competence of Islamic Religious Education Teachers
In Strengthening Student Morals and Increasing the Effectiveness of PAI Learning at SMAN 01 Anak Ratu Aji Central Lampung, researchers collected data from interviews, observations and documentation. Personality competence also has several indicators. As the spearhead, teachers are required to have the basic abilities needed as educators, mentors, and teachers. These abilities are reflected in teacher competencies. In Law No. 14 of 2005 article 10 states that: "teachers must have pedagogical competence, personality competence, social competence, and professional competence." The four competencies are explained in detail by Trianto and Titik Triwulan as follows:

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[14] Metodologi Penelitian Kualitatif Moleong and J Metode-Metode Penelitian Kualitatif, "Remaja Rosdakarya" (Bandung, 2009).

[15] Robert Bogdan and Sari Knopp Biklen, *Qualitative Research for Education* (Allyn & Bacon Boston, MA, 1997).

[16] Karen Henwood and Nick Pidgeon, "Beyond the Qualitative Paradigm: A Framework for Introducing Diversity within Qualitative Psychology," *Journal of Community & Applied Social Psychology* (1994).

First, Pedagogic Competence is the teacher's ability to manage learning, such as the ability to plan and implement learning, the ability to evaluate learning. Second, Personality Competence is the ability of a steady, stable, mature, wise, authoritative personality, being a role model for students, and having noble character. Third, Social Competence is the ability of educators as part of the community to communicate and associate effectively with students, education personnel, parents of students, and the surrounding community. Fourth, Professional Competence is the ability to master learning materials broadly and deeply which allows him to guide students. Such is the importance and severity of the task of a teacher, especially a religious educator teacher because in addition to teaching knowledge to children must also be able to foster children's personalities. teachers must improve personalities that are not good, religious teachers must bring all students to the direction of healthy and good guidance, every religious teacher must realize that everything that exists in him is an element of guidance for his students. The duties of teachers, pedagogical, professional and social competencies possessed by a teacher will basically originate and depend on the teacher's own personality. In carrying out the learning process and interacting with students, much will be determined by the characteristics of the teacher's personality. Having a healthy and intact personality, with characteristics as required in the formulation of personality competence above can be seen as a starting point for someone to become a successful teacher. Personality is the most important factor for a teacher. It is the personality that will determine whether he becomes a good coach or educator for his students, or will become a destroyer or destroyer for the future of students, especially for students who are still young (elementary school level) and those who are experiencing mental turmoil (secondary level).

Teacher personality competence is the behavior of a teacher related to the individual's ability to realize himself as an independent person to transform self-identity and self-understanding and has noble values so that it radiates in daily behavior. Teacher personality competence includes a personality that is: faithful and pious, noble, wise and prudent, democratic, steady, authoritative, stable, mature, honest, sportive, and a role model.

The indicators of the subject teacher's personality competence are based on the Appendix to the Regulation of the Minister of National Education of the Republic of Indonesia No. 16 of 2007 concerning: Standards for Academic Qualifications and Teacher Competencies indicators of teacher personality competence are 1) Have faith and piety. 2) Have noble character. 3) Arif and wise. 4) Democratic. 5) Steady. 6) Authoritative. 7) Stable. 9) Mature. 10) Honest. 11) Sportive. 12) Being a role model.

Referring to the national standards of education, teacher personality competence includes several things, namely: having a steady and stable personality, namely acting in accordance with applicable legal norms, having competence in acting in accordance with norms, having a mature personality with the characteristics of displaying independence in all actions, having a wise personality, having an authoritative personality, having noble character and being a role model by displaying actions in accordance with religious norms, and having behavior that is exemplified by students.

Steps of Islamic Religious Education Teachers in Improving Students' Morals at SMAN 01 Anak Ratu Aji Central Lampung

1. Habituation of Saying Greetings

   Based on the description above, the researcher said that with the habituation of greetings, it is hoped that students will get used to starting an activity or activity with good intentions so that it will facilitate the activities that will be carried out and can produce something that is optimally beneficial for the students themselves or for all school residents concerned.

2. Habituation of Praying Before and After Activities

   Based on the description above, the researcher suggests that the importance of prayer is not only as a form of worship in order to dhikr as well as to pray to Allah SWT, prayer can also be an autosuggestion for each of our students to learn more seriously, of course in things that are pleasing to Him, and God willing, all teaching and learning activities on that day and so on are considered by Allah SWT as good deeds, namely being classified as a people of knowledge seekers who always remember Him.

3. The habit of asking for forgiveness and giving forgiveness

   Based on the description above, the researcher suggests that apologizing and forgiving is easy but hard to do. Apologizing and forgiving is often done especially during Eid al-Fitr. In this world not everyone can apologize and forgive sincerely. Therefore, habituation at school is a milestone so that our generation becomes a person who easily apologizes and forgives others. This is as the word of Allah which means "But whoever is patient and forgives, indeed such is a noble deed" (QS. Ash Shuura: 43).

4. The habit of reading Asmaul Husna

   Based on the description above, the researcher stated that remembering Allah by reciting the asmaul husna is usually called the dhikr of asmaul husna. The dhikr of asmaul husna is one of the noblest and always done by the Prophet Muhammad SAW. As his followers, we should follow the practice that has been exemplified by the great prophet Muhammad SAW. The habit of dhikr asmaul husna can bring rewards from Allah and bring usefulness to our lives in the world. For example, it is protected by Allah from global and afterlife evils, facilitated our affairs, launched fortune, kept away from various dangerous diseases, forgiven sins.

5. Habituation of Dhuha Prayers in Congregation

   The five daily prayers are an exercise for fostering personal discipline in obedience to praying on time, fostering the habit of regularly and continuously praying at the appointed time. Nimble, dexterous and simple habits will accompany his daily life. And if children are accustomed to or trained to perform prayer activities on time in their daily lives, a disciplined attitude will be fostered in children.

6. Student Infaq Habituation

   Based on the above description, the researcher suggests that infaq strengthens social solidarity in community life. Social attitudes and behaviors need to be maintained and strengthened in

the midst of today's social changes, including sympathy and empathy for people who are less fortunate. Such as the poor, orphans, or to overcome other common needs.

One effective way to nurture and strengthen the attitude and behavior of social solidarity is through infaq. With infaq, the gap will be minimized between the well-off and the poor. Experience has repeatedly taught us that a gap that is left gaping will lead to social problems. Social disparities that are left unchecked will in turn harm all parties.

7. Habit of Keeping Clean

    Based on the description above, the researcher stated that Islam teaches its people to always live clean and healthy. Even in a hadith, the Prophet Muhammad said, "Health is one of the rights of the human body." This call for Muslims to maintain the cleanliness of hair and body has encouraged Muslim scholars and scientists to produce a variety of cosmetic products.

8. Memorization of short letters/prayers

    Based on the description above, the researcher stated that the activity of memorizing short letters is an activity to increase students' faith in Allah. Many hadiths of the Prophet Muhammad SAW encourage us to memorize the Qur'an or read it outside the head, so that the heart of an individual Muslim is not empty of a part of the book of Allah SWT. As in the hadith narrated by Ibn Abbas, "People who do not have the slightest memorization of the Qur'an are like a rundown house that is about to collapse" (HR. Tirmidzi).

9. Commemorating Religious Holidays

    Based on the description above, the researcher stated that PHBI activities can strengthen the bond of friendship and brotherhood. In addition, this activity is carried out to maintain PHBI which today is rarely celebrated. Our society tends to like worldly activities such as music concerts and westernized cultures such as Valentine's Day. This culture can be counteracted by familiarizing students with religious activities such as PHBI.

CONCLUSION

Based on the results of the discussion and analysis above, the researchers wrote several conclusions, including the following:

1. Personality Competence of PAI Teacher at SMAN 01 Anak Ratu Aji Central Lampung is as follows:
    a. Having Noble Character
    b. Steady, Stable and Mature;
    c. Arif and Wise;
    d. Being a Role Model
    e. Good Material Organization
    f. Effective Communication
    g. Mastery and Enthusiasm for the Subject Matter
    h. Positive attitude towards students

    i.   Giving fair grades

    j.   Flexibility in learning approach

    k.   Good student learning outcomes

2. The steps taken by Islamic Religious Education Teachers in improving students' morals at SMAN 01 Anak Ratu Aji Central Lampung are as follows:

    a.   Habituation of Saying Greetings

    b.   Habituation of Praying Before and After Doing Activities

    c.   The habit of asking for forgiveness and giving forgiveness

    d.   The habit of reading Asmaul Husna

    e.   Habituation of Dhuha Prayers in Congregation

    f.   Habituation of Dhuhur Prayers in Congregation

    g.   Student Infaq Habituation

    h.   Habituation to Maintain Cleanliness

    i.   Memorization of short letters/prayers

    j.   Commemorating Religious Holidays.

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