

TOP-DOWN REFORM OF ISLAMIC STUDIES: CHANGING ATTITUDES AMONG RELIGIOUS TEACHERS IN INDONESIA

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Abstract: This study examines the role of the Religious Education Teachers' Training Programme as a forum attended by religious education teachers who wish to develop their subject knowledge and be aware of the current aims of religious education. The study examined the effectiveness of this programme in improving teachers' knowledge of their subject. The training programme was offered every working day for one hour after the end of the teaching and learning process in the form of a lecture followed by a question and answer session. The study material covered eight Islamic sciences, namely the principles of religion (*usūl al-dīn*), the branches of religion (*furu' al-dīn*), exegesis (*tafsīr*), hadith, Arabic grammar, eschatology, Sufi sciences and moral sciences. Constraints in the implementation of the religious teacher training programme were lack of interest on the part of teachers, who were either unwilling or too busy to attend, while others had other commitments. Efforts were made to overcome these obstacles by adhering to a strict timetable and reminding teachers of the benefits of this programme, in addition to a paid allowance for the extra time.

Keywords: Education, Guidance, Methodology, Religious Teachers.

Introduction

The efficacy of an educational programme is contingent upon the degree of participation exhibited by the teaching staff, given that the teacher occupies a pivotal position in the organisation and implementation of learning activities. Consequently, the role of the teacher is a recurring topic of discussion in seminars and other meetings, as the challenges facing educators are ongoing.¹ As time progresses, the dedication of teachers has also begun to decline. This is evident in the fact that many teachers are merely delivering material and neglecting their obligations, without providing examples from everyday life. As educators, teachers are expected to serve as role models for their students. Therefore, it is crucial to continue instilling and fostering Islamic values in teachers. Additionally, the morale of students is currently quite low, indicating a failure in educating the nation's assets.

In light of this portrait of education, an institution has emerged that has captured the attention of researchers, prompting them to delve deeply into its inner workings. These institutions have

¹ Ahmad Barizi, *Pendidikan Integratif: Akar Tradisi Dan Integrasi Keilmuan Pendidikan Islam* (Malang: UIN Maliki Press, 2011), 25.

demonstrated a commitment to supporting their teaching staff through the provision of a dedicated service and comprehensive debriefing sessions on the subject of religious education. Consequently, those educators who are more commonly referred to as “*ustadz*” are able to demonstrate a high level of religious expertise and are adequately equipped to fulfil their duties and responsibilities.

Teacher competence guidance is of particular importance in this context, as it enables religious teachers to gain a deeper understanding of their abilities, strengths, weaknesses and potential. This, in turn, allows them to make informed decisions about their future plans and career development. From the perspective of the educational institution, the enhancement of competence represents a crucial element in the decision-making process, particularly with regard to crucial matters such as placement, task allocation, and the overall development of educational resources.

In relation to this topic, the authors are interested in conducting research on the guidance of religious teachers’ competencies in Diniyah Madrasah through the Religious Teachers’ Educational Program in Madrasah Diniyah Takmiliyah Mambaul Ulum Pangarengan Sampang. This research project focused on the implementation of the Religious Teachers’ Education Program for the guidance of religious teachers’ competencies in Madrasah Diniyah Takmiliyah Ar-Rosyidiyah Mambaul Ulum, on the obstacles encountered, and on the solutions devised to address these issues.

This research employed a qualitative methodology. The qualitative approach is employed by researchers to facilitate the discovery and exploration of information pertaining to the object under study. This enables the researcher to deliver a more nuanced understanding of the phenomena encountered, thereby facilitating the pursuit of truth. In contrast to the position taken by Anselm Strauss and Juliet Corbin, he asserted that there are multiple justifications for employing qualitative research, including the capacity of qualitative methods to elucidate and comprehend the underlying dimensions of phenomena that remain entirely unknown, while simultaneously offering supplementary insights. Furthermore, qualitative methods can offer intricate insights into phenomena that are challenging to convey through quantitative methods.² This study employs the

² Juliet Corbin and Anselm Strauss, *Basics of Qualitative Research* (SAGE, 2015), 5.

phenomenological approach,³ which is the scientific study of phenomena or discourse about that which manifests itself (human, social phenomena, culture, or other entities).⁴

The study was conducted at Madrasah Diniyah Takmiliyah Ar-Rosyidiyah Mambaul Ulum, a school located in the village of Gulbung, in the district. Pangarengan Regency Lacquer. The researchers considered several factors in selecting this location, including the accessibility of the Madrasah Diniyah Takmiliyah Ar-Rosyidiyah Mambaul Ulum and the institution's notable progress. In light of the researchers' synergistic approach, Therefore, in qualitative research, it is essential for a researcher to be involved in the collection of data and information, as the researcher's presence in the field and active participation in the activities under study will enhance the accuracy and reliability of the research findings.

In this study, the human data source comprises religious teachers who follow the learning programme, the Head of Madrasah, the Kiai who teaches, and students. The non-human data, comprising documents, phenomena and facts, was gathered from the field. Secondary data sources are collected with the objective of providing additional support for the primary data sources.

The data collection techniques employed were through interviews, observation, and documentation. The interview technique employed is that of the unstructured interview, which allows for greater flexibility in the formulation of questions. This is because it is possible that new facts may emerge during the course of the interview that could be developed further. The observational method employed in this study is that of participant observation, whereby researchers engage directly with the activities under investigation, thus facilitating direct observation of the object of study. Furthermore, documentation is employed to supplement the data collection

³ Phenomenology is a way of thinking (method) proposed by Husserl at the beginning of the 20th century. He has the full name Edmund Husserl and was born in the small town of Proznitz in the Moravian region. Husserl is from the middle Jewish group. However, at the age of 27, he entered protest because of the influence of his friend, G. Alberct. Husserl studied mathematics, philosophy, and astronomy at the Universities of Leipzig, Berlin, and Vienna. An interest in philosophy grew when Husserl attended Franz Brentano's lectures in 1884-1886. In 1901 his thoughts on phenomenology reached maturity. See A. Y. Lubis, *Filsafat Ilmu: Klasik Hingga Kontemporer* (Jakarta: RajaGrafindo Persada, 2016), 207.

⁴ *Ibid.*, 205.

process, in conjunction with interviews and observations pertinent to the subject matter under investigation.

With regard to data analysis, researchers adhere to a systematic approach, comprising the following stages: data reduction, data display, and conclusions. Additionally, to ensure the reliability of the data obtained through the utilisation of an extension technique, namely participation, perseverance of observation, and triangulation, researchers employ rigorous validation procedures.

The Importance of Guidance for Religious Teachers

As posited by Widjaja, as cited by Hendrikus Lyzardi Kurniawan and colleagues, guidance can be defined as a process or development that encompasses a series of definitions, which serve to establish, cultivate and sustain growth, in conjunction with endeavours to enhance, improve and ultimately develop it.⁵ In the view of certain experts, guidance may be defined as an endeavour undertaken by agencies, institutions and organisations to enhance the performance of their members, with a view to facilitating progress.

In light of the aforementioned statement, the authors posit that teacher guidance can be understood as an endeavour to furnish educators with the requisite support and resources to cultivate a conducive learning environment, thereby fostering the development of professionals capable of optimising learning outcomes.

In the Indonesian Dictionary, it is mentioned that Religious teacher is a religious expert (male), teacher or professor (in Madras, etc.). The same thing is also stated in the Al-Munawwir Dictionary that the plural of a religious teacher is *asatidzab* (أساتذة) and *asatidz* (أساتيد) has the meaning of Teacher.⁶ Thus, it can be said that the teacher and religious teacher are one unit and are equally aimed at an educator, only the mention is different. Teachers are usually used to refer to educators who teach in public/formal schools, while the religious teachers are used to refer to educators who teach in Madrasas, Islamic boarding schools or teach religious education.

⁵ Hendrikus Lyzardi Kurniawan, "Pembinaan Sumber Daya Aparatur Dalam Upaya Meningkatkan Kinerja Pegawai Pada Bagian Ekonomi Sekretariat Daerah Kabupaten Kutai Barat," *Administrative Reform* 2, no. 3 (2014): 2118.

⁶ Ahmad Warson Munawwir, *Kamus Al-Munawwir: Arab-Indonesia Terlengkap* (Surabaya: Pustaka Progresif, 1997), 23.

Therefore, although here a lot of reviews about the teacher basically it is also aimed at the religious teacher.

The results of the study of the terminology used by teachers indicate that, although all of the terms are aimed at people who teach and educate, they are not entirely consistent in their application. However, the mention of the teacher's term put forward by Muhaimin and Nakosteen is distinguished from the others by a particular focus. Muhaimin concentrated on the role and function of teachers as educators, whereas Nakosteen concentrated on nicknames or titles. Furthermore, in the context of madrasas, especially madrasa diniyah, the term that is most commonly encountered and readily familiar to our ears is an Ustadz (Religious Teacher).⁷

In addition to the aforementioned terms or predicates, the Indonesian Islamic tradition also encompasses a number of other predicates for teachers, which vary across different regions. For instance, in Java and Madura, the term "Kiai" is used, while in West Java, "Ajengan" is employed, in Lombok, "Tuan Guru" is the preferred term, and in Aceh, "Teuku" is the customary designation.⁸

It can be posited that the terms 'teacher' and 'religious teacher' are essentially synonymous, denoting an individual engaged in the transmission of knowledge and values. In addition to fostering intellectual proficiency in their students, these educators strive to instill moral principles and compassion. Consequently, although there are often differences in the way the terms 'teacher' and 'religious teacher' are used, they are both employed to refer to educators who teach general and religious education, respectively.

The duties and responsibilities associated with the role of religious teacher in Islam are of a considerable nature, and as a result, not all Muslims are able to assume this role. A number of

⁷ *Ustadz* is a designation for male Islamic teachers. Whereas the term for female Islamic religion teacher is *ustadzah*. See Abu Muhammad FH and Zainuri Siroj, *Kamus Istilah Agama Islam (KIAI)* (Tangerang: Albama, 2016), 330. Herabuddin further stated that the term religious teacher was more popular to be used in schools other than madrasa like public or vocational schools as a term for teachers who taught Islamic subjects. Whereas for madrasa schools do not popularize the designation of their teachers with religious teachers, because madrasa education has been called religious education. So that almost all teachers in madrasas are called as *ustadz*. See Herabudin Herabudin, *Administrasi dan Supervisi Pendidikan* (Bandung: Pustaka Setia, 2009), 269.

⁸ Mohammad Kosim, "Guru Dalam Perspektif Islam," *Tadris: Jurnal Pendidikan Islam* 3, no. 1 (January 5, 2015): 45–58, <https://doi.org/10.19105/tjpi.v3i1.223>.

prerequisites must be fulfilled. Some experts in Islamic education have set out the criteria that must be met by a religious teacher, particularly in regard to personality. In his work, al-Gazali (cited by Mohammad Kosim) outlines a number of qualities that must be fulfilled by religious teachers. (1) Affection and gentleness; (2) Absence of expectation of wages, praise, thanks or repayments; (3) Honesty and trustworthiness for students; (4) Guidance with compassion, not with anger; (5) Noble mind and tolerance; (6) Avoidance of demeaning other knowledge outside of specialisation; (7) Attention to individual differences; (8) Consistency.⁹

According to Sulani as quoted by Muhamad Nurdin, to achieve the educational goals of a teacher must have the following basic requirements:

- 1) Terms of *syakhsiyah* (having a reliable personality).
- 2) Terms of *ilmiah* (have qualified knowledge).
- 3) Terms of *Idhafiyah* (knowing, living and diving into the human being it faces so that it can unite itself to bring students towards the goals set).¹⁰

Madrasah Diniyah as an Islamic Education Institution

The growth and development of madrasah in Indonesia is inextricably linked to the growth and development of renewal ideas among Muslims. As stated by Sumardi, as cited by Haidar Putra Daulay, among the scholars who played a pivotal role in the proliferation of madrassas in Indonesia was Sheikh Abdullah Ahmad, the founder of the Adabiyah Madrasah in Padang in 1909. In 1915, the madrasah became known as HIS Adabiyah, which continued to teach religion.

In contrast to the situation with Nor Huda, he asserted that the establishment of Madrasah Diniyah was precipitated by the issuance of the Joint Decree of the Three Ministers No. 6 of 1975. This decree had the effect of reducing the religious knowledge of Madrasah graduates, with a 70% curriculum change in general subjects and only 30% religious education. In order to address this issue, the Department of Religion established two distinct types of madrassas: the first type incorporates religious studies as a primary component of

⁹ Ibid.

¹⁰ Muhammad Nurdin, *Kiat Menjadi Guru Profesional* (Yogyakarta: Ar-Ruzz Media, 2017), 129.

the curriculum, while also integrating general subjects; the second type is exclusively focused on religious studies, with a curriculum comprising solely of religious subjects. These madrassas are commonly referred to as Madrasah Diniyah.¹¹

From these disparate descriptions, it can be discerned that the impetus behind the establishment of Madrasah Diniyah was the aspiration to cultivate and reinforce the religious literacy of the forthcoming generation, in this case, the students. There is a pervasive concern for the diminishing grasp of religious knowledge among students.¹²

The National Education System Law explicitly and explicitly mentions Islamic education institutions as national education institutions. Madrasas are referred to as formal educational institutions that are recognized at both primary and secondary education levels. Likewise, diniyah, pesantren, and Raudhatul Athfal (RA) as typical Islamic education, are all mentioned explicitly in the Law.¹³ Specifically, in article 30 paragraph (4) it is stated: “Religious education takes the form of diniyah education, pesantren, *pasraman*, *pabbaja samanera*, and other similar forms”.

According to An-Nahlawi as quoted by Muhammad Fathurrohman & Sulistyorini, the duties of madrasa as an Islamic educational institution are:

- 1) Realizing Islamic education based on the principles of thought, creed, and teachings’ directed to achieve educational goals.
- 2) Maintaining the nature of students as noble beings, so that he does not deviate from the purpose of Allah to create it.
- 3) Cleanse the mind and soul from the influence of subjectivity (emotions) because the influence of the times these days is more directed at deviations from human nature.
- 4) Providing insight into moral values, as well as the human civilization that brings students’ treasures of thought into developing.

¹¹ Nor Huda, *Sejarah Sosial Intelektual Islam Di Indonesia* (Jakarta: RajaGrafindo Persada, 2015), 322.

¹² Miftahul Ulum, “*Fikih Organisasi (Reaktualisasi Sejarah Nabhdlatul Ulama (NU) di Indonesia)*”, Al-Insiyroh Jurnal Studi Keislaman, Vol. 5, No. 2 (September 2019), 62.

¹³ Sutrisno Sutrisno and Muhyidin Albarobis, *Pendidikan Islam Berbasis Problem Sosial*, ed. Rose Kusumaning Ratri (Yogyakarta: Ar-Ruzz Media, 2012), 47.

- 5) Creating an atmosphere of unity and similarity between students.
- 6) Perfecting the tasks of family education institutions, mosques, and pesantren.¹⁴

From the description, it can be understood that as part of Islamic educational institutions, madrasas diniyah must be able to instill moral values in their students so that their students are not only intellectually proficient but also possess the capacity to apply the knowledge received in their daily lives.

The Dynamics of the Education Program for Religious Teachers

The religious teacher education programme serves as a forum for guidance, offering debriefing and facilitating the acquisition of mastery in the subject matter pertinent to that of a religious teacher (*ustadz*), with a particular focus on the domain of religious science. The programme was implemented in 2000 with the objective of cultivating and deepening the knowledge and understanding of the religion of the *asatidz*.

Given that the goal is to foster and deepen the understanding of the science of religion *asatidz*, the study of material in the Education Programme of religious teachers is about religious studies. The material or books that are studied in the education programme of religious teachers include: *Riyadus Sholihin*, *Ta'limul Muta'allim*, *Tafsir Jalalain*, *Uqudul Lujain*, *Ibnu Aqil*, *Daqiqul Akhbbar*, *Fathul Qorib*, *Taubid*, and *Bidayatul Hidayah*.

The Religious Teachers Education Program is scheduled to take place in the afternoon between 15:30 and 16:30 West Indonesia Time. The implementation is structured in a manner consistent with the conventional learning activities, namely through a classroom system led by a Kiai as the instructor and the *asatidz* as participants in the learning process. The implementation comprises three distinct phases: an opening phase, a core phase, and a closing phase. The opening activity commenced with greetings and proceeded with the recitation of the *Nazhrom Alfyya*. The core activities comprise the study of books, during which the Kiai, in his capacity as coach, reads and explains the

¹⁴ Muhammad Fathurrohman and Sulistyorini Sulistyorini, *Implementasi Manajemen Peningkatan Mutu Pendidikan Islam: Peningkatan Lembaga Pendidikan Islam Secara Holistik (Praktik & Teoritik)* (Yogyakarta: Teras, 2012), 351–53.

subject matter in accordance with the schedule. This is followed by a question-and-answer session. Subsequently, the closing ceremony comprises the recitation of the prayer *kebotmi al-durus*. The lecture and question-and-answer method is employed in the implementation of the *Tarbiyatul Mu'allimin* programme.

Constraints or obstacles are inhibitors or impediments that impede the implementation of the education programme for religious teachers, preventing it from running smoothly as planned. It is widely acknowledged that every endeavour is likely to encounter a range of challenges along the way. In order to achieve success, it is necessary to be able to overcome these obstacles. The implementation of the education programme for religious teachers is not exempt from the presence of various obstacles, which impede the programme's effectiveness and prevent it from being implemented as intended. In addition, insufficient time, a lack of enthusiasm and a desire for consistency in participation in the programme on the part of the *asatidz*, as well as community activities such as *tablilan* and similar events, and the personal interests of each religious teacher, represent further constraints.

The presence of constraints can have a considerable impact on the efficacy of the programme, potentially leading to its complete stagnation. These obstacles result in the programme's implementation being erratic, with periods of activity interspersed with periods of inactivity. Ultimately, this has an adverse effect on the enthusiasm of the *asatidz* for active participation in the education programmes of religious teachers.

The solution was to identify a solution to the existing problems or to resolve the issues that had arisen. The aforementioned issues have resulted in a sense of helplessness among multiple parties, which could potentially lead to the programme becoming increasingly paralysed. It is therefore imperative that these problems are addressed and resolved in a timely manner. It is imperative that an effort be made to overcome the current decline. In this instance, the institution has undertaken a number of initiatives with the aim of identifying solutions to the challenges impeding the continuity of the religious teachers' ongoing education programme.

One of the solutions implemented by the educational institution is to provide counsel and emphasise the significance of lifelong learning for religious educators, with the aim of enhancing

their knowledge and expertise to better fulfil their professional obligations. The action was implemented as a solution because it prevented the *asatidz* from actively and consistently participating in the programme due to a sense of apathy and a lack of awareness of the importance of self-improvement.

In addition, the solution entailed the provision of allowances for the *asatidz*, with the amount adjusted according to their level of engagement in teaching and participation in programmes organised by the institution. This was done with a view to enhancing enthusiasm and addressing the economic factor (busy working) that had previously been identified as a barrier to the active participation of *asatidz*.

Implementation of the Education Program for Religious Teachers in Religious Teacher Competency Guidance

It is the duty of a school to provide guidance and support for the development of the teaching profession. This entails placing teachers in a position of professional partnership, whereby they are engaged in the delivery of services. It is therefore evident that the role of the school leader is of significant importance and requires continuous effort. The objective of this endeavour is to foster a culture of encouragement and motivation among teachers, ensuring they maintain the same enthusiasm and dedication in their role as educators.¹⁵

It is incumbent upon teachers as educators to possess the requisite competence to ensure the success of their assignments.¹⁶ The learning process and student learning outcomes are not solely determined by the school's patterns, structure, and curriculum; they are also largely determined by the competence of the teachers who teach and guide them. Teachers who are competent will be better able to create an effective and pleasant learning environment and will be better able to manage their classrooms so that students' learning is at

¹⁵ Linda Darling-Hammond, Marcella L. Bullmaster, and Velma L. Cobb, "Rethinking Teacher Leadership Through Professional Development Schools," *The Elementary School Journal* 96, no. 1 (September 1995): 87–106, <https://doi.org/10.1086/461816>.

¹⁶ Paula Mae Bigatel et al., "The Identification of Competencies for Online Teaching Success," *Journal of Asynchronous Learning Networks* 16, no. 1 (January 2012): 59–77.

a normal level.¹⁷ This illustrates the significant impact that a teacher's competence can have on the learning process.

The formation of competencies is influenced by two factors: innate factors, such as talent, and training factors, such as learning.¹⁸ It can thus be concluded that teacher competencies can be developed or enhanced through learning, whether through debriefing in the form of an exercise or guidance, or other forms of instruction.

The stakeholders at Madrasah Diniyah Ar-Rosyidiyah Mambaul Ulum were cognizant of this fact. It is of the utmost importance for teachers to demonstrate competence and mastery in the subject matter they are conveying to their students. The primary objective of the educational programme for religious teachers, as articulated by the programme supervisor, is to enhance the knowledge of the *Asatidz*, thereby facilitating their teaching activities. The Madurese adage "*magembang se ngajereh*" (it is easy to teach) aligns with the objective of enhancing the competence of religious teachers, as proposed by I Nengah Martha. This can be achieved through a range of strategies, including:

1. Education and training. These activities include a) Inhouse Training (IHT). Training in the form of IHT is training that is carried out internally in the Teacher Working Group / Subject Teacher Training, school or other place designated to organize training, b) Internship program. The apprenticeship program is training that is carried out in relevant institutions/industries in order to improve the professional competence of teachers, c) School partnerships. This training can be carried out in collaboration with government or private institutes in certain skills, d) Distance learning, e) Tiered training and specialized training. This training is carried out at the Center for Development and Empowerment of Educators and Education Personnel and/or Educational Quality Assurance Institutions and other authorized institutions, where training programs are arranged in stages starting

¹⁷ Patricia A. Jennings and Mark T. Greenberg, "The Prosocial Classroom: Teacher Social and Emotional Competence in Relation to Student and Classroom Outcomes," *Review of Educational Research* 79, no. 1 (March 1, 2009): 491–525, <https://doi.org/10.3102/0034654308325693>.

¹⁸ Abdul Ghofar, Usman Abubakar, and Muhammad Azhar, "Tazkiyatun Nafs as a Strength Base of Teacher Personality Competency," *IJISH (International Journal of Islamic Studies and Humanities)* 1, no. 2 (October 16, 2018): 128–40, <https://doi.org/10.26555/ijish.v1i2.559>.

from elementary, secondary, advanced and higher levels, f) Short courses in Educational Institutions Educational Personnel or other educational institutions, g) Internal guidance by schools, h) Further education.

2. The activities in question were not of an educational or training nature. Rather, they included the following: a) Regular discussions of educational problems, held in accordance with the issues currently facing schools, b) Seminars, c) Workshops, d) Research, e) Writing books or teaching materials, f) Making learning media, g) Making technology works/artworks.¹⁹

In this case, the Madrasah Diniyah Ar-Rosyidiyah's provision of educational programmes for religious teachers was included in the group of efforts to enhance the competence of religious teachers through education and training, which were packaged in the form of internal guidance by schools. The management of human resources presents a significant challenge due to the inherent diversity of individuals and their unique characteristics.²⁰ In the context of Islamic education institutions, where a large number of teachers are required to adhere to a shared vision and mission, the unification of their diverse perspectives can prove particularly challenging for managers.²¹

These difficulties were also encountered in the training of religious teachers at Madrasah Diniyah Ar-Rosyidiyah Mambaul Ulum. This was conveyed by programme supervisors who reported that in the implementation of the religious teachers' education programme, there were many obstacles, including limited time. In one hour, the teachers must study two books, and the number of books is especially considerable, with many only studied once a week. On occasion, it is even more enjoyable to indicate that the allotted time has elapsed. However, the greatest obstacle is the lack of willingness among the *asatidz* to engage in such extensive learning. Frequently, they do not even begin the process. Furthermore, if an invitation is extended, it is often declined, and if individuals pass away, the tahlilan

¹⁹ I Nengah Martha, *Pengantar Pendidikan* (Yogyakarta: Graha Ilmu, 2014), 88–90.

²⁰ Salleh Yahya and Wee-Keat Goh, "Managing Human Resources toward Achieving Knowledge Management," *Journal of Knowledge Management* 6, no. 5 (January 1, 2002): 457–68, <https://doi.org/10.1108/13673270210450414>.

²¹ Marilyn Cochran-Smith, "Learning and Unlearning: The Education of Teacher Educators," *Teaching and Teacher Education* 19, no. 1 (January 1, 2003): 5–28, [https://doi.org/10.1016/S0742-051X\(02\)00091-4](https://doi.org/10.1016/S0742-051X(02)00091-4).

ceremony is frequently conducted concurrently with the time of death.

In the guidance and professional development of religious teachers, there are still issues to be addressed. There was a discrepancy between the teachers' perception of teacher professional improvement programmes and the guidance programme itself. Teachers tend to desire immediate results, whereas the guidance programme must be implemented in the field, necessitating sufficient time. There was a discrepancy between the guidance programme's objective of engaging as many teachers as possible and the resulting programmes, which were superficial.²²

It was the responsibility of the school principal to provide guidance and support for the professional development of teaching staff. Nevertheless, the success of these endeavours hinges on the willingness and enthusiasm of the teaching staff. If this is achieved and maintained on an ongoing basis, the process of enhancing the quality of school graduates will continue to develop and improve.²³ In this context, the programme coach aims to emphasise the significance of participating in the religious education programme to enhance their understanding of the material that will be conveyed to their students.²⁴

Although the initial approach described previously demonstrates a degree of change or progress, empirical evidence suggests that individuals are driven by a range of factors, including financial remuneration, recognition, time management, career advancement, and other motivations. In this context, the endeavour to make a productive contribution appears to be a mutually beneficial strategy, as it enables individuals to achieve their objectives while simultaneously pursuing their professional endeavours.²⁵

²² Linda Darling-Hammond et al., "The Design of Teacher Education Programs," in *Preparing Teachers for a Changing World: What Teachers Should Learn and Be Able to Do*, ed. Linda Darling-Hammond and John Bransford (Jossey-Bass, 2005), 390–441. Arif, "The orientation of Guidance" in *Tadris*, 143.

²³ Samuel Falcon, Wilfried Admiraal, and Jaime Leon, "Teachers Engaging Messages and the Relationship with Students' Performance and Teachers' Enthusiasm," *Learning and Instruction* 86 (August 1, 2023): 101750, <https://doi.org/10.1016/j.learninstruc.2023.101750>.

²⁴ Gülay Öngel and Erkan Tabancalı, "Teacher Enthusiasm and Collaborative School Climate," *Education Quarterly Reviews* 5, no. 2 (2022): 347–56.

²⁵ Gastón de los Reyes, Markus Scholz, and N. Craig Smith, "Beyond the 'Win-Win': Creating Shared Value Requires Ethical Frameworks," *California Management*

In relation to this topic, the Madrasah Ar-Rosyidiyah Mambaul Ulum is seeking to identify potential courses of action to overcome the existing obstacles, as outlined by KH. Abd. Wahid Rosyidi has identified the need to encourage the active participation of *asatidz* in the programme as a matter of work-related living. In response, he has taken the initiative of providing an additional allowance with the aim of increasing the enthusiasm of the religious teachers, thereby enhancing their active involvement in the school's activities. The allowance has been structured in a manner that aligns with the level of activity of the religious teachers.

Conclusion

The education program for religious teachers is carried out in the afternoon after the *asatidz* and *asatidzah* have finished carrying out their duties in teaching, precisely at 04.00-05.00 (*istima'*), which is after completing the prayer in congregation with the students / male students. The form of the implementation is the same as the Teaching and Learning Activities carried out in class normally. And the study material covers 8 fields of science, including ushul sciences (the book of *Jawbaroh at-Taubid*), furu sciences (the book of *Fatul al-Qarib*), tafsir (the book of *Tafsir Jalalain*), hadiths (the book of *Riyad as-Sholihin*), tools sciences (the book of *Ibn Aqil*), the qushos sciences (the book of *Daqiqul Akbar*), Sufi sciences (the book of *Bidayatul Hidayah*), moral sciences (the book of *Ta'limul Muta'allim* and *Uqudul Lujain*).

Obstacles encountered in implemented the Religious Teachers Education program, including limited time, lack of interest or willingness of the *asatidz* to learn, and solid activity of both coaches and *asatidz*. In overcoming the existing obstacles Madrasah Diniyah Ar-Rosyidiyah Mambaul Ulum, especially those involved in the education program of religious teachers such as school principals and Kiai, the program supervisors try to provide stabilization and convince the *asatidz* of the importance of participating in the education program of religious teachers to add and expand mastery of the material the students will say. In addition, school principals also take action options by providing allowances that are nominally adjusted to the activities of religious teachers in teaching and

participating in programs organized by schools/madrasahs. And related to the limited time allocation strived for an additional hour.

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