ANALYSIS OF COMPETENCY OF EDUCATORS IN KHOIRUL UMMAH SCHOOL MALANG FROM THE PERSPECTIVE OF LAW NUMBER 14 OF 2005 ABOUT TEACHERS AND LECTURERS

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Abstract: This study seeks to explain the competence of teaching staff/educators in Islamic education, the Khoirul Ummah School, Malang. The benchmark of change and strengthening teaching skills within the scope of Islamic educational institutions is using the competency analysis. The significance of the research lies in the analysis of the integration of modern science and the Islamic one. It used a descriptive qualitative survey research method with a documentary observation pattern and inquiry-based source tracking method. The findings reveal 1) aspects of personality competence, which characterized by moral and moral indicators, leadership and educational figures. In this competency, educators are highly qualified. The reason is that educators have a social competence enlightened by the *kiai* or cleric 2) aspects of professional competence. Here, family educators get a small scale. Educators master more the subject matter, compared to methods or learning concepts that are appropriate to the goals of the institution. In this aspect, 70% of educators do not understand concepts and methods, especially digital-based methods. 3) Aspects of social competence. In this aspect, educators become a good one if they can communicate and interact with students, guardians and surrounding communities. 60 % of educators are active in social activities and establish friendships with students' guardians.
Keywords: Islamic education, *Kiai*, teacher, lecture.

Introduction

Recently, criticism of Islamic education began to be strong since the release of the all-digital learning model due to the opening of industrial faucet 4.0. Educational institutions that crossed immediately were Islamic educational institutions. This attention is not without reason, so far, Islamic education tends to still apply classical systems or methods and some Islamic institutions do not want to accept changes in the development of modern science, including digitalization.

Not only the method, curriculum and infrastructure, criticism of Islamic education is also addressed to the teaching staff or educators. The majority of educators in Islamic institutions consist of graduates of Islamic educational institutions (*pesantren*) who focused on religious sciences either wholly or partly.[1] This fact makes educators do not have the mastery of modern science, so as good as any method that is built. If the educator does not understand the system, then all reconstruction is useless.[2]

The problem of educators so far has recorded three problems. First, the educational competence of educators is inadequate. It is not uncommon to find educators who do not have educational qualifications according to the institution's qualifications; this affects the quality and competence of educators. Second, the system of appointing educators who still nuanced "closeness" or nuanced KKN. Third, the career and competence of educators are not following the objectives. In short, educators who are not English linguists teach English material, so that the teaching seems so long.[3]

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[1] In addition to religious scholarship that is inclusive, the problem is also sometimes about the locality of understanding which he considers in rhythm. Local graduate products take precedence over global products, so the scientific circle only ranges between these patterns. See, Muhammad Nasir, "Profesionalisme Guru Agama Islam: Sebuah Upaya Peningkatan Mutu Melalui LPTK," *Dinamika Ilmu: Journal of Education* 13, no. 2 (2013): 190, https://doi.org/10.21093/di.v13i2.25.

[2] Changes in method, system or curriculum are meaningless if the implementers of the curriculum do not have the scientific foundation or the ability to carry out the wishes of each curriculum that has been formulated. See, Sulistyorini Sulistyorini, *Meretas Pendidikan Berkualitas dalam Pendidikan Islam: Menggagas Pendidik atau Guru Yang Ideal dan Berkualitas Dalam Pendidikan Islam* (Yogyakarta: Teras, 2012), 12.

[3] Redaksi Kompas, "Masalah Utama Guru Yang Tak Kunjung Selesai," November 26, 2012, https://edukasi.kompas.com/read/2012/11/26/1337430/4/Accessed 20 January 2018.

Leonard (2015) once tested the above hypothesis by researching several Islamic educational institutions. The results of his research revealed that educators in Islamic schools did not prepare the learning process at all; they were more focused on learning the material to be taught. Other facts reveal educators tend to teach with monotonous methods, meaning that they do not use creative, interesting and innovative methods.[4] This fact further confirms that there are inadequate teacher competencies as educators.

In 2018, a teacher competency test (UKG) was conducted which showed that the competency of educators in Indonesia was very low than the average value. The pedagogical and professional aspects of educators have a value of 53.02, which is below the 55 standards. Of all the educators who performed an average competency test departing from Islamic educational institution educators. This further worsened the competence of educators to develop modern education.[5]

The competence of educators is the base of other problems that are very significant for the quality of Islamic education. Nuryati (2011) mentions that educators or education personnel at the strategic, managerial and operational levels are crucial for the quality of education. If educators fail to perform these three aspects, then the objectives of all the educational institution systems are certainly not achieved properly.[6]

However, when you see the ideality, the position of educators in an educational institution, both general and Islamic very determines the quality of students and the nation in general. Mohd. Ansyar said that there are three determinants of the quality of education quality, namely educators, programs or curriculum and institutions or leaders.

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[4] Leonard Leonard, "Kompetensi Tenaga Pendidik Di Indonesia: Analisis Dampak Rendahnya Kualitas SDM Guru Dan Solusi Perbaikannya," *Formatif: Jurnal Ilmiah Pendidikan MIPA* 5, no. 3 (2016): 193, https://doi.org/10.30998/formatif.v5i3.643.

[5] Buya Jilan, "Permasalahan Guru Di Indonesia," accessed October 12, 2019, https://www.uinjkt.ac.id/id/permasalahan-guru-di-indonesia/.

[6] Nuryanti Mustari, "Implementasi Kebijakan Peningkatan Kompetensi Pendidik Melalui Peningatan Rasio Pendidik Dan Pemerataan Penyebaran Pendidik Di Kabupaten Jeneponto," *Otoritas: Jurnal Ilmu Pemerintahan* 1, no. 1 (2011): 98, https://doi.org/10.26618/ojip.v1i1.13.

7 If one of the three does not work well, then do not expect the educational goals will be achieved.

The mandate of educators as the spearhead of education quality is also stated in Government Regulation No. 17 of 2010 which says that the duties and responsibilities of educators are to be professional, direct, train, guide and evaluate students. With this responsibility, certainly, educators are required to have competent competence. Because, besides being the spearhead of implementing the quality of education, it also has an important role in printing the nation's generation.

Observing from the urgency of the competence of educators in Islamic educational institutions, it is necessary to research to analyze the potential of educators in Islamic educational institutions. This analysis is to see the extent of the competence of educators, especially when clashed with the development of science. Testing the competence of educators is needed so that Islamic education can develop and produce competitive output in the global era.

Some researchers find a problem that is almost the same as this problem. Starting from the low quality of Islamic education teachers, Natsir tried to improve the quality of teachers by taking Islamic values and the historicity of educators during the golden age of Islam. According to his findings, educators in Islamic educational institutions are now far from professionalism and knowledge in classical Islamic educators. Classical educators place more emphasis on students and scholarship, while today's educators are more career and worldly.[8]

Leadership in an educational institution does determine to recruit professional and competitive teaching staff. Hasan Baharun has proven this assumption in his research. School leaders promote the competency strengthening system by conducting education and teaching training, educational supervision, changes in work culture, pedagogy, personal and social professional competencies. With this activity, the level of teacher competency can increase.[9]

[7] Made Sumitre and Rio Kurniawan, "Rancang Bangun Sistem Pendukung Keputusan Seleksi Penerimaan Tenaga Pengajar Dengan Metode Fuzzy Inference System (FIS) Mamdani," *Jurnal Informatika* 14, no. 1 (2015): 61–70.

[8] Nanat Fatah Natsir, "Peningkatan Kualitas Guru Dalam Perspektif Pendidikan Islam," *Educationist* 1, no. 1 (2007): 20–27.

[9] Hasan Baharun, "Peningkatan Kompetensi Guru Melalui Sistem Kepemimpinan Kepala Madrasa," *At-Tajdid: Jurnal Ilmu Tarbiyah* 6, no. 1 (2017): 1–26.

From some of these studies and the problems that surround them, the research at the Khoirul Ummah School, Malang is important. It is functioning for the future of Islamic educational institutions as well as for other educational institutions. This is related to the quality of education in this country, which is still unable to stand steady. This research focuses on the competency test of educators by looking at the development of existing knowledge.

This research is a survey research with a descriptive qualitative research method. Qualitative methods are used to test measurements with a random system or by selecting several main sources. Descriptive is a study model or data search that is descriptive, systematic in nature, and relates to the relationship between phenomena investigated.[10] Thus, this research is included in the field research about looking at the potential of educators in Islamic educational institutions.

Since this study used qualitative, more data discovery was made through the concept of assumptions and analysis. Then, this research is directed to explore deep empirical search.[11] This data deepening certainly requires the participation of researchers, so in such a position, the researcher acts as a participatory observer.[12]

Data collection starts with searching documentation such as journal articles, news, and books. Then two methods of data collection were carried out, namely interviews and documentation. The interview technique is to dig data by asking the selected interviewees randomly.[13] The technique of collecting data through documentation is taking data obtained through documents.[14]

After the data is collected, the data is not directly used as the final research data. But analyzed thoroughly using descriptive analysis techniques, which see the results of the data description then re-

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[10] Muhammad Nizar, *Metode Penelitian* (Bogor: Ghalia Indonesia, 2005), 54.

[11] Nurul Zuriah, *Metodologi Penelitian Sosial dan Pendidikan* (Jakarta: Bumi Aksara, 2006), 92.

[12] Julia Brenen, *Memadu Metode Penelitian: Kualitatif dan Kuantitatif* (Yogyakarta: Pustaka Pelajar, 2005), 11.

[13] Burhan Bungin, *Penelitian Kualitatif: Komunikasi, Ekonomi, Kebijakan Publik, dan Ilmu Sosial Lainnya* (Jakarta: Kencana, 2012), 108.

[14] Husaini Usman and Purnomo Akbar, *Metodelogi Penelitian Sosial* (Jakarta: Bumi Aksara, 2006), 73.

analyzed using other data that has been obtained, if there are inequalities, then the data is sought the most logically academically.[15]

In the final stage, the data obtained from data collection are carefully sorted, through 1) Data Reduction. At this stage, the selected data are important, adapted to the category and discarded that is not according to the question. 2) Presentation of data. After the data has been reduced, it appears the relationships of answers between one informant and another informant in the same category. 3) Concluding. After the data is presented in the form of related narratives, then the data can answer the problem at the focus of the study.

Personality Competence

In education, the personality of an educator is included in the paragon category. The success of knowledge transfer by educators can be successful and influential if they have good personalities.[16] Even personality is the main requirement for becoming an effective educator and creating character traits.[17] It does not matter whether the educator in the general subject, called the educator, is certainly an educated human being above that of the educated.

Ahmad Tafsir, interpreting personality competence is the ability of an educator to behave, speak and take problem-solving decisions with the qualities of compassion, gentleness, low self-esteem, and respect for knowledge, fairness, commitment and simple.[18] Then, Haidar Putra Daulay further simplifies this opinion, with the meaning that personality competence has the nature of sincere, loving, exemplary, stable emotions and puts the interests of others before oneself.[19]

Some indicators of personality competency, according to Abudin Nata, are the authority as a personal educator, wisdom in making decisions, the unification of speech with action, being an

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[15] Sugiyono Sugiyono, *Metode Penelitian Kuantitatif Kualitatif Dan R & D* (Bandung: Alfabeta, 2014), 246.

[16] Muhibbin Syah, *Psikologi Pendidikan Dengan Pendekatan Baru* (Bandung: Remaja Rosdakarya, 2013), 48.

[17] Surya Mohammad, *Psikologi Guru, Konsep Dan Aplikasi, Dari Guru Untuk Guru* (Bandung: Alfabeta, 2013), 194.

[18] Ahmad Tafsir, *Ilmu Pendidikan Islam* (Bandung: Remaja Rosdakarya, 2012), 134.

[19] Haidar Putra Daulay, *Pendidikan Islam Dalam Perspektif Filsafat* (Jakarta: Kencana, 2014), 107.

example in every attitude and behaviour and ability to control themselves from unbalanced situations and conditions.[20] This criterion emphasizes more on the attitudes and remarks of educators when conducting social interactions.

Also, KH. Hasyim Asy'ari said that the personality of educators is to have some character like *tawādhu'*, *khawf*, *wara'*, *tawakkal*, glorifying knowledge, not defective according to sharia, maintaining sunnah and reading the Koran, associating with society, researching and compiling scientific work.[21] KH. Hasyim seems to want to oblige educators to have a submissive nature to God, have stable emotions, be social and be able to make scientific work that can be read by students and society in general.

Muhammad Anas Ma'arif defines the personality of all behaviours, words and positive actions to enhance one's personality with a conscious state. Personality, according to Zakiah Daradjat (1980) is visible, difficult to see by the eye.[22] According to him, personality includes all elements, such as speech, action, and social life. With this statement, personality is a determinant considered good or bad someone in the family or community.[23]

Personality is one of the competencies that must be possessed by educators as a reflection of professionalism as outlined in the Government Regulation of the Republic of Indonesia Number 74 of 2008 concerning Teachers.[24] Rif'at Syauqi Nawawi reviews several verses of the Qur'an regarding human personality as stated in the QS. al-Shams (91): 7-10, which reads:

> Meaning: And the soul and its consummation (its creation), then Allah inspired the soul (the way) of his eloquence and piety. Surely the one who purifies the soul is fortunate, and it is the person who pollutes it.

From this verse, we can see that the authenticity of the "*nafs*/soul" of human beings has two tendencies at once. That is the

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[20] Abuddin Nata, *Ilmu Pendidikan Islam* (Jakarta: Kencana, 2016), 167.

[21] Rosidin Rosidin, *Pendidikan Karakter Pesantren: Terjemah Adaptif Kitab Adabul Alim Wal Mutaallim Karya KH. Hasyim Asy'ari* (Malang: Litera Ulum Albab, 2013), 90.

[22] Muhammad Anas Ma'arif, "Analisis Konsep Kompetensi Kepribadian Guru PAI Menurut Az-Zarnuji," *Istawa: Jurnal Pendidikan Islam* 2, no. 2 (2017): 37, https://doi.org/10.24269/ijpi.v2i2.624.

[23] Sagala Syaiful, *Konsep Dan Makna Pembelajaran* (Bandung: Alfabeta, 2009), 33.

[24] Ani Nur Aeni, "Menjadi Guru SD Yang Memiliki Kompetensi Personal-Relegiuos Melalui Program One Day One Juz," *Mimbar Sekolah Dasar* 2, no. 2 (2015): 213, https://doi.org/10.17509/mimbar-sd.v2i2.1331.

potential of the "good" personality represented by *taqwā*, but "bad" with the character "fluency". Humans who can clean the "*nafs*" from all impurities are included in the "lucky" category because they can manifest a "Quran personality", that is, personality (personality) formed by the arrangement of traits that are deliberately taken from the values taught.[25]

According to al-Biqa'i after Surah al-Muzammil was closed with a happy news for those who have a clear-minded heart after being earnestly closer to God to prepare themselves to carry out the task of preaching, then the beginning of this surah begins with an order to convey a warning.[26]

Professional Competency

Educators are an important factor in the delivery of education in schools. Therefore, improving the quality of education means also improving the quality of teachers. Improving the quality of teachers is in terms of not only their welfare but also their professionalism. UU no. 14 of 2005 article 1 paragraph (1) states the teacher is a professional educator with the main task of educating, teaching, guiding, directing, training, evaluating, and evaluating students in early childhood education through formal education, basic education, and secondary education.[27]

The laws also apply to educators in Islamic educational institutions. An educator is required to have a total ability both in science, social and global. As a professional, a teacher must have sufficient teacher competence. Teacher competence is seen in its ability to apply several concepts, the principle of work as a teacher, able to demonstrate some strategies and educational teaching that is interesting and interactive, disciplined, honest, and consistent.[28]

Professional competence, related to the field of study according to Slamet PH (2006) as cited by M. Kristiawan, consists of Sub-Competencies. They are (1) understanding the subjects that have been prepared for teaching. (2) Understanding the competency standards

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[25] Syaiful, *Konsep Dan Makna Pembelajaran*, 38.

[26] Nafiul Huda, "Kompetensi Kepribadian Guru Menurut Al-Ghazali" (Master Thesis, Semarang, UIN Walisongo, 2015), 47.

[27] Muhammad Nurtanto, "Mengembangkan Kompetensi Profesionalisme Guru Dalam Menyiapkan Pembelajaran Yang Bermutu," *Prosiding Seminar Nasional Jurnal Inovasi Pendidikan*, 2016, 47.

[28] Syaiful, *Konsep Dan Makna Pembelajaran*, 39.

and the content standards of subjects that are focused on ministerial regulations and teaching materials available in the education unit level curriculum (KTSP). (3) Understanding the structure, concepts, and scientific methods that cover teaching material. (4) Understanding the relationship of concepts between related subjects; and (5) applying scientific concepts in everyday life.[29] The role of the teacher determines the success of the learning process; teachers who are innocent and imitated are professions that prioritize intellect, intelligence, intelligence, communication skills, wisdom, and high patience.[30]

Furthermore, Law No. 14 of 2005 Chapter II Article 2 paragraph (1) states the teacher has a position as a professional at the level of basic education, secondary education, and early childhood education in the formal education pathways that are appointed following statutory regulations.[31]

Professional competence is the mastery of extensive and in-depth learning material, which covers the mastery of subject curriculum material in schools and the scientific substance that houses the material, as well as mastery of the structure and methodology of its knowledge.[32] Each sub-competency has the following essential indicators:

Mastering scientific substance related to the field of study has an essential indicator of understanding teaching material available in the school curriculum, understanding the structure, concepts, and methods of science that overshadow or coherent with teaching material, understanding the relationship of concepts between related students and applying scientific concepts in daily life.

Mastering the structure and scientific methods have essential indicators mastering the steps of research and critical study to deepen the knowledge or material of the field of study.

The teacher has a central role in the learning process in the classroom. Therefore, he is required to have competence as a

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[29] Muhammad Kristiawan and Nur Rahmat, "Peningkatan Profesionalisme Guru Melalui Inovasi Pembelajaran," *Jurnal Iqra': Kajian Ilmu Pendidikan* 3, no. 2 (2018): 373–90, https://doi.org/10.25217/ji.v3i2.348.

[30] Syaiful, *Konsep Dan Makna Pembelajaran*, 40.

[31] Ibid.

[32] Ali Muhson, "Meningkatkan Profesionalisme Guru: Sebuah Harapan," *Jurnal Ekonomi & Pendidikan* 1, no. 2 (2004): 93, https://doi.org/10.21831/jep.v1i2.665.

professional educator.[33] The teacher's competence is very important; even al-Qur'an also mentioned it. Then how does the Qur'an view teacher competence? Based on studies or research, it was found that the concept of al-Qur'an Surah al-Qalam verses 1-4 about the competence of teachers is as follows:

The word *wa al-qalam wa mā yasṭurūn* indicates that teachers must be familiar with pens and quiz. Because with these two tools, his knowledge will continue to grow so that it helps in giving insight to his students.

The word *mā anta bi ni'mati rabbika bi majnūn*, indicates that a teacher must have a strong mentality and not give up easily so that success in facing trials during teaching.

The word *wa innaka laka la-ajran ghayr mamnūn*, that the teacher must have a sincere intention in teaching to be worthy of worship that contains a reward.

The word *wa innaka la'alā khuluq 'aẓīm*, this is the peak competency that must be possessed by teachers. That teacher must have an integral personality competence so that they can be role models for their students.[34]

With some concepts of professionalism of educators/teachers, it can be mapped that the attitude of professionalism of teaching staff has an interconnected hierarchical requirement, namely promoting educational goals rather than personal desires, being responsible for students' learning abilities and producing productive work that can be read and used as teaching material by educational institutions.

Social Competence

In the realm of education, social competence is defined as the ability of educators/teaching staff to communicate socialize and lead effectively with students, fellow educators, education personnel, student guardians and surrounding communities. These competency educators have the ability and sensitivity to see the meaning behind the reality that occurs in the outside realm of themselves. Educators understand themselves as an inseparable part of society and able to carry out their duties as good members of society.

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[33] A. Hasan Saragih, "Kompetensi Minimal Seorang Guru Dalam Mengajar," *Jurnal Tabularasa* 5, no. 1 (2008): 23–34.

[34] Imam Syafi'ie, *Konsep Guru Menurut Imam Al-Ghazali, Pendekatan Filosofis Pedagogis* (Yogyakarta: Duta Pustaka, 1992), 97.

Nuvianti Muspiroh taking the opinion of John Bee revealed that at least there are some social competencies possessed. They1) can communicate verbally, in writing and in a gesture; 2) can use information and communication technology functionally; 3) can get along effectively with students, fellow educators, educational staff, guardians of students and the community; 4) can get along politely with everyone.[35]

This opinion was agreed by Kunandar (2007), according to him, social competence has sub-competencies including the educator must be able to get along actively and effectively with students; able to get along with other educators and education personnel; able to communicate with parents of students and the surrounding community.[36] Kunandar's opinion is almost the same as all the calm opinions of an educator's social sub-competence.

Social competence is a pending requirement for an educator. Golemen (2006) said that one's social competence is crucial for improvement and goals to be achieved in an organization, makes people useful for others and can provide innovation to determine the success and effectiveness of leadership.[37]

National Education system law No. 20 of 2003 in article 4 paragraph 1, states "education is carried out in a democratic and fair and not discriminatory manner by upholding human rights, religious values, cultural values, and national pluralism". This statement shows that education is carried out democratically and fairly and cannot be administered with a bureaucratical paradigm. Because if the bureaucratical paradigm is put forward, of course, the creative space of innovation in the administration of education will not be fulfilled, the administration of education in a democratic manner especially in providing learning services to students contains a social dimension, therefore in carrying out their duties as educators promoting social advancement.[38]

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[35] Novianti Muspiroh, "Peran Kompetensi Sosial Guru Dalam Menciptakan Efektifitas Pembelajaran," *Edueksos: Jurnal Pendidikan Sosial & Ekonomi* 4, no. 2 (2016): 1–19, https://doi.org/10.24235/edueksos.v4i2.655.

[36] Kunandar Kunandar, *Guru Profesional Impementasi Kurikulum KTSP* (Jakarta: RajaGrafindo Persada, 2007), 77.

[37] Daniel Goleman, *Social Intelligence* (New York: Randam House LLS, 2006), 139.

[38] S. Y. Jeloudar and Aida Suraya MD Yunus, "Exploring the Relationship Between Techers Social Intelligence and Classroom Discipline Strategies," *International Journal of Psychological Studies* 3, no. 2 (2011): 149, https://doi.org/10.5539/ijps.v3n2p149.

This means that social competence is related to the ability of teachers as social creatures in interacting with others. As social beings, teachers behave politely, able to communicate and interact with the environment effectively and attractively have a sense of empathy for others. Social touch, showing a professional in carrying out must be based on human values, and awareness of the visible environment of the effects of work, and have economic value for the benefit of society at large.[39]

In social competence, society is a device of behaviour that is the basis for self-understanding with an inseparable part of the social environment and the achievement of social interaction objectively and efficiently, this is a teacher's appreciation in the community, so they get self-satisfaction and produce real and efficient work especially in national education.[40]

Social competence is the ability of teachers to communicate and interact effectively with students, fellow educators, education personnel, parents or guardians of students, and the surrounding community. This competency has sub-competencies with essential indicators.

1. Being able to communicate and get along effectively with students has essential indicators, communicating effectively with students.
2. Able to communicate and socialize effectively with fellow educators and education staff.
3. Able to communicate and socialize effectively with parents or guardians of students and surrounding communities.[41]

Social competence requires teachers to always look attractive, empathize, like to work together, like to help and have a good ability to communicate. The command to communicate well can be found in the Qur'an, among others, the word of God in the QS. al-Nisā' ayat 63.

"Meaning: and teach them a lesson and tell them the words which have a trace on their souls."

Language can describe the nature and views of the people of that language. When the Indonesian language uses the word woman to designate a human type of male partner, then it implies that because of the use of this word, women are human beings who must

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[39] Syaiful, *Konsep Dan Makna Pembelajaran*, 38.

[40] Ibid.

[41] Fajar, "Empat Kompetensi Yang Harus Dimiliki Seorang Guru Profesional."

be masters in the sense of being respected and glorified or they are must be capable of *guiding* and *educating*.[42]

Competency Analysis of Personality

After researching at the Khoirul Ummah School, Malang, it was found that the personal competence of educators/teaching staff could be considered good and qualified. Some indicators that can prove it are the ability to be patient have stable emotions, be able to master classroom learning, lead mentally, socially spirited, behave well and can be an example for students. This indicator is then divided into three forms, namely morality or character, leadership and role models.

First, the morality of educators. To find out the morality and morality of educators, they cannot conduct interviews with those concerned, because related to morality is the judgment of others. Therefore, in this case, the right to determine is the guardian of students or students themselves. Even morality is still divided into three forms; morals in class when teaching, outside the classroom and in the community. After taking several samples, the results obtained with a perceptive approach.

In the classroom, from the aspect of delivering subject matter and communicating with students, almost all student respondents said that it was very good. Educators have never been harsh and disturbing the psychology of their students. Educators also value each question from students by giving correct and subtle answers, as well as giving assignments. Educators will give time to do it.

Table 1.
Teacher's grades moral in the classroom at the Khoirul Ummah School, Malang.

Criteria	Frequency	Percent	Cumulative Percent
Very good	30	100	100
Good	0	0	0
Sufficient	0	0	0
Insufficient	0	0	0

Outside the classroom, such as extracurricular activities, congregational prayers, and environmental cleanliness and so on, educators are categorized good and very good assessors, because almost all educators are humorous and respect students outside the classroom, even some educators are willing to answer students'

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[42] M. Quraish Shihab, *Tafsir Al-Misbah* (Jakarta: Lentera Hati, 2004), 12–13.

complaints. Outside the classroom, educators become parents who often help and help learners' difficulties.

Table 2.
Evaluation of educators outside the classroom at
Khoirul Ummah School, Malang.

Criteria	Frequency	Percent	Cumulative Percent
Very good	23	76.6	76.6
Good	7	23.3	23.3
Sufficient	0	0	0
Insufficient	0	0	0

In society, the average educator has a very good image in the eyes of the community. This is proven by always giving trust to lead prayer, lecture and fill the study rooms. Society considers educators as *warathat al-anbiyā'* who have the ability of religious knowledge more than other figures. This is also reinforced by the behaviour of educators in society that is almost not contrary to norms, such as religious, moral and social norms.

Although there are a small number of educators who are not in that position, at least, they do not violate the norms. Besides, in the hearts of the people, his existence is recognized as a figure who maintains morals and attitudes. The difference is that they are rarely used as preachers or prayer readers, but only as members of the community who serve as educators.

Second, the leadership model in the classroom or outside the classroom. The leadership in the class in question is a way to master the class so that it remains orderly and knowledge can be intertwined, and the educator can solve the problem of learning and the problem of students. Personal, sensitive educators will bring students to comfort and listen to lessons. In this case, educators act as directors, mentors, and instructors.

Table 3. Assessment of Leadership of Educators at Khoirul Ummah School, Malang.

Criteria	Frequency	Percent	Cumulative Percent
Very good	22	73.4	73.4
Good	2	6.6	6.6
Sufficient	5	16.6	16.6
Insufficient	1	3.4	3.4

From the table above, it can be seen that the leadership of educators is more in the term "very good" and there is only one

student who says "less". So in terms of leadership, actually educators in Islamic education are well established, only need to be polished many things that make students not think well.

Third, the figure of an educator in the eyes of students and the community. Through in-depth observation, it was found that the figure of an educator in the eyes of the community was almost perfect in terms of religious understanding. According to the community, educators in Islamic educational institutions are considered religious compared to public school educational institutions. Even not only in the scope of religious knowledge, for matters of problem-solving, but the role of educators also has a place in society.

This is inseparable from the dominance of educators in Islamic educational institutions who are graduates of Islamic boarding schools. According to the majority of people, pesantren graduates who become educators are the success of studying religious knowledge. So of course, people give their trust, especially in religious matters, such as *aqīqah*, *zakat*, *infāq*, *slametan*, *imam pray*, and others.

Analysis of Professional Competency

Professional competence is an important ability to be mastered by educators. So to find out about the competence of educators in the Khoirul Ummah School, Malang. There are several indicators, namely; 1) understand the subjects that have been prepared for teaching, (2) Understand scientific concepts and methods that cover teaching material; and (3) applying scientific concepts in everyday life.

First, educators understand the lessons being taught. Facts on the ground reveal that the majority of educators are instructed to study following their academic abilities. However, some educators are not under the scholarship profession. Like undergraduate mathematics, teaching the Indonesian language; Islamic education scholars teach economics; Bachelor of hadith teaches physics, and many others do not match their competence.

Mastery of subject matter is very time stealing from educators. In a sense, educators always prepare carefully before entering class well in advance in each sub-subject matter. Mastery of this subject matter is the most required responsibility at the school institution. However, when asked about the preparation and mastery of the subject matter, many educators responded well.

Table 4.
Educators Preparing Learning Materials at Khoirul Ummah School, Malang.

Criteria	Frequency	Percent	Cumulative Percent
Very ready	10	100	100
Ready	0	0	0
Less ready	0	0	0
Not ready	0	0	0

Second, understand the concepts and methods of learning. It is in this scope that the scourge is not good for educators. Educators use more energy and a portion of their time to prepare lessons, but on the other side do not pay attention to the method or concept to be used. As a result, the subject matter prepared is sometimes ineffective when delivered in class.

Table 5.
Educators Response on Learning Methods at Khoirul Ummah School, Malang.

Criteria	Frequency	Percent	Cumulative Percent
Very conceptualized	0	0	0
conceptualized	2	20.0	20
Less conceptualized	4	40.0	40
Not conceptualized	4	40.0	40

From the table above, it appears that 40 percent of educators do not conceptualize learning methods, not even adjusting to established standards. Only 20 percent prepared the concept, and even then, it was not done in total. With this fact, it is seen that the concept or method used is still using the old method, namely lecture and *sorogan*.

There is a continuation of the learning method, in which today the use of technology is common in educational institutions, especially Islamic educational institutions. Then the measurement of the digital mastery of educators is also done. Strangely, the average age-educated educator does not fully understand this method. As for young teachers, it is quite understandable in digital learning methods.

Table 6.
Understanding of Digital Learning Methods
at Khoirul Ummah School, Malang.

Criteria	Frequency	Percent	Cumulative Percent
Very mastered	0	0.0	0.0
Mastering	3	30.0	30.0
Less mastering	2	20.0	20.0
Not mastering	5	50.0	50.0

Third, apply science in everyday life. Educators have a responsibility to practice the knowledge possessed in everyday life. This responsibility is a form of professionalism in the community. Such as teaching fiqh, then in society, he must be able to solve fiqh problems and provide knowledge to others. In this position, instructors in Islamic educational institutions can be categorized as "good" from the assessment of society through observation.

People often surrender the problem of fiqh to the instructor or cleric, the problem of road measurement to instructors in engineering and the problem of justifying technological means to physics teachers and so on. In terms of academic responsibility in the community, educators can do it.

Analysis of Social Competence

In this competency analysis, the analysis is carried out at the Khoirul Ummah School, Malang. The competency mastery indicator can be seen from three aspects; the ability to interactively interact with students, the ability to interact socially with students' parents or guardians, and the ability to socialize with the surrounding community. For the discussion of the ability to interact with students already discussed in the previous sub, in this case, only two indicators are discussed.

First, the ability to interact with parents or guardians of students. During this time who often interacts with the guardians of students is the principal, some other educators have a kinship with the guardians of students. However, in the community, educators usually often *silaturrahim* to the homes of guardians of students, both when there is a celebration or not. This is done in addition to overseeing the development of students, also establish *silaturrahim*.

Educators also often provide input and evaluation to student guardians related to their development. Because education without the support of a healthy family environment, there will not be a psychologically healthy generation. Therefore, with that, educators often interact, either in the form of socialization or face to face. With this fact, the interaction of the educator with the guardian of the student runs intensively until then the student graduates and goes on to the next level. Even when institutionally freelancing, the interaction between the two is maintained.

Second, the ability to socialize with the surrounding community. As explained above, educators have a "good name" in society. They are better known as religious experts. No wonder that every religious activity involves educators and religious leaders. Indeed, the position of the educator is still below the community leaders whom he considers to be "Kiai" or "Lora". You see, Kiai or Lora has a pesantren or *santri* in addition to teaching as educators.

Conclusion

From the analysis of teacher competency indicators of personality, professionalism and social competencies, the competency of educators at the Khoirul Ummah School, Malang can be said to be less effective, especially in aspects of mastery of methods and concepts in learning in the classroom and outside the classroom. This competency analysis is based on the output and existence of Islamic educational institutions, which recently require breakthroughs to match or equal the development of science.

From the aspect of personality competence, which does moral and moral indicators, leadership, and educational figures characterize? It can be concluded. In this competency, educators are highly qualified. Because, in addition to the average educator who is an alumnus of Islamic education as well, also an indication of "Islamic science" attached to the teaching staff. From the aspect of professional competence, this is the crucial point. Because the average educator is more inclined to master the subject matter, compared to preparing a method or concept of learning following the goals of the institution, in this aspect, 70% of educators do not understand concepts and methods, especially digital-based methods.

Finally, competence in the social field. Ability in this aspect, educators, can be considered good because they can communicate and interact with students, guardians, and surrounding communities. When presented, 60% of educators are active in social activities and establish friendships with students' guardians. Also, educators have a good "name" in the social environment.

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