

# **RENEWAL OF ISLAMIC STUDIES APPROACH FROM ABOVE: THE GROWTH AND DEVELOPMENT OF RELIGIOUS TEACHER THOUGHT IN CONTEMPORARY INDONESIA**

**Miftahul Ulum**

Universitas Islam Negeri Kiai Haji Achmad Siddiq Jember,  
Indonesia

Email: miftahul\_ulum2001@uinkhas.ac.id\*

**Siti Romlah**

Institut Agama Islam Nahdlatul Ulama Bangil, Indonesia

Email: sitiromlah@iainubangil.ac.id

**Rifqi Zaidan Fadhilah**

Global Grand School Annur Shidiqiyah Cendekia Subang, Indonesia

Email : muhammadfadhilahfadhil9@gmail.com

**Mahmudah**

Universitas Islam Negeri Kiai Haji Achmad Siddiq Jember,  
Indonesia

Email: mahmudahsyariah@uinkhas.ac.id

**Faizatul Muazzaroh**

Sekolah Tinggi Agama Islam Ma'arif Sampang, Indonesia

Email: faizatul\_muazzaroh@ymail.com

**Muhammad Alhada Fuadilah Habib**

Universitas Islam Negeri Sayyid Ali Rahmatullah Tulungagung,  
Indonesia

Email: habibhada@gmail.com

**Sorhibulbahree Binmong**

Prince of Songkla University, Pattani Campus, Thailand

Email: sorhibulbahree.b@psu.ac.th

**Abstract:** The Religious Teachers Education Program is a forum for guidance that is held to provide debriefing and at a time increasing the mastery of the material of a religious teacher, especially in religious knowledge scope. Data analysis was carried out namely during the study

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\*Corresponding Author: miftahul\_ulum2001@uikhas.ac.id

and after the study was conducted. The results showed that the education program of the religious teachers was held every day at 16.00-17.00. The form of the implementation is the same as the teaching and learning process carried out in the classes usually. The method commonly used is the lecture and question and answer methods. And the study material covers 8 fields of science, which is ushūl sciences (the book of *Jawh̄aroh at-Tauh̄id*), furu sciences (the book of *Fatul al-Qarib*), tafsīr (the book of *Tafsīr Jalalain*), hadits (the book of *Riyad as-Sholih̄in*), tools sciences (the book of *Ibn Aqil*), the qushos sciences (the book of *Daqoiqul Akhbar*), Sufi sciences (the book of *Bidayatul Hidayah*), moral sciences (the book of *Ta'limul Muta'allim* and *Uqudul Lujain*). Constraints faced in the implementation of the Religious Teacher Education program on the development of Religious teachers competencies i.e. lack of interesting or willingness of the *asatidz* to consistently participate in the program with the excuse of being lazy or busy working, inadequate time, social activities such *tablilan*. Efforts made in overcoming obstacles are by providing stabilization and convincing the *asatidz* of the importance of participating in the program of the education of the religious teachers to increase and expand mastery of the material to be delivered to his students. In addition, the madrasah head also provides allowances.

**Keywords:** Education, Guidance, Methodology, Religious Teachers.

## Introduction

The success or failure of education is determined by the participation of a teacher because the teacher is a key role to organize and carry out learning activities. Therefore, the teacher's symbol always surfaces into a topic of discussion, seminars, and other meetings that are always actually discussed because the problems faced by educators never end.<sup>1</sup> Along with the times, at this time the dedication of a teacher also began to experience decline even not infrequently in teaching only limited to delivering material and aborting obligations without giving examples in everyday life. While he is the main figure for students to be role models. So, it is important to continue to instill and foster Islamic values in a teacher. In addition, the morale of students at this time is really sad, this indicates a failure in educating that nation's assets.

Considering such a portrait of education, there is an institution that attracts attention and excites researchers to find out more about the ins and

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

outs of the institution. Because these institutions have given special attention to their teaching staff by providing a service and debriefing related to their mastery of religious education. So those later educators who are familiarly called *Ustadz* can have good religious mastery and sufficient provision to carry out their duties and responsibilities

Teacher competence guidance, in this case, is the religious teacher not only important for schools, but also for it concerned to help them understand their abilities, strengths, weaknesses, and potentials so that later can be taken as consideration to determining plans and career development. As for the school, increasing competence is very important as a material for consideration in making decisions on various matters, such as placement, division of tasks, and various other matters in relation to the development of educational resources in the school.

Related to that matter, the authors interested in researching about Religious Teacher Competency Guidance in Diniyah Madrasah through the Religious Teachers Educational Program in Madrasah Diniyah Takmiliyah Mambaul Ulum Pangarengan Sampang. The focus of this research was the implementation of the Religious Teachers' Education Program for religious teachers competency guidance in Madrasah Diniyah Takmiliyah Ar-Rosyidiyah Mambaul Ulum, the obstacles faced, and the solution to handle that problem.

This research used a qualitative approach. Researchers use a qualitative approach because this approach can help researchers find and explore information about the object under study in greater depth so that it can deliver it to find truth through the phenomena encountered. Unlike the case with Anselm Strauss & Juliet Corbin, he stated that there are several reasons why a researcher uses qualitative research, including qualitative methods, can be used to uncover and understand something behind phenomena that are not known at all while providing additional insight. In addition, qualitative methods can also provide complex details about phenomena that are difficult to express by quantitative methods.<sup>2</sup> While the type of research used in this study is phenomenology,<sup>3</sup> which is the science

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

<sup>3</sup> 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 Leipziq, 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.

of phenomena or discussion about something that manifests itself (human, social phenomena, culture or other objects).<sup>4</sup>

This study conducted in Madrasah Diniyah Takmiliah Ar-Rosyidiyah Mambaul Ulum, located in the village of Gulbung Kec. Pangarengan Regency Lacquer. One of the things considered by researchers in the selection of this location is because the location of the Madrasah Diniyah Takmiliah Ar-Rosyidiyah Mambaul Ulum is easily accessible by researchers and has shown significant progress.

Considering the researchers' position that is so synergistic. Thus, in qualitative research, the involvement of a researcher in data and information collection activities is a must, because the presence of a researcher in the field and his activity in participating in activities that he is studying will strengthen the accuracy of his research results.

In this study, the source of human data, namely: religious teachers who follow the learning program, Head of Madrasah, Kiai who teaches, and students. While non-human data, namely: documents, phenomena, and facts found in the field. Secondary data sources are collected with a view to supporting primary data sources.

Data collection techniques are done by interview, observation, and documentation. The interview used is a type of unstructured interview so that it can be more flexible in broadening the questions, because it may be that when conducting an interview will be found new facts that can be developed. Observation uses the type of participant observation because researchers can participate in the activities to be studied so that researchers can observe the object of research directly. And documentation is used to complete the collection of data in addition to interviews and observations related to the problems studied.

As for data analysis, researchers use the following steps: Data Reduction, Data Display, and Conclusions. And to check the validity of the data that has been obtained by researchers using an extension technique of participation, perseverance of observation, and triangulation.

### **The Importance of Guidance for Religious Teachers**

According to Widjaja as quoted by Hendrikus Lyzardi Kurniawan, et. al., guidance is a process or development that includes sequences of definitions that begin to establish, grow and maintain growth accompanied

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<sup>4</sup> Ibid., 205.

by efforts to improve, improvement and finally develop it.<sup>5</sup> From the opinions of some experts, it can be concluded that guidance is an effort made by agencies/institutions and organizations as a form of follow-up in repairing or increasing the performance of its members in order to achieve a progress.

Based on the statement, the authors conclude that what is meant by teacher guidance is an effort to provide services as a form of assistance to increase the capacity and capability provided to a teacher for creation the professionals who are able to create a pleasant atmosphere in teaching and learning that will later have an impact on improving 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 *asatidz* (أساتذة) and *asatidz* (أساتيد) has the meaning of Teacher.<sup>6</sup> 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. Therefore, although here a lot of reviews about the teacher basically it is also aimed at the religious teacher.

From the results of the study of the teacher's terms, the authors understand that although all of these terms are aimed at people who teach and educate. However, the mention of the teacher's term put forward by Muhaimin and Nakosteen has a point of difference. Muhaimin focused more on the role and function of teachers as educators, while Nakosteen focused more on nicknames or titles. Furthermore, in the world of madrasa especially madrasa diniyah from these terms the nickname that is often heard and familiar to our ears is an *Ustadz* (Religious Teacher).<sup>7</sup>

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<sup>5</sup> 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.

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

<sup>7</sup> *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.

Besides the terms or predicate above, in the Indonesian Islamic tradition, there are also found several predicates for teachers that are usually different in each region. For example, Kyai in Java and Madura, Ajengan in West Java, Tuan Guru in Lombok, and Teuku in Aceh.<sup>8</sup>

Thus, it can be understood that basically the term teacher and religious teacher are equally directed at an educator that is a figure who not only carries out his duties with the transfer of knowledge but also transfers of value so that he not only shapes his students to become smart individuals in the field only science but also has the character of mercy. So, although there are often differences in mentioning that teachers are used as a term for educators who teach general education, and teachers are used to referring to educators who teach religious education but actually want to use the term teacher or religious teacher all the same.

Given the severity of the duties and responsibilities of religious teachers in Islam, not all Muslims can become religious teachers. There are many requirements that must be met. Some Islamic education experts have formulated the requirements that must be met by a religious teacher, especially in terms of personality. Al-Gazali, as quoted by Mohammad Kosim, mentioned several qualities that must be fulfilled by religious teachers, namely: (1) affection and gentleness; (2) not expecting wages, praise, thanks or repayments; (3) honest and trustworthy for his students; (4) guide with compassion, not with anger (5) noble mind and tolerance; (6) not demeaning other knowledge outside of its specialization, (7) paying attention to individual differences, and (8) being consistent.<sup>9</sup>

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 *Idbafiyah* (knowing, living and diving into the human being it faces so that it can unite itself to bring students towards the goals set).<sup>10</sup>

## **Madrasah Diniyah as an Islamic Education Institution**

The growth and development of madrasah in Indonesia cannot be separated from the growth and development of renewal ideas among Muslims. According to Sumardi as quoted by Haidar Putra Daulay, among the scholars who were instrumental in initiating the growth of madrassas in

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<sup>8</sup> 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>.

<sup>9</sup> Ibid.

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

Indonesia included Sheikh Abdullah Ahmad, founder of the Adabiyah Madrasah in Padang in 1909. In 1915 this Madrasah became HIS Adabiyah who continued to teach religion.

Unlike the case with Nor Huda, he stated that the birth of Madrasah Diniyah began with the issuance of the Joint Decree of the Three Ministers No. 6 of 1975, which impacted the diminishing religious knowledge of Madrasah graduates with a 70% curriculum change in general subjects and only 30% religious education. And addressing this finally the Department of Religion established two types of madrassas to facilitate guidance and guidance. The first type is the madrasa which besides establishing religious subjects as the main subjects, also includes general subjects in the curriculum. Whereas the second type is madrasas that merely study religion, the contents of the curriculum are all religious subjects, and these madrassas are then known as Madrasah Diniyah.<sup>11</sup>

From these various descriptions, it can be understood that the background of the growth and development of Madrasah Diniyah originated from the desire to foster and strengthen the religious mastery of the next generation, in this case, are students and there is a sense of concern for the erosion of religious knowledge of students.<sup>12</sup>

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.<sup>13</sup> 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 SWT 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.

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

<sup>12</sup> Miftahul Ulum, "Fikih Organisasi (Reaktualisasi Sejarah Nahdlatul Ulama (NU) di Indonesia)", *Al-Insyiroh Jurnal Studi Keislaman*, Vol. 5, No. 2 (September 2019), 62.

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

- 4) Providing insight into moral values, as well as the human civilization that brings students' treasures of thought into developing.
- 5) Creating an atmosphere of unity and similarity between students.
- 6) Perfecting the tasks of family education institutions, mosques, and pesantren.<sup>14</sup>

From the description, it can be understood that as part of Islamic educational institutions, madrasas diniyah must be able to transform moral values in their students so that their students are not only smart in terms of mastery of the material but also can apply the knowledge received in everyday life.

### **The Dynamics of the Education Program for Religious Teachers**

The religious teacher education program is a forum for guidance that is held to provide debriefing while increasing the mastery of the material of a religious teacher (*ustadz*) especially in the field of religious science. This program was implemented in 2000 with the aim of cultivating and deepening the knowledge and understanding of the religion of the *asatidz*.

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

The Religious Teachers Education Program is held in the afternoon at 15.30-16.30 West Indonesia Time. The form of the implementation is not different from the learning activities as is usually done, namely using a classroom system led by a Kiai as the instructor and the *asatidz* as participants of the learning. In its implementation, there are opening, core, and closing activities. The opening activity began with greetings and then continued with the reading of *nazhom alfiya* together. While the core activities are filled with the study of books where the Kiai who coach, reads and explains the subject matter as scheduled and in which there were also questions and answers. And after that, the closing is filled with the recitation of the prayer *kebotmi al-duriis*. The method used in the implementation of the Tarbiyatul Mu'allimin program is the lecture and question and answer method.

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<sup>14</sup> Muhammad Fathurrohman and Sulistyorini Sulistyorini, *Implementasi Manajemen Peningkatan Mutu Pendidikan Islam: Peningkatan Lembaga Pendidikan Islam Secara Holistik (Praktik & Teoritik)* (Yogyakarta: TERAS, 2012), 351-53.



Constraints or obstacles are inhibitors or impediments that make the implementation of the education program of religious teachers cannot run smoothly as planned. As we all know that every effort made it would likely encounter various obstacles because to be able to reach the peak of success must be able to conquer various kinds of obstacles. And no exception in the implementation of the Education program for religious teachers, there are various kinds of obstacles that always accompany and hinder them so that they cannot be implemented as well as expected. As well as inadequate time, lack of enthusiasm and desire of the *asatidz* to be consistent in participating in the program, community activities such as tahlilan and the like, as well as the personal interests of each religious teacher.

The existence of the constraints can have a significant impact on program effectiveness, and can even lead to program paralysis. These obstacles make the program run slowly, sometimes it is done sometimes not. And in the end, it has an impact on the declining enthusiasm of the *Asatidz* to actively participate in the education programs of religious teachers.

The solution was a search for a way out or solving problems related to existing problems. Problems that have shackled and created helplessness from several parties which in the end can make the paralysis of the program cannot be allowed to continue to grow and spread just like that. There needs to be an effort to get up from the downturn. And in this case, the institution has made several efforts as a form of finding a way out of the obstacles that have hindered the ongoing education program of religious teachers.

One of the solutions made by the school is giving advice and strengthening the importance of lifelong learning for a religious teacher to broaden his horizons as a provision for carrying out his duties and responsibilities. The action was used as a solution because it prevented the *Asatidz* from actively and consistently participating in the program due to a feeling of laziness and a lack of awareness of the importance of improving self quality.

Besides that, the solution was also done by providing allowances for the *asatidz*, in which the amount of the allowance is adjusted to the activeness of the *asatidz* in teaching and participating in programs organized by the institution. This was done with consideration to increase enthusiasm and also because one of the obstacles inactiveness of *asatidz* to participate was economic factors (busy working).

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

Guidance and developing the teaching profession is a school's obligation to place teachers as professional partners engaged in services. Therefore, school leaders play an important role to carry out continuously. This effort was carried out to give encouragement to the teachers to continue to have the same enthusiasm and motivation in carrying out their duties as educators.<sup>15</sup>

Teachers as educators are required to have some competence to support the success of their assignments.<sup>16</sup> Because the learning process and student learning outcomes are not only determined by the school, patterns, structure, and content of the curriculum. However, it is largely determined by the competence of the teachers who teach and guide them. Competent teachers will be better able to create an effective, pleasant learning environment, and will be better able to manage their classrooms so that students' learning was at a normal level.<sup>17</sup> This shows how important a teacher's competence is.

There are two factors that influence the formation of competencies, namely innate factors such as talent and training factors such as learning.<sup>18</sup> From this, it can be understood that teacher competencies can be formed or fostered through learning, both debriefing in the form of an exercise or guidance and the like.

The Stake Holders in Madrasah Diniyah Ar-Rosyidiyah Mambaul Ulum were aware of this. A teacher's competence or mastery related to teaching material that he will convey to his students is absolutely necessary. And that is the main purpose of holding an Education program for religious teachers as conveyed by the Kiai, the program's supervisor, that the main objective is to deepen the knowledge of the *Asatidz* so as to facilitate them while teaching. Madura people say "*magempang se ngajereh*" (so it's easy to teach).

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<sup>15</sup> 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>.

<sup>16</sup> 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.

<sup>17</sup> 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>.

<sup>18</sup> 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>.

And this was in accordance with efforts to increase the competence of religious teachers stated by I Nengah Martha which can be implemented through various strategies, included:

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 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. Activities were other than education and training. These activities include: a) Discussion of educational problems that are held regularly with topics in accordance with problems experienced by schools, b) Seminars, c) Workshops, d) Research, e) Writing books or teaching materials, f) Making learning media, g) Making technology works/artworks.<sup>19</sup>

In this case, the efforts made by the Madrasah Diniyah Ar-Rosyidiyah in the provision of Educational Programs for religious teachers were included in the group of efforts to improve the competence of religious teachers through Education and Training which were packaged in the form of internal guidance by schools. Managing Human Resources is not an easy thing, because humans are unique elements and have different characteristics from one another.<sup>20</sup> Managers of Islamic education institutions often find it difficult to unify the thoughts of large numbers of teachers even though they are required to teach with the same vision and mission.<sup>21</sup>

These difficulties were also experienced in coached the competence of religious teachers in Madrasah Diniyah Ar-Rosyidiyah Mambaul Ulum as

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

<sup>20</sup> 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>.

<sup>21</sup> 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).

conveyed by program supervisors' that in the implementation of the religious teachers' education program there were many obstacles, including limited time, in one hour must study two books and that very less especially many books that are only studied once a week. Sometimes it's even more fun explaining the time is up. But what really hinders is the lack of willingness of the *Asatid* to learn so many often don't enter. And besides, if there is an invitation it is also closed and if there are people who die also because of the time together with tahlilan.

In the guidance and professional development of religious teachers, in reality, there are still problems. There was a contradiction in the teacher's perception of teacher professional improvement programs. Teachers tend to want to see quick results, while the guidance must go through implementation in the field so as to require sufficient time. There was a contradiction in the guidance program that wants to gather as many teachers as possible and therefore these programs were very shallow.<sup>22</sup>

Guidance and teacher's professions' development was indeed the responsibility of the school principal. However, all efforts that have been made very much depend on the willingness and enthusiasm of the teachers. However, if this was realized and carried out on an ongoing basis, the process for improving the quality of school graduates will continue to develop and improve.<sup>23</sup> In this case, the program coach tries to give confirmation to the importance of participating in the education program of religious teachers to increase mastery of the material that will be taught to their students late.<sup>24</sup>

Although the first attempt that has been described previously shows a change or progress. However, empirical reality shows that people work because they want something like salary, appreciation, use of time, achieve a career, make ends meet and various other reasons.<sup>25</sup> And in this case, the

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<sup>22</sup> 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.

<sup>23</sup> 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>.

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

<sup>25</sup> Jennifer M. George, "The Wider Context, Costs, and Benefits of Work Engagement," *European Journal of Work and Organizational Psychology* 20, no. 1 (February 1, 2011): 53–59, <https://doi.org/10.1080/1359432X.2010.509924>.

effort to make a productive contribution seems to be a win-win solution because then people who work at once can fulfill their goals in worked.<sup>26</sup>

Related to this matter, the Madrasah Ar-Rosyidiyah Mambaul Ulum seeks to find action options in overcoming the existing obstacles as explained by KH. Abd. Wahid Rosyidi is because the deterrence of the *Asatidz* to be able to actively participate in the program is a matter of work related to living. So, he took the initiative to provide an additional allowance in hopes of increasing the enthusiasm of the religious teachers so that they actively taught and participated in the activities held by the school. And the nominal value was adjusted to the activeness 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 ushūl sciences (the book of *Jawharoh at-Tauhid*), furu sciences (the book of *Fatul al-Qarib*), tafsīr (the book of *Tafsīr Jalalain*), hadits (the book of *Riyad as-Sholihīn*), tools sciences (the book of *Ibn Aqil*), the qushos sciences (the book of *Daqiqul Akhbār*), 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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<sup>26</sup> Gastón de los Reyes, Markus Scholz, and N. Craig Smith, "Beyond the 'Win-Win': Creating Shared Value Requires Ethical Frameworks," *California Management Review* 59, no. 2 (February 1, 2017): 142–67, <https://doi.org/10.1177/0008125617695286>.

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