PATTERNS OF INCREASING STUDENT MOTIVATION AND LEARNING INTEREST THROUGH LECTURER COMPETENCIES AT UNISKA KEDIRI

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Abstract: Kediri Islamic University (UNISKA) Kediri Is a Private Higher Education Institution organized by a Foundation that is composed based on overall science and technology or following Islamic guidance. The campus is a formal educational institution that has the responsibility to continue to educate students by organizing lecture activities as a realization of the vision and mission and goals of education. The method used in this study is classroom action research that is a systematic study of improving the implementation of educational practices by lecturers by taking actions in learning based on their reflection on the results of those actions. This Classroom Action Research uses a quantitative design to collect and analyze data in the form of numbers using the Population Standard Deviation Formula. The data in this study used a questionnaire distributed via Google Forms to the Population Amount. The purpose of this research is to find out the lecturers' competence in Islamic religious subjects towards student learning interest, to find out the increase in student motivation towards learning interest in Islamic religious subjects, to find out positive responses to student questions about lecture material that can link science and Islam in lectures on motivation and learning interest of students of the Faculty of Engineering UNISKA Kediri in First Semesters of the academic year 2019/2020. Based on the results of a questionnaire with a population of 156 students and 122 respondents, which were tested at less than 75% shows a score of three, which means there needs to be an improvement in improving the competence of religious lecturers and building student motivation and interest in learning.
Keywords: lecturer's competence, student's interest, student's motivation.

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Introduction

It is recognized together, education is not only about the thinking ability of students, but also cognition and pedagogy. Cognition is related to motivation, enthusiasm, and interest in learning. Strengthening students' cognition has a major effect on the output and effectiveness of learning. Students who have weak cognitive power generally do not have the energy to learn, thus giving birth to demotivation, late thinking, and anti-competitive. Therefore, the psychological climate of students in the form of motivation and interest in learning is very important to have to achieve educational goals and the curriculum.

In the national scope, the function of education is reflected in three elements, namely: *first, to* educate the nation both intellectually and morally; *second,* build educational institutions that are competitive under the *tri dharma* of higher education (teaching, research, and service); *third,* shaping the national character that is relevant to technological developments.[1] To achieve this goal, one of the main elements that are interesting to study at a tertiary institution is students in the Islamic Religious Education (PAI) study program. This is because PAI is an academic concentration that combines intellectuality and character.[2]

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[1] As regulated according to the Higher Education Law Number 12 of 2012 is developing 1). Ability and shaping the character and dignity of the nation in order to educate the nation. 2). Academics who are innovative, responsive, creative, skilled, competitive, and cooperative through the implementation of the Tridharma of Higher Education. 3). Science and Technology by paying attention to and applying humanities values. The goals of higher education are 1). Developing student potential. 2). Produce graduates who master the science and technology branch. 3). Produced Science and Technology. 4). The realization of community service based on reasoning and research work . Pekerti-AA Training Facilitator Team, *Applied Aproach (AA) Training Module* (Surabaya: Kopertis Region VII, 2014), 9 ; In another literature, it is explained about the role of higher education, namely in article 56 of Law Number 12 of 2012 concerning Higher Education it is again confirmed that the mandatory religious education course is mandatory, which can be ascertained as a psychopedagogical / andragogical whole entity in the curriculum of the diploma and undergraduate programs. See Dirjen Pembelajaran dan Kemahasiswaan, *Buku Ajar Mata Kuliah Wajib Umum Agama Islam* (Jakarta: Kemenristekdikti, 2016), i.

[2] The vision of Islamic Religious Education (PAI) in Higher Education (PT) is the formation of students who have a complete personality (Kaffah) by making Islamic teachings as a basis for thinking and behavior in developing their personality, science and profession. The mission of Islamic Religious Education (PAI) in Higher Education (PT) is to develop the potential for the faith, devotion, and noble morals of students by making Islamic teachings a basis for thinking and behaving in scientific development, profession, national life, state and society within the framework of the Unitary Republic of Indonesia. Indonesia (NKRI). Based on the vision and mission above, the General Compulsory Course (MKWU) in tertiary institutions aims to improve understanding, appreciation, and comprehensive practice of Islamic teachings (Kaffah) in the scientific development of professions and social life. Baharuddin Baharuddin and Suyadi Suyadi, "Implementation of The Classical Conditioning in PAI Learning," *IJECA (International Journal of Education and Curriculum Application)* 3, no. 1 (2020): 7–13.

In general, students at an academic concentration experience problems with demotivation and interest in learning. This could be because the surrounding institutions have not been able to sit high in the national and international arena, it could also be due to the small output opportunities. These problems are the curriculum tools that are embedded in the quality of education, namely institutional achievement, output, and competence of educators.

Demotivation and crisis of students' interest in learning are caused by internal and external factors, internal aspects come from within the educational institution itself, while external factors are born from students, environment, and social.[3] So in such a position, the role of educators as an internal factor plays an important role in learning, because education is at the forefront of creating *knowledge transfer.*

An educator must prioritize quality assurance in carrying out learning. Lecturers are teaching staff in tertiary institutions, as well as a component that plays a very important role in the learning process, and directly affects the improvement of the quality of student learning. According to legislation, lecturers should have three competencies, namely mastery of the field of science, curriculum skills, and pedagogical skills (learning and developing ways to respond to the understanding of teaching materials). Therefore, it is necessary to become a lecturer who has three competencies, so the lecturer is obliged to take part in the Basic Instruction Engineering Skills Development Program (PAKERTI) which aims to make the lecturer master the basic concepts in learning and have adequate teaching skills.[4]

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[3] The results of Winasih's research confirm the statement that the motivation and independence of students are influenced by internal and external variables. Internal variables are influential with a fantastic number, namely 85%. While the remaining 15% is influenced by external variables. Look at Pawenang's research; Sri Padmi Winasih Suhendro Supawi Pawenang, "Dampak Efikasi Diri, Motivasi Pencapaian Prestasidan Kemandirian Dalam Belajar Terhadap Prestasi Belajar Siswa," *Indonesian Economics Business and Management Research* 1, no. 1 (2018): 42–46. Can also be seen in Qurrotul A'yun, "THE CORRELATION BETWEEN SELF-REGULATED LEARNING AND MOTIVATION TO THE ACHIEVEMENT OF PAI AND BUDI PEKERTI AT SMPN 2 KEDIRI," *Didaktika Religia* 5, no. 1 (June 17, 2017): 53-90–90, https://doi.org/10.30762/didaktika.v5i1.853.

[4] This is in accordance with Government Regulation (*Peraturan Pemerintah Republik Indonesia*) Number 19/2005 Article 91 concerning National Education Standards which states that every education unit in the formal and non-formal pathways guarantees the quality of education. Therefore in accordance with Law 14/2005 article 1 point 2, lecturers should be able to carry out their duties as professional educators and scientists. According to KPPTJP Dikti 1996-2005, in order to function professionally. For this reason, Lecturers must master the PAKERTI program material, including 1). Education as a system. 2). Learning theory and motivation. 3). Adult learning. 4). Fundamentals of Communication and Basic Teaching Skills. 5). A Taxonomy of Instructional Goals. 6). Instructional Analysis. 7). Learning methods. 8). Media and Learning Resources. 9). Assessment of Defense Results. 10). Learning Media. 11). College Contract. 12). Team Teaching 13). Micro Teaching. The materials that must be mastered by lecturers in the AA program are 1). Strategy to improve the quality of higher education. 2). Ethics and morals in learning. 3). Integrated quality

Based on the problems of education and quality assurance demands an educator, the writer researched the effect of competence of lecturers on learning motivation and interest in learning in UNISKA Kediri to measure and evaluate the course so that class action is required. This research is focused first at the Faculty of Engineering. The purpose of this study is to determine the increase in competence of lecturers in religion courses on student interest in learning at the Faculty of Engineering, UNISKA Kediri in the first semester of the 2019/2020 academic year, to find out the increase in student learning motivation towards learning interest in religious subjects at the Faculty of Engineering, UNISKA Kediri in the semester. First 2019/2020 academic year, as well as knowing a positive response to student questions about course materials that can link science and Islam in lectures to motivation and learning interest of students of the Faculty of Engineering, UNISKA Kediri in the first semester of the 2019/2020 academic year.

There are many studies about having the same anxiety as the author, including Etik Eva Elvia which researches external influences (parents, family) on the motivation crisis of students at SMPN 2 Nganjuk, a motivation crisis is a crucial problem that destroys enthusiasm and ideals as well as the minds of students.[5] Elvia's research only examines the aspect of the influence of the family environment specifically. Agus Maimun and Muhammad Yasin who researched the motivation of students in memorizing the Qur'an, memorizing the Qur'an is a complicated picture of material but can be encouraged with high motivation. This research deals more with the method and concept of memorizing the Qur'an. From these two studies, the authors assume that the problem of demotivation and the crisis of interest in learning has become crucial problems that require formulation. So this author's research is one of the important studies.

This research was carried out in the first semester of the 2019/2020 academic year in semester 1 students with Islamic Studies 1 (Aqidah and Ubudiyah) and 5 semesters with Islamic Religion 3 at the faculty, Engineering in Electrical Engineering and Computer Engineering study programs. The

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management. 4). Constructivism in learning. 5). Basic concepts of curriculum development. 6). Learning Student Center Learning (SCL). 7). Laboratory-based learning 8). Evaluation of the learning process. 9). Alternative evaluation. 10). Course Reconstruction. 11). Lesson planning reconstrution. 12). Development of learning materials. 13). Classroom Action Research Applications. 14). Character building. Lecturers in lectures must have their own competencies in order to achieve the aspirations aspired to carry out education in general and lectures in particular. To have the competence of lecturers, lecturers should develop and develop the potential of students professionally.

[5] Etik Eva Elvia, "THE EFFECT OF PARENTTING TO MOTIVATION TO LEARN PAI AT SMPN 2 PRAMBON NGANJUK," *Didaktika Religia* 5, no. 1 (June 22, 2017): 175-196–196, https://doi.org/10.30762/didaktika.v5i1.857.

method used in this research is classroom action research. Ebbutt, (in Sukarna), suggests that classroom action research is a systematic study of improving the implementation of educational practices by a group of teachers/lecturers by taking actions in learning based on their reflections on the results of these actions. The purpose of this study was to examine the lecture process and reflect critically and the application of a learning activity to the performance of religious lecturers and students. For this research to obtain authentic and accountable data, the authors chose several data collection methods that are relevant to the existing problem. This Classroom Action Research uses a quantitative design for collecting and analyzing data in the form of numbers. By using the Population Standard deviation formula as follows:

Population Standard Deviation Formula

$$\sigma = \sqrt{\frac{\sum_{i=I}^{n}(x_1 - \mu)^2}{n}}$$

The way to calculate the mean and standard deviation with SPSS is to use the Descriptive Statistics function in the Analyze menu. Mean or average value (x) is a technique used to explain data variables based on data averaging as a value for dividing the number of cases and the amount of data. Standard deviation or standard deviation is a measure of the distribution of the data is generally denoted by sigma (Data in this study were obtained using a questionnaire distributed through Google form to the total population is first semester students in the 2019/2020 academic year first-semester student with Islamic Studies1 (Aqidah and Ubudiyah) and 5 semesters with Islamic Studies 3 (Aklaq Mahmudah and Aklaq Madzmumah) at the Faculty of Engineering in the Electrical Engineering and Computer Engineering study programs. Through this method, the author provides a list of questions - Written questions via Google form to respondents to obtain data on matters relating to lecturer competence and student motivation and interest in learning. The population is all elements or individuals in the research area. Sanafiah Faisal gave the meaning of population as follows: "Population is all units that have the same characteristics or Attributes of the object that will be the field or scope of research objectives.[6]

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[6] John W. Best, *Metodologi Penelitian Dan Pendidikan*, trans. Sanafiah Faisal and W. Mulyadi Guntur (Yogyakarta: Yayasan Penerbit Fakultas Psikologi UGM, 1986), 104.

As for the population in this study are lecturers and students of the Electrical Engineering Study Program and Computer Engineering Study Program, Faculty of Engineering, UNISKA Kediri in 2019/2020 with a total of 156 students with the following details:

Table 1. The number of students in the Electrical Engineering Study Program and Computer Engineering Study Program, Faculty of Engineering, UNISKA Kediri in 2019/2020.

Study Program	Semester	Number of Students	Total
Electrical Engineering	5 A1	29	62
	5 A2	20	
	5 B	13	
	1 A1	25	47
	1A2	22	
Computer Engineering	1A1	25	47
	1A2	22	

Research instruments to measure the level of competence of lecturers in lectures as stated by Nana Sudjana, namely in; a. planning teaching and learning program, b) implement and manage lectures, c) assess the progress of the course, d) control of learning materials in terms of mastering the field of study or courses held/cultivated.

Lecturer Competence

Islamic Education Course in Universities of teaching by lecturers qualified S1 and S2 linearly with religious education. Religious lecturers must meet the competency of a lecturer who has qualifications by the Government Regulation of the Republic of Indonesia Number 37 of 2009. The qualifications of religious lecturers in the Islamic Religious Education Subject are regulated in the Decree of the Director-General of Higher Education in article 10, the namely religious lecturer that certified Master (S2) in the fields of religion, provided that: *first,* a sovereign, when not available yet qualified lecturers Masters (S2) can be appointed lecturer who qualified Bachelor (S1) in the field of religion, which was considered competent by the University. *Secondly, an* expert in religion that his competence as a lecturer, or a person recommended by religious institutions.[7]

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[7] This was developed by Ridyantoro Widoyo Murti which resulted in the findings in his research that lecturer competence on the scientific side had a simple effect on student academic achievement. This is indicated by the role of higher education institutions in paying attention to the abilities, knowledge and competence of lecturers to professional lecturers. Lecturers who have the competence and

According to Article 1 paragraphs 1 and 2 in Law Number 14 the Year 2005, what is meant by lecturers are professional educators and scientists with the main task of transforming, developing, and disseminating science, technology, and arts through education, research, and community service. Religious lecturers are not only teachers, educators, but must also become *Uswatun Hashanah* in the academic community and social life.[8] Normatively, the competence of lecturers has standardized standards that have been established in the text of the Qur'an. Lecturer competencies are described by positive and professional values. Because competence, metamorphoses according to the changes and needs of society. The concept of competence is explained below:

First, scientific competence. In education, scientific knowledge plays an important and fundamental role that must be mastered by an educator. As a provision, science is absolute in education and is controlled by educators or lecturers. Associated with tertiary institutions, what is meant by scientific competence is the mastery of teaching material or the basis of scientific professions inherent in every academic concentration.[9] For example, if an educator works as a lecturer on Islamic Religious Education teaching materials, he must master the scientific field of Islamic Religious Education as a primary requirement. This scientific competence is described in the al-Qur'an *surah* Ali Imron verse 18:

professionalism that can affect the improvement of student academic performance. However, in various countries it has been researched that lecturer competence does not 100 percent affect student academic achievement, based on research by Mutairi (2011) in Kufait, it is found that there is no significant relationship between lecturer competence and student academic achievement. However, there are other factors that influence student academic achievement, namely: 1) student nationality, 2) student age, and 3) final score achieved in previous education levels. See in Ridyantoro Widoyo Murti and Arif Partono Prasetio, "Pengaruh Kompetensi Dosen Terhadap Prestasi Akademik Mahasiswa Fakultas Ekonomi Dan Bisnis Telkom University," *Jurnal Penelitian Pendidikan* 18, no. 2 (September 10, 2018): 100–102.

[8] Hisny Fajrussalam et al., "Pengembangan Kompetensi Dosen Di Sekolah Tinggi Agama Islam Riyadhul Jannah Jalancagak Subang Jawa Barat," *LEADERIA: Jurnal Manajemen Pendidikan Islam* 1, no. 1 (June 11, 2020): 38–52. See also in Lijan Poltak Sinambela, "PROFESIONALISME DOSEN DAN KUALITAS PENDIDIKAN TINGGI," *Jurnal Sosial dan Humaniora* 2, no. 4 (December 31, 2017), https://doi.org/10.47313/ppl.v2i4.347.

[9] Based on Ali Maulida's research that the scientific competence of lecturers or educators has several functions, namely 1) provision of scientific competence serves to make it more noble than others who have a price though; 2) scientific competence makes it more feasible and deserves to be given a mandate such as a position, job or leader; 3) scientific competence can make quality students; 4) scientific competence can shape morals. See Ali Maulida, "KEDUDUKAN ILMU, ADAB ILMUWAN DAN KOMPETENSI KEILMUAN PENDIDIK (STUDI TAFSIR AYAT-AYAT PENDIDIKAN)," *Edukasi Islami: Jurnal Pendidikan Islam* 6, no. 11 (October 25, 2017): 122–23, https://doi.org/10.30868/ei.v6i11.98.

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شَهِدَ ٱ ۗ أَنَّهُ لَآ إِلَٰهَ إِلَّا هُوَ وَٱلْمَلَٰئِكَةُ وَأُوْلُوا ٱلْعِلْمِ قَآئِمًا بِٱلْقِسْطِ ۚ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ

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"Allah declares that there is no God but He (who has the right to be worshiped), who upholds justice. The Angels and those who are knowledgeable (also declare that so). there is no God but He (who deserves to be worshiped), the Mighty, the Wisest."

Second, the competence of intelligence and reason. An educator is required to have high intellectual intelligence because educators have a big responsibility. One side acts as an executor of education management, and on the other hand as the main door for transferring knowledge to students. Intelligence competence is different from science, intelligence competence is a provision or potential for quick thinking in capturing and responding to all phenomena and science.[10] As explained in the Qur'an *surah* Ar-Ra'd verse 19, namely:

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أَفَمَن يَعْلَمُ أَنَّمَا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ ٱلْحَقُّ كَمَنْ هُوَ أَعْمَىٰ ۚ إِنَّمَا يَتَذَكَّرُ أُوْلُوا ٱلْأَلْبَٰبِ

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"Does anyone know that what has been revealed to you from your Lord is true the same as a person who is blind? only intelligent people can learn a lesson.

Third, emotional competence. In this case, emotional competence is closely related to the character or moral competence of an educator, both in the educational, family, and social environment. As revealed by Akomolafe, emotional intelligence represents the ability to motivate oneself, control impulses, and regulate mood. This is reflected in the attitudes and behavior which are called character, morals, and morals.[11] According to what is stated in the Qur'an *surah* al-Isra' verse 24, namely:

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[10] Mochamad Hatip et al., "KOMPETENSI DOSEN, PROFESIONALISME DOSEN, DAN KECERDASAN SPRITUAL DAMPAKNYA TERHADAP MOTIVASI BELAJAR MAHASISWA," *Jurnal Sains Manajemen dan Bisnis Indonesia* 8, no. 1 (June 22, 2018): 112–30, https://doi.org/10.32528/smbi.v8i1.1770.

[11] Comfort Olufunke Akomolafe and Veronica Olubunmi Adesua, "The Impact of Physical Facilities on Students' Level of Motivation and Academic Performance in Senior Secondary Schools in South West Nigeria," *Journal of Education and Practice* 7, no. 4 (2016): 38–42. Putu Hendra's research results state that emotional intelligence has a positive effect on student academic achievement and also society. Because educators are expected to give their best role in society, one of which is through the intelligence capital of an educator. Therefore, intelligence competencies function for self, family, education and society. See Putu Hendra Putra Wahyudi and Maria Mediatrix Ratna Sari, "Pengaruh

وَٱخْفِضْ لَهُمَا جَنَاحَ ٱلذُّلِّ مِنَ ٱلرَّحْمَةِ وَقُل رَّبِّ ٱرْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيراً

"and humble yourself to both of them with full of love and say: "O my Lord, love them both, as they both educated me as a child."

Based on the above verse, the duties of religion lectures are not only as educators but also as *ulul' ilmi, ulul albab,* and *ulul akhlak*. Religion lecturer should be educator mankind (humans educators) who Understand the purpose of education that we are familiar with psychomotor (a physical activity which correlated with mental processes and psychological), Affective (attitude, character behaviors, feelings, interests, attitudes, emotions, and value), Cognitive (knowledge, understanding, application, analysis, synthesis, and evaluation). And most importantly, religious attendants must be role models (uswatun hasanah).[12] Lecturers are required to be able to work regularly and consistently, creatively in dealing with their characteristics so that this kind of work pattern is also lived up to by students as educated. This personal stability and integrity does not happen by itself but grows through lectures and a deliberately created educational process.

Student Motivation and Interest in Learning

Students who take lessons may not necessarily be able to understand what the lecturers say. Often lecturers do not respond to student behavior in class. As expressed by Nasution, "If students do not understand what the lecturer said or said, or if they cannot communicate with the students, likely, the students will not be able to master the courses taught by the lecturers."[13] If this happens to students, there is little chance that the students will get the expected interest. Student success in learning can be influenced by the students themselves and from outside the students. From the student side, there are talents, learning motivation, persistence, time and completeness of facilities at home, while from outside students, for example, the ability of good lecturers, conditions and discipline on campus, and encouragement and attention from parents.

Kecerdasan Emosional, Fasilitas Belajar dan Kompetensi Dosen Terhadap Persepsi Prestasi Akademik Mahasiswa Akuntansi," *E-Jurnal Akuntansi* 29, no. 3 (December 25, 2019): 1083–93, https://doi.org/10.24843/EJA.2019.v29.i03.p13.

[12] Akhmad Munaya Rahman, Mutiani Mutiani, and M. Adhitya Hidayat Putra, "Pengaruh Kompetensi Pedagogik Dosen Terhadap Motivasi Belajar Mahasiswa Pendidikan IPS," *Jurnal Darussalam: Jurnal Pendidikan, Komunikasi Dan Pemikiran Hukum Islam* 10, no. 2 (April 19, 2019): 375–87, https://doi.org/10.30739/darussalam.v10i2.380.

[13] S. Nasution, *Motivasi Belajar* (Bandung: Mandar Maju, 2005), 5.

Piet. A. Sahertian and Ida A. Sahertian suggest that what is meant by professional competence of lecturers is the ability to master academic (taught and integrated courses) teaching at the same time so that the teacher has academic authority.[14] Thus competence refers to the ability to carry out something that is obtained through education. Competence refers to performance and rational action, to fulfill certain verification in the implementation of educational tasks. It is said to be rational because it has a direction or purpose, while performance is one of the things that must be owned in any education because that ability has its importance and is very important to have.

The ability of lecturers in lectures can be felt and monitored by students in several forms, including 1). Lecturers deliver the syllabus, college contracts, and the benefits of courses at the first meeting. 2). Lecturers master the course material being taught. 3). Lecturers provide examples or analogies that are following the course material being taught. 4). Lecturers can explain course material well. 5). Lecturers deliver material systematically according to the syllabus. 6). Lecturers start and end lectures on time. 7). Lecturers can increase student motivation and interest in learning. 8). Lecturers master the class well. 9). Lecturers use material references. 10). Lecturers give positive responses to student questions about course material. 11). Lecturers can link science and Islam in lectures.[15]

The things above are the minimum benchmarks that the authors use as a reference for lecturer competence when conducting lectures. In addition to the above competencies, lecturers in teaching must be able to create conditions that lead to the creation of conditions for students to carry out activities in learning known as *PAKEM*, namely Active, Creative, Effective, and Fun Lectures. The creation of this condition is to motivate us to learn. Motivation in learning has high urgency because motivation is a force (encouragement, the reason for willingness) from within that causes students

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[14] Academic ability or competence has a dual meaning; *first, the* ability to explore scientific material taught comprehensively. Lecturers are able to master the total material being taught. *Second, the* ability to show exemplary and exemplary attitudes to students and society, both within the family and educational institutions. Academic competence is also described by the professional and academic qualifications of graduates. See more clearly in Piet A. Sahertian and Ida Sahertian, *Supervisi Pendidikan Dalam Rangka Program Inservice Training* (Jakarta: RajaGrafindo Persada, 2010), 6.

[15] The technical learning process in this lecture is said to be a cooperative learning model, which is a method that uses students as active participatory agents in the classroom. Increased active participation of students can be more active in the cooperative teaching and learning process. Student activeness on a mathematical scale can help develop intellectual and emotional skills. Lilhat in Nur Lina Safitri, "ANALISIS PENINGKATAN PARTISIPASI AKTIF MAHASISWA MELALUI PENERAPAN MODEL PEMBELAJARAN KOOPERATIF DENGAN METODE KANCING WARNA PADA MATA KULIAH STRATEGI BELAJAR MENGAJAR," *Education and Human Development Journal* 4, no. 1 (April 30, 2019): 1–10, https://doi.org/10.33086/ehdj.v4i1.1066.

to do or act in which the action is directed towards the course goals to be achieved.[16] Motivation is closely related to motive. The motive is a personal condition that encourages individuals to carry out certain activities to achieve a goal.[17] Someone who is not interested in doing something means that the motive that drives is not strong so that interest in learning or real skills is not appropriate. This motive changes, so that this lack of motivation can be overcome by providing a motive.[18]

Sumadi Suryabrata said that motivation is "a change in the energy of a person that is marked by appearing" feeling "and preceded by an assumption of a goal."[19] So, motivation is not something that can be observed, but something that can be concluded, because something that we can see every activity that a person does is driven by a force from within a person, that driving force is called a motive. Lack of student motivation to learn is possible due to certain factors that can influence it, including family, campus, and community factors. Lecturers as key models in teaching students must be able to analyze the factors lacking the motive and find a solution if there is a decrease in motive factors. A lecturer will appear in a lecture to motivate if in teaching he provides the following: 1). Give number 2). Give gifts 3). Hold a competition/competition 4). Having ego-involvement 5). Give a test 6). Tells results. 7). Give praise 8). Give punishment 9). Tells a desire to learn. 10). Explain the purpose.[20]

The meaning of knowledge in the Almujadilah verse 11 above is not only related to religious knowledge but the knowledge that is based on *bismirabbika* which can be useful for all creations of Allah SWT. The knowledge that is *bismirabbika* is the science that makes *khassyiyah*, that is, there is a feeling of admiration and fear of Allah SWT which motivates those with the knowledge to want to teach and implement their knowledge to benefit many people.[21]

In arousing interest in learning in students, in this regard, students have techniques that can be implemented according to Prof. Dr. Zakiyah Darajat, among others 1). Motivating the needs of students, for example, physical, spiritual, social, and other needs that can foster instability in the conditions of students of education that foster satisfaction. 2). Students are instilled with the experiences they have as the basis of their life. 3). Students

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[16] I. L. Pasaribu and B. Simanjuntak, *Belajar Dan Faktor-Faktor Yang Mempengaruhinya* (Jakarta: Rineka Cipta, 1998), 50.

[17] Sumadi Suryabrata, *Psikologi Pendidikan* (Jakarta: RajaGrafindo Persada, 2000), 72.

[18] Pasaribu and Simanjuntak, *Belajar Dan Faktor-Faktor Yang Mempengaruhinya*, 52.

[19] Suryabrata, *Psikologi Pendidikan*, 73.

[20] A. M. Sardiman, *Interaksi Dan Motivasi Belajar Mengajar* (Jakarta: RajaGrafindo Persada, 2000), 90.

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

are allowed to participate in achieving the resulting achievements. 4). In teaching, there are many methods of learning and making and utilizing demonstration tools.[22]

Every human being tends to always interact with something in the surrounding environment. If something gives pleasure and feels useful for him, chances are someone will be interested in that something. Interest is one of the psychological factors that help and encourage individuals in providing stimulation to an activity that is carried out to achieve the goals to be achieved.

Interest arises when individuals are attracted to something they consider important to themselves and can fulfill the needs they want. Susanto argues that "interest means a tendency and high excitement or a great desire for something."[23] Meanwhile, Arikunto stated that interest or attention is a person's tendency to choose or reject an activity.[24] According to Alya, interest is a high heart tendency towards something, passion, desire.[25] Susanto states that students' interest in learning is closely related to personality, motivation, self-expression and concept or identification, heredity, and external or environmental influences.[26] Susanto further explained that interest is an impetus in a person or a factor that causes interest or attention effectively, which causes an object or activity to be chosen that is profitable, enjoyable, and brings satisfaction to him.

Interest is a force that encourages someone to pay attention to a certain activity so that there is a desire to do or do something according to his wishes. Interest can be expressed through a statement that shows that students prefer something that can be manifested through participation in an activity.[27] From the explanation of several experts about the interest, it can be

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[22] Zakiyah Daradjat, *Metode Khusus Pengajaran Agama Islam* (Jakarta: Bumi Aksara, 2008), 143.

[23] A. Susanto, *Teori Belajar Dan Pembelajaran* (Jakarta: Kencana, 2013), 16.

[24] Suharsimi Arikunto, *Dasar-Dasar Evaluasi Belajar* (Jakarta: Bumi Aksara, 2000), 23.

[25] Qonia Alya, *Kamus Besar Bahasa Indonesia Untuk Pendidikan Dasar* (Bandung: Indah Jaya, 2009), 469.

[26] Arikunto, *Dasar-Dasar Evaluasi Belajar*, 57.

[27] In the research of Nur Ulwiyah and Lilik Maftuhatin, students' interest in learning is known from their participation in learning, the desire to actively participate in every school or college activity. Because of the abstract nature of interest in learning, it can be proven by attitudes and behaviors in learning. Students who have a high interest in learning will always participate actively in every stage of learning, this is supported by a strong enthusiasm and a desire to understand the lesson and conduct an analysis of what is understood. If there are educators who still apply a centered learning pattern to educators, then this usually tends to make students bored and not excited. In contrast to learning patterns that focus on the active participation of students, learning will look fun and effective. See in Nur Ulwiyah, Lilik Maftuhatin, and Mochamad Samsukadi, "Implementation of Islamic Character Education With Intervention Approach and Micro Habituation of Education in Kuttab Al-Fatih Jombang," *Didaktika Religia* 6, no. 2 (February 15, 2019): 245–72, https://doi.org/10.30762/didaktika.v6i2.1106.

concluded that interest is a feeling of liking or wanting an object in something, and the desire to achieve or study an object because it suits his needs and satisfies his soul's desire so that it can affect himself, his knowledge and skills.

While learning according to Alya is changing behavior or responses caused by experience.[28]

Furthermore, according to Gagne (in Aunurahman, 2014), learning is not something that occurs naturally, but will only occur in the presence of certain conditions, namely: internal conditions, including the readiness of students and something that has been learned, external is a learning situation that is deliberately regulated by educators to expedite the learning process. From the description of interest and learning above, it can be concluded that interest in learning is a tendency of the heart and soul to something that can be learned which is considered important and useful so that something is needed, cared for, and then followed by feelings of pleasure. The things above, if done by the lecturer during lectures, means that the lecturer does or provides learning motivation, and this is what the authors make as a minimum benchmark in measuring the provision of learning motivation to students. The author of this study is compiled to determine whether or not there is a relationship between lecturer competence and student motivation and interest in learning. Research conducted by the author at the Kadiri Islamic University who pledged himself to become the *Cinta Tanah Air* Campus in 2017.

Brief Profile of UNISKA

UNISKA as a tertiary institution is a driving agent, motivator, and glue for the realization of inter-religious harmony in society. Lecturers as parties who directly face students and employees as supporters of the learning process must be able to become role models in implementing Islamic values which are *ahlussunnah waljama'ah*. By exemplifying the lecturers and employees, the internalization program of Islamic values with *ahlussunnah waljama'ah* for students can be expected to get better results. The concept of internalizing Islamic values is an explanation of the Vision of UNISKA Kediri, so it needs to be clearly described to be able to provide the understanding and to become a general guideline for its implementation in the UNISKA Kediri academic community. In this regard, the things that need to be explained include the Vision and Mission of UNISKA Kediri, Principles, Strategies, Approaches, Efforts made, Indicators of Outcome, and Monitoring and Evaluation.

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[28] Alya, *Kamus Besar Bahasa Indonesia Untuk Pendidikan Dasar*, 8.

The principles of carrying out the development of Islamic values by UNISKA Kediri as the implementation of the Vision include 1). Comprehensive. Internalization of Islamic Values covers the entire academic community of UNISKA Kediri, both lecturers, employees, and students. Thus, it is hoped that the entire UNISKA Kediri academic community will have the same understanding, perception, and behavior or way of acting in carrying out their respective duties and also in helping to prevent and overcome negative influences from outside, namely the influence of ideology that is contrary to Pancasila, radicalism, corruption, and drugs. 2). Synergize. The internalization program for Islamic values involves all components of UNISKA Kediri, both the structural components of the University and Student Organizations.

With the synergy in planning and implementing programs between the University and Student Organizations, it is hoped that the efficiency and effectiveness of empowerment of all resources will be able to obtain optimal results. 3). Sustainable. The internalization of Islamic values needs to be carried out continuously or continuously so that these values can be absorbed in the soul of each individual, so that daily behavior, both in carrying out their respective duties and in their personal life, is always based on Islamic values. 4). Measurable. The implementation of the internalization of Islamic values is based on the results of certain assessments using relevant, logical, and precise performance indicators.

The development of performance indicators takes into account criteria 1). Specific, which is clearly defined and focused so that it does not cause multiple interpretations. 2) Measurable, which can be measured by a certain rating scale of quality and quantity. 3). Realistic, that is, it can be achieved at a reasonable cost and appropriate method, and is within the control and ability of the University to achieve the set performance targets. 4). Result-oriented, namely that the Islamic Values internalization program must be able to produce attitudes and behaviors that reflect Islamic values, which are accumulatively reflected in a high sense of responsibility and performance. 5). Scheduled, namely that each activity is carried out within a predetermined time. 6). Tested. The implementation of the internalization of Islamic values is monitored and evaluated every semester. The evaluation results in the first semester become input for the implementation of the internalization program in the second semester, and so on.

The strategy of the Internalization Approach and the development of Islamic values that apply ahlussunnah waljama'ah are carried out simultaneously between theory and real behavior or actions/actions of the entire UNISKA Kediri academic community in carrying out their respective

duties and roles. The approach strategy applied includes a theoretical approach strategy, practice, and supporting activities. 1). Theoretical Approach. The internalization of Islamic values with ahlussunnah waljama'ah for students is theoretically done through the curriculum. Presentation, in theory, is directed at forming an understanding of moral problems faced by each individual so that awareness, perceptions, and Islamic attitudes will grow. Meanwhile, the internalization of Islamic values for lecturers and employees is carried out through interactive dialogue, with speakers from competent parties. 2). Practice Approach. The practical approach is intended to strengthen Islamic perceptions and attitudes so that efforts to internalize Islamic values obtain optimal results so that this effort is not only scientifically owned but becomes the breath or soul of the entire UNISKA academic community in carrying out various activities according to their respective responsibilities respectively. Internalization of Islamic values with a practical approach is presented through the implementation of worship and the implementation of each individual's duties.

Supporting activities in the approach are activities or activities in the form of seminars, Islamic art performances, competitions, and others related to the academic approach.

1. Theoretical Approach Effort

Efforts to raise awareness and internalize Islamic values , in theory, are carried out from semester 1 (one) to semester 5 (five). The program is presented through academic activities as follows:

Table 2. Program of presenting religious courses through academic activities.

No.	Semester	Theory	Total Sks
1	I	Islam I (Aqidah and Ubudiyah)	2
2	II	Islam II (Mu'amalah And Munakahah)	2
3	III	Islam III (Aklaq and Sufism)	2
4	IV	Islam IV (Applied Islam)	2
5	V	Islam V (Capita Selecta and the Qur'an)	1

2. Practice Approach Efforts.

To strengthen perceptions and attitudes that reflect Islamic values obtained theoretically, real activities are carried out in the form of daily *fardu* prayers and Friday prayers at the campus mosque, praying before and after lectures. Recitation and prayer together (Istighosah) before middle test (UTS) and final test (UAS).

3. Non-Academic Support Activities.

Non-academic activities implement the character "JurDasTangLiSi" (honest, smart, tough, caring, achievement), competitions in the framework of MILAD UNISKA, including *musabaqoh tilawatil* Qur'an, memorizing verses of the Qur'an, making scientific works, studying reading the Qur'an, and participating in the Student Islamic Boarding School activities which are mandatory for new students.

The Religion sector is structurally under the auspices of the Deputy Rector III and the Character Education Institution are the implementing elements of UNISKA Kediri in the field of Islamic Education and Development. Duties in the Religious Sector have the duty and obligation to carry out education and fostering Islamic Religion among students, lecturers, employees, and the environment around UNISKA Kediri based on the provisions set by UNISKA Kediri. The functions of Religious Affairs are 1). Planning, implementing and evaluating Islamic Education and Development among the Kediri UNISKA Academic Community and the environment around UNISKA. 2). Considering the proposed appointment of lecturers and assistant lecturers for Islamic Religion guidance from the Faculty which was submitted to the Rector.[29]

Increasing Student Motivation and Interest in Learning through Lecturer Competencies in Islamic Religion Subjects

From the results of questionnaires distributed via *Google Form* to 109 students, the following data could be obtained:

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[29] Tim Penyusun, *Buku Pedoman Akademik Uniska Kediri* (Kediri: Uniska Press, 2016), 84.

Table 3. Islamic Religion Subject Questionnaire 1 Semester 1 and Islam 3 Semester 5

The item being rated	Electrical Engineering				Computer Engineering	
	5th semester		1st Semester		1st Semester	
	Aver age	Devia tion	Aver age	Devia tion	Aver age	Devia tion
Lecturers deliver the syllabus, college contracts, and the benefits of courses at the first meeting.	2.7	0.92	3,3	0.57	.14	.49
Lecturers master the course material being taught.	.93	.9	.38	.49	,2	.58
Lecturers provide examples or analogies that are following the course material being taught.	.96	.99	.08	.55	.89	.76
Lecturers can explain course material well.	.8	.02	.24	.49	.94	.8
Lecturers deliver material systematically according to the syllabus.	.5	.93	.16	.5	.8	.87
Lecturers start and end lectures on time.	.89	.02	.16	.65	.23	.77
Lecturers can increase student motivation and interest in learning.	.3	.02	.16	.55	.77	.84
Lecturers master the class well.	.6	.02	.14	.63	.91	.78
Lecturers use material references.	.98	.93	.22	.48	.89	.87
Lecturers give positive responses to student questions about course	,4	.01	.22	.58	.17	.79

material.						
Lecturers can link science and Islam in lectures.	.13	.91	.51	.56	.43	.7
Number of respondents	49		37		36	
Total population	62		47		47	
Percentage of respondents to population	79.03		78.72		76.6	

Table 4. Summary of research results

Study program	Electrical Engineering	Electrical Engineering	Computer Engineering
Semester	5th semester	1st Semester	1st Semester
Score	2.47	3.23	3.03
Category	Pretty good	Good	Good

Table 5. Lecturer competency category

Score	Category
1	Not good
2	Pretty good
3	Good
4	Very good

Overall, there were 122 respondents from 156 populations who filled out the questionnaire which if the percentage was more than 75%. Scores from the questionnaire showed some 291. This means the lecturer of religion in UNISKA has a pretty good competence. However, if it is calculated based on the study program and semester, it is known that the percentage of respondents to the population in the 5th semester of the electrical engineering study program is 79.03% and for the first semester is 78.72%. While the percentage of respondents to the population in the computer engineering study program was 76.6%. From the table above, it appears that the percentage of respondents to the population is greater than the ideal value, which is 75%.

Furthermore, the score obtained by the Religious Court lecturer in the electrical engineering study program semester 5 is 2.47. This shows that the competence of religious lecturers in the 5th semester of the electrical

engineering study program is still in the quite good category. On the other hand, the score obtained by the lecturer who teaches the religious court in the electrical engineering study program semester 1 is 3.23, this shows that the competence of the lecturer is in a good category. In line with that, the score obtained by the lecturer of the Religious Court in the 1st semester of the computer engineering study program was 3.03, which is also in the good category.

In this study, it was found that the lecturers of the Religious Court at UNISKA had quite good competencies. This means that there is still a need to improve the competence of religious lecturers. Competency improvement among lecturers is very important, considering that lecturer competence is closely related to professionalism, meaning that professional lecturers are competent lecturers. Lecturer competence determines the quality of the implementation of the *Tridharma Perguruan Tinggi* as shown in the professional activities of the lecturers.[30] Besides, professors who have both competencies to organize the learning process by both.[31]

Furthermore, the lack of lecturer competence in carrying out the learning process in the classroom has implications for reduced student interest and motivation. The pedagogic competence of lecturers simultaneously has a positive correlation with learning motivation and student achievement in learning. In other words, the better the competence of the lecturer, the better the motivation to learn, and student achievement in learning. Conversely, the lower the competence of the lecturer, the lower the motivation to learn, and student achievement in learning.[32]

The lack of competence of religious lecturers has implications for the need for improvement in increasing competence so that it will indirectly build student motivation and interest in learning. Lecturers who have good competence in learning will be able to design learning strategies that are under the characteristics of student input such as learning style tendencies, motivation, class management, and appropriate evaluation for their students. Motivation in learning is done by arranging a conducive situation or classroom atmosphere. This created condition can become reinforcement. This reinforcement in learning can be created, among others, if a teacher can have a positive influence on the teaching and learning process

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[30] A. Pujadi, "Faktor-Faktor Yang Mempengaruhi Motivasi Belajar Mahasiswa Di Fakultas Ekonomi Universitas Bunda Mulia Jakarta," *Jurnal Bisnis Dan Manajemen* 3, no. 2 (2007): 48.

[31] S. Tandelilin, "Kompetensi Dosen, Keyakinan Diri Dan Motivasi Mahasiswa: Pengaruhnya Terhadap Prestasi Mahasiswa Di Fakultas Ekonomi Universitas Surabaya," *Jurnal Aplikasi Manajemen* 3, no. 3 (2005): 254–55.

[32] Sri Kustiyati, "Peningkatan Kompetensi Pedagogik Dosen Untuk Meningkatkan Motivasi Dan Prestasi Belajar Mahasiswa," *Jurnal Kebidanan* 1, no. 1 (2017): 42–43.

by showing good competence to generate a positive response from students.[33]

If a lecturer has proper competence and can set an example for his students, a conducive learning atmosphere will be created by himself. Besides, student learning motivation will be good and will always develop activities and creativity in the learning process.[34]

In this study, it was also found that students felt quite motivated and their interest in learning increased. This is indicated by a sufficient score of 2.41 out of 4 in questionnaire item number 7. In line with the previous explanation, the competence of lecturers simultaneously correlates with student motivation and interest. Motivation itself is a very important factor for someone to achieve. Students who are motivated to improve their academic achievement.[35] Student learning motivation is partially or simultaneously positive and significant impact on student achievement. In other words, the intensity of a person's motivation will determine the level of achievement of his learning achievement. Lecturer competence also partially shows a positive and significant influence on student achievement.[36]

Religious lecturers at UNISKA also responded positively to student questions about course material. This is indicated by a sufficient score of 2.93 out of 4. Giving positive feedback can improve student learning outcomes. Also, there is a positive effect of giving a positive response (positive feedback) on learning achievement.[37]

Besides, lecturers at the Religious Court are considered capable of linking science and Islam in lectures to the motivation and learning interest of students of the Kediri UNISKA Faculty of Engineering in the first semester of the 2019/2020 academic year. This is indicated by a fairly high score on the results of student questionnaires, namely 3.35 out of 4. Religion lecturers are not only educators but also *'ulama', ulul' ilmi, ulul albab, ulul abshor, ulin nuha, murabbi, mu'allim, muzakki, and mudzakk*ir. A religious lecturer must be able to become a mankind educator (human educator) who

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[33] Sardiman, *Interaksi Dan Motivasi Belajar Mengajar*, 74.

[34] N. Mansur, "Reaktualisasi Kompetensi Dosen Sebagai Personal Tri Dharma Perguruan Tinggi," *Jurnal Sintesa* 8, no. 1 (2008): 118.

[35] Yuli Alam, "Kompetensi Dosen, Motivasi Belajar Mahasiswa Dan Dampaknya Terhadap Prestasi Mahasiswa Dalam Pembelajaran Pengantar Ekonomi (Studi Pada Mahasiswa Program Studi Manajemen Informatika AMIK Bina Sriwijaya Palembang)," *Jurnal Manajemen Dan Bisnis Sriwijaya* 16, no. 1 (2018): 23.

[36] Elis Mediawati, "Pengaruh Motivasi Belajar Mahasiswa Dan Kompetensi Dosen Terhadap Prestasi Belajar," *Jurnal Pendidikan Ekonomi Dinamika Pendidikan* 5, no. 2 (2010): 134.

[37] A. Wahyu, H. Bambang, and H. Hamdani, *Pemberian Umpan Balik (Feedback) Terhadap Hasil Belajar Dan Self-Efficacy Matematis Siswa Kelas VII SMP* (Pontianak: Untan, 2010).

understands the purpose of education. And most importantly, religious lecturers must be role models (uswatun hasanah) for their students.

After all, the lecturer is an important parameter in the process of controlling higher education institutions because of its very central position, placing lecturers as the main human resources who hold the operational keys of higher education duties and responsibilities. With their professional abilities and competencies, lecturers determine the development of an institution, influencing the intellectual and social environment of campus life. Besides, the competencies possessed by lecturers also affect student motivation and interest in learning. Therefore, all the efforts to improve the competence and professionalism of lecturers as lecturers at colleges comprehensively needs to be done to function and its role can be implemented optimally to achieve organizational goals. [38]

Conclusion

Based on the results of research from a questionnaire with a population of 156 students and 122 respondents (about 75%) shows a score of less than 3 which means there needs to be an improvement in increasing the competence of religious lecturers and building student motivation and interest in learning. The suggestions from researchers that need to be done in improving Lecturer Competence are 1). Lectures conducted by Lecturers must be following the RPS and RPP, the lecture contract, which is mutually agreed upon between the lecturer and student at the time of the first meeting. 2). Lecturers master the subject matter taught so that the delivery of the material does not come out of the context of the discussion and is adjusted to the RPS and RPP. 3) Lecturers can provide examples or analogies following the course material being taught. 4). Lecturers can explain course material well and communicatively so that they can build a very conducive and harmonious classroom situation and deliver material systematically following the RPS and RPP. 5). Lecturers start and end lectures on time according to the schedule and SOP set by the Faculty.

And if the lecturer is unable to attend, he should confirm with the previous student and change the lecture schedule according to the agreement with the student. 6). Lecturers can develop lecture steps using the PAKEM Learning Model, namely Active, Creative, Effective, and Fun Learning to increase student motivation and interest in learning and master the class well 7). Lecturers use material references clearly by making Textbooks as a complement to the learning process that is adjusted to the RPS and RPP

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[38] Petrus Nyavon, "Pengaruh Kinerja Dosen Dengan Motivasi Belajar Pada Mahasiswa Prodi Sosiatri Fakultas Ilmu Politik Universitas Mulawarman Samarinda," *Psikoborneo* 5, no. 2 (2017): 137.

which are oriented towards systematic and structured knowledge transformation. 8). Lecturers can give positive responses to student questions about course material able to link science and Islam in lectures.

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