

## THE URGENCY OF SOCIAL COMPETENCY OF PAI TEACHERS IN HANDLING CONFLICT: WIN WIN SOLUTIONS IN REACHING RELIGIOUS HARMONY

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### Abstract

*The existence of teachers in the community can be a role model as well as referrals around the community. In establishing harmony as well as inter-religious harmony, PAI teachers have a very big role in the community. Their status as religious figures demands them to act as saints who become role model in attitude and behavior. They are to be able to protect and serve the community regardless religious differences in adherents by the community itself.*

**Keywords:** *Social Competence, PAI Teachers, Religious People*

ملخص

إن وجود المدرس وسط المجتمع يمكن أن يكون قدوة ومرجعاً للمجتمع حوله. وللمدرس تربية المواد الإسلامية دور كبير في وسط المجتمع في تحقيق التعايش السلمي بين أصحاب الأديان المختلفة. وهو كأحد العلماء في الدين مطالب لأن يكون له دور كبير في إعطاء القدوة سواء كان في الموقف أم في السلوك. وهو كأحد رجال في المجتمع مطالب أن يظل ويخدم المجتمع بغض النظر من اختلاف الدين في المجتمع.

مفتاح الكلمات: الكفاءة الاجتماعية، مدرس تربية المواد الإسلامية، الأمة أصحاب الأديان

### Abstrak

*Keberadaan guru di tengah masyarakat bisa dijadikan teladan dan juga rujukan masyarakat sekitar. Dalam membentuk keharmonisan juga kerukunan antar umat beragama Guru PAI memiliki peran yang sangat besar di tengah masyarakat. Status sebagai seorang tokoh agama menuntutnya untuk berperan sebagai orang suci yang menjadi panutan dalam sikap dan tingkah laku. Sedangkan statusnya sebagai seorang*

*tokoh masyarakat, ia dituntut untuk dapat mengayomi dan melayani masyarakatnya terlepas dari perbedaan agama yang di pemeluk oleh masyarakat itu sendiri.*

**Kata Kunci:** *Kompetensi Sosial, Guru PAI, Umat Beragama*

## **Introduction**

In the context of pluralistic Indonesian society, whether in religion, race, ethnicity, tradition, culture and so forth, divisions and social conflicts are easy to emerge. That is, differences in the life of plural society on the one hand can act as integrative factors, but on the other hand, it can also stimulate disintegration. According to Muhaimin, this kind of phenomenon is determined by at least several things, namely (1) religious theology and doctrine of his teachings, (2) attitudes and behaviors of his followers in understanding and living the religion, (3) the surrounding socio-cultural environment, and (4) the role and influence of religious leaders, including religious teachers in directing their followers.<sup>1</sup>

Plural society is prone to conflict. Conflict in a plural society can take place in every place and time. Conflict stems from differences. Each distinction definitely preserves its existence. If each party wants to maintain existence, it means to fight for its interests to continue to exist and acknowledged its existence. This is what can give rise to vulnerability.<sup>2</sup>

Historically, the Indonesian nation has experienced various conflicts, both SARA and non-SARA. Recently violent cases have become more widespread. Terror in the name of religion, brawl between streets,

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<sup>1</sup> Muhaimin, *Paradigma Pendidikan Islam, Upaya Mengefektifkan Pendidikan Agama Islam di Sekolah* (Bandung: Remaja Rosdakarya, 2004), 76.

<sup>2</sup> P. Paul Nganggung, *Pendidikan Agama dalam Masyarakat Pluralistik*, dalam Th. Sumartana, *Pluralisme, Konflik, dan Pendidikan Agama di Indonesia* (Jakarta: Interpedei, tth), 257.

brawl between students and students almost every day happen. This shows that the famous religious nation has not been able to show the attitude of maturity and wisdom in addressing differences and plurality.<sup>3</sup>

Of course conditions like this should not continue. Indeed, conflict cannot be eliminated at all because the element of difference between humans also cannot be eliminated. But at least these conflicts can be minimized in order not to lead to the disintegration of the nation which results in harm to the community itself.

All religious people are challenged to bring about a harmonious, peaceful, and happy life in a plural and diverse situation. Can religious diversity lead to harmony and harmony emerges in religious diversity? This, again, is a challenge for all human beings who claim to be religious and godly.<sup>4</sup>

If the social condition of a society is strongly influenced by the progress and level of education, sociologists of education say that there is a strong relationship between education and society. Good and bad society is determined by how education actually plays a role in shaping a society that thinks mature, open, and wise.<sup>5</sup> In contrast, the community also has an influence on children's education in schools. With respect to the implementation of education and teaching in schools, schools and communities have reciprocal relationships, schools receive community influence, and society is influenced by the outcomes of school education.

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<sup>3</sup> Recent conflicts and terror cases are increasingly prevalent. Among these are violence and conflict in the name of religion, both within religious communities (eg between Sunni and Shiite followers), or between religious believers (eg between Muslims and Christians). In addition, conflicts between religious (community) and the government also often occur.

<sup>4</sup> Nur Achmad, *Pluralitas Agama, Kerukunan dalam Keragaman* (Jakarta: Penerbit Kompas, 2001), xi.

<sup>5</sup> Moh. Yamin dan Vivi Aulia, *Meretas Pendidikan Toleransi, Pluralisme dan Multikulturalisme* (Malang: Madani Media, 2011), 25.

School is a social institution that cannot be separated from the community. On the contrary, community cannot be separated from school, because both have an interest. Schools are formal institutions that are mandated to educate, train and guide the younger generation for their future role, while the community is the educational service user. Mulyasa further explained the two functions of schools in society, namely:

- a. The function of preservation and inheritance of social values. School serves to maintain the preservation of positive social values so that the inheritance of community values is going well.
- b. The agent function changes. School serves as an institution that can encourage changes in values and traditions toward the progress and demands life and nation building.<sup>6</sup>

School relations with the community make the position of teachers as one component is so important. In carrying out social relations with the community, Mulyasa<sup>7</sup> said teachers should have the following competencies: (1) able to communicate with the community, (2) able to socialize and serve the community well, (3) able to encourage and uphold the creativity of society, and (4) maintaining unfavorable emotions and behavior.

In Government Regulation of the Republic of Indonesia No. 74 Year 2008 Chapter II Article 3, it is explained that teachers as part of the community should have competencies including: (1) Communicating oral, written, and / or polite gestures. (2) Using communication and information technology functionally. (3) Associate effectively with learners, fellow educators, education personnel, leaders of educational units, parents of learners. (4) Associate politely with the surrounding

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<sup>6</sup> E. Mulyasa, *Standar Kompetensi dan Sertifikasi Guru* (Bandung: Remaja Rosdakarya, 2011), 177.

<sup>7</sup> *Ibid.*, 183.

community by heeding the prevailing norms and value system, and (5) Applying the principle of true brotherhood and spirit of togetherness.<sup>8</sup>

From the description of educational relationships between teachers and community, the question is whether the social conflicts in today's religious society are a form of educational failure.

### **Indicators of Social Competency of Teachers**

Mulyasa stated there are at least seven social competencies that teachers must have in order to communicate and get along effectively, both at school and in the community. The seven competencies can be identified as follows:

*Pertama; Memiliki pengetahuan tentang adat istiadat baik sosial maupun agama, Kedua; Memiliki pengetahuan tentang budaya dan tradisi, Ketiga; Memiliki pengetahuan tentang inti demokrasi, Keempat; Memiliki pengetahuan tentang estetika, Kelima; Memiliki apresiasi dan kesadaran social, Keenam; Memiliki sikap yang benar terhadap pengetahuan dan pekerjaan, dan Ketujuh; Setia terhadap harkat dan martabat manusia.*<sup>9</sup>

This social competence includes skills in social interaction and carrying out social responsibility. *Asian Institute for Teacher Education* explains the teacher's social competence is one of the power or ability of teachers to prepare learners to be good members of society as well as the ability to educate, guide people in facing life in the future. According Mulyasa, to be able to carry out social roles, teachers must have the following competencies:

a) *Aspek normatif kependidikan, yaitu untuk menjadi guru yang baik tidak cukup digantungkan kepada bakat, kecerdasan, dan kecakapan saja, tetapi juga harus beritikad baik sehingga hal ini*

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<sup>8</sup> Undang-undang RI No 14 Tahun 2005 dan PP RI No 74 Tahun 2008 Tentang Guru dan Dosen (Bandung: Citra Umbara, 2011), 230.

<sup>9</sup> E. Mulyasa, *Standar.*, 176.

*bertautan dengan norma yang dijadikan landasan dalam melaksanakan tugasnya,*

- b) Pertimbangan sebelum memilih jabatan guru,*
- c) Mempunyai program yang menjurus untuk meningkatkan kemajuan masyarakat dan kemajuan pendidikan.<sup>10</sup>*

Based on the above description, teacher's social competence is reflected through the following indicators:

a. Teacher interaction with students

The learning process will be effective if communication and interaction between teacher and student occurs intensively. Teachers can design learning models so that students can learn optimally. Teachers have multiple roles and are very strategic in relation to students' needs. The intended roles are teachers as teachers, teachers as parents, and teachers as peers of learning.

b. Teacher interaction with principal

Structurally, the teacher is a direct subordinate of the principal. The interaction of teachers with principals is more bureaucratic and administrative in nature, which does not encourage the establishment of an academic professional atmosphere and culture among teachers. For a harmonious interaction and communication between teacher and principal, each must be able to position correctly and well.

c. Teacher interaction with colleagues

Fellow teachers, administrative staffs including laboratory staff, school librarians, security units (security guards), school guards, and others serve as a supporter in facilitating the learning process. All personnels have contributed in their respective fields. Teachers should look to other teachers, education staff as peers to be

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<sup>10</sup> E. Mulyasa, *Standar*, 183.

cherished, invited to work together, create a warm and intimate relationship to build togetherness for the achievement of goals.

d. Teacher interaction with parents

The relationship with the parents is a very essential for the organization of learning. Teacher relationships with parents will benefit students' development.

e. Teacher interaction with the community.

Teachers are not only educators in the classroom, but also educators in the community. The existence of a teacher in the community always becomes a role model.

Of the five indicators, the first four are related to the role of teachers as educators in schools. While the last is "the interaction of teachers with the community is the relationship of teachers with the community, as part of the community that must play an active and progressive role in community development. This interaction with the community demands a role more than a role in school.

### **Social Competence of Teachers of Islamic Religious Education**

The RI Law no. 14 Year 2005 on teachers and lecturers Chapter IV Article 8 states that teachers must have academic qualifications, competence, educator certificate, physical and spiritual health, and have the ability to realize the goals of national education.<sup>11</sup>

Article 10 Paragraph 1 explained that the competencies that must be possessed by a teacher include pedagogic competence,

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<sup>11</sup> See Law 7 which means that teachers together with humans in general are social beings who also cannot be separated from the needs of other humans. As social beings, teachers must be able to build good interaction and communication with other human beings. For that teachers are required to have adequate social competence, especially in relation to education, which is not limited to learning in schools but also on education that takes place and takes place in the community.

personality competence, social competence, and professional competence obtained through professional education.<sup>12</sup>

Further explained in PP RI No. Law No. 19 of 2005 on National Education Standards article 28 paragraph 3 that social competence is the ability of teachers as part of the community to communicate and socialize effectively with learners, fellow educators, education staff, parents / guardians and the community orally, and gestures.<sup>13</sup>

Abuddin Nata explains the social competence that must be possessed includes the ability to express opinions, the ability to accept criticism, suggestions, and opinions of others, easy to get along with colleagues, employees and learners, and tolerant to diversity (plurality) in the community.<sup>14</sup>

If the above description is about the competence of teachers in general, teachers of Islamic Religious Education in particular must have more specific competencies concerning the teachings of religion taught. People will certainly give different judgments between teachers of Religious Education with math teachers for example. This means that the subjects he teaches will certainly have implications on his personality and behavior that is more attention than the teachers of other subjects. In terms of morals, the teacher of religious education is certainly more viewed and cared for.

### **The Urgency of Social Competence of Teachers of Islamic Religious Education**

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<sup>12</sup> Ibid., 8.

<sup>13</sup> Ibid., 210.

<sup>14</sup> Abuddin Nata, *Ilmu Pendidikan Islam*, (Jakarta: Kencana, 2010), 166. It can be concluded that social competence is the ability of a person to communicate, socialize, cooperate, and give to others. Social competence is the ability of a teacher and lecturer to communicate and interact effectively and efficiently with learners, teachers, parents, and the surrounding community. This is the social competence that must be possessed by an educator mandated by the Teachers and Lecturers Law, which in turn should be transmitted to his or her students.



Schools and communities have a close relationship, which cannot be separated from one another. Both are mutually filling and need each other. School is the producer of human beings who will live as members of the community. But on the other hand it is the community that determines the success or failure of education in schools. This means that the social conditions of society around educational institutions can determine the achievement of educational goals that have been determined. Zakiah Daradjat said that society is also a big influence in giving direction to education, especially the community leaders or rulers in it.<sup>15</sup>

Durkheim, the first sociologist, as cited by Sanapiah Faisal, views education as a social creation. Such social creations are the means by which the community uses for its survival by socializing the child in the image of the community itself.<sup>16</sup>

Mulyasa said that the existence of the school in the midst of society is like a two-edged knife. The first eye is to preserve the positive values that exist in the community, so that the inheritance of institutions that can encourage changes in values and traditions that fit with the progress and development of human life.<sup>17</sup>

Nana Syaodih Sukmadinata also revealed that education has three important properties. First, education contains and gives value judgment. This is because education is directed to the personal development of children to fit the demands and expectations of society. Secondly, education is directed toward life in society. This means that

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<sup>15</sup> Zakiah Daradjat, *Ilmu Pendidikan Islam* (Jakarta: Bumi Aksara, 2011), 45.

<sup>16</sup> Sanapiah Faisal, *Sosiologi Pendidikan* (Surabaya: Usaha Nasional, tth), 246.

<sup>17</sup> E. Mulyasa, *Standar.*, 177. That the two functions of al-muhafazhoh 'ala al-qhodim al-sholih and al-akhdu' ala al-jadid al-ashlah are ostensibly contradictory, but in fact both are done simultaneously. Therefore, this conflicting function required a mutual understanding between school and community. Good values that do not conflict with the spirit of development should always be preserved and preserved, while the values that are not appropriate should be changed.

education is not solely for education, but the ultimate goal is to produce individuals who have the skills to participate in community life. Third, the implementation of education is influenced and supported by the community environment where the education takes place. The context of the communities around which the educational process takes place determines the direction and purpose of education, whether social, economic, and so on.<sup>18</sup>

The strong relationship between school and community, which mutually influence each other, makes the position of teacher as the main individual in the education process so central. This position requires teachers to play an active role, not only in education in schools, but also in community education. The role must be aligned, along, and should not conflict with each other. In other words, what is done through the role in the school must be in accordance with that is done through its role in the community. Even the role in society is actually greater than the role of the school, because of more complex problems in societies.

According to al-Ghazali, educators are *maslikhul kabir*. Even if looked more closely, the teacher is the real parent. For the parents are the cause of one's birth in this mortal life (the world), while the teacher (may be) is the cause of one's being in eternal life (heaven-afterlife). Therefore the right of the teacher takes precedence over the rights of the parents.<sup>19</sup>

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<sup>18</sup> Nana Syaodih Sukmadinata, *Pengembangan Kurikulum, Teori dan Praktek* (Bandung: Remaja Rosda Karya, 2007), 58.

<sup>19</sup> Al-Ghazali, *Mukhtashar Ihya Ulumuddiin, terj.* Fudhailurrahman dan Aida Humaira (Jakarta: Sahara Publishers, 2011), 51. Furthermore, in the view of al-Ghazali, the teacher holds two missions at once, which is a religious duty, when the teacher performs good by conveying knowledge to human beings as the ultimate creature. The glory of the human body is his heart. The teacher works to perfect, cleanse, purify and bring the heart to God. The other task is the sociopolitical task (the caliphate), where the teacher builds, builds, leads and sets the example that upholds order, harmony, and ensures the

This is because on the one hand, educators have more services than both parents. Because both parents save their children from the fire of the hell of the world (misery in material terms), while educators save him from the fire of the afterlife fire.<sup>20</sup> Parents are more of the physical aspect, which determines worldly problems, while the educator is meritorious in developing the spiritual aspect, which determines the issue of the afterlife.

Moreover, nowadays parents in the family as primary educators begin to lose their existence. This is because life is increasingly demanding hard work to fulfill physiological responsibility. So the opportunity of parents to teach children is decreasing. The education of children was originally the responsibility of parents and now transferred to formal schools. Moh. Roqib put forward several reasons related to the this, namely:

- 1) *Keterbatasan waktu yang tersedia bagi para orang tua karena pekerjaan dan kesibukan dalam mencukupi kebutuhan hidup.*
- 2) *Keterbatasan penguasaan ilmu dan teknologi yang dimiliki oleh para orang tua.*
- 3) *Efektifitas dan efisiensi biaya yang dibutuhkan dalam proses pendidikan anak. Peserta didik di sekolah tentu akan belajar secara klasikal-kolektif sehingga lebih memacu sosialisasi dan memakan biaya yang lebih rendah.*<sup>21</sup>

The role of an educator was entirely the responsibility of the teacher. Thus, education in schools that are so short always be a reference level of educational success. Often the cases experienced by a person are always associated with his education in school. If an

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sustainability of society, both of which lead to the achievement of happiness in the hereafter. Therefore teachers must have a certain standard of personal quality, which includes responsibility, authority, self-discipline and discipline. See, E. Muyasa, Estándar., 174.

<sup>20</sup> Ramayulis dan Samsul Nizar, *Filsafat Pendidikan Islam, Telaah Sitem Pendidikan dan Pemikiran Para Tokohnya* (Jakarta: Kalam Mulia, 2011), 149.

<sup>21</sup> Moh. Roqib, *Ilmu Pendidikan Islam, Pengembangan Pendidikan Integratif di Sekolah, Keluarga, dan Masyarakat* (Yogyakarta: LKIS, 2009), 41.

individual behaves well, for example, it is considered a success of his moral education at school. Conversely, if he behaves badly, then it is also considered a failure of education in school.

This kind of community perspective has required teachers to play a maximum role in education, especially in relation to religious education and morals. Teachers are not only involved in the educational process at school, with limited conveying learning materials to learners, but teachers also must always be involved outside the school in monitoring the development of learners.

The virtue of an educator lies in the noble task it carries.<sup>22</sup>

The duty of an educator is almost identical to that of an Apostle. This means that the task of an educator as a *warasat al-anbiya* essentially carrying the mission of grace *li al-'alamin*, a mission that invites people to submit and obey the laws of God in order to obtain the salvation of the world and the hereafter. This mission is then developed in the process of personality formation that is *tauhid* heart, creative, and charity pious and moral high.

In order to carry out his duties as a *warasat al-anbiya*, an educator should set out on the principle of *amar ma'ruf wa nahyu al-munkar* and make the principle of *tauhid* as a center of missionary activity spreading faith, Islam, and courtesy. The strengths developed by educators are the power of individuality, social and moral (religious and moral values).<sup>23</sup>

For the community itself, the teacher is a noble figure whose every act is always a role model. How could the people be entrusted with their children to be educated by a bad person? If at the school the teacher is aware of the gestures by the students, then in the community, it is assessed and supervised by the community. The essence of a

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<sup>22</sup> Ibid., 157.

<sup>23</sup> Ibid.

teacher in the public view sometimes make people forget about their nature as ordinary human beings who cannot escape from sin and mistake. A small mistake made by a teacher does not rarely reap and criticisms. In the public opinion, teachers seem to be incorrect.

Teacher is a representative of society so that the position as a teacher is also a social position.<sup>24</sup> Teachers are tasked with building communities to participate in development. In such a position, teachers are not just teachers in the classroom, but are also expected to be active as educators and mentors in the community who should provide good examples.

The role in society is actually bigger than role in school, because school is part of society. As has been stated that the community determines the educational process undertaken. This means that teachers must create a conducive community environment first for the benefit of education conducted in schools. Therefore, teachers should have more opportunities and engage in community activities.<sup>25</sup>

Therefore, it is clear that the task of educating a teacher is not only limited to the school and to the students, but the teacher also has the duty and responsibility to educate the society, both on the aspect of *aqidah* or morals.

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<sup>24</sup> E. Mulyasa, *Standar.*, 182.

<sup>25</sup> According to Zakiyah Daradjat in Moh. Roqib, social competence and personality are the most important competencies a teacher must possess. From personality competence, the educator can be evaluated whether he is a good educator or not. See, Moh. Roqib, *Ilmu.*, 43. Abuddin Nata summed up the criteria of an educator described by Al-Ghazali into sixteen criteria. The criteria that must be possessed by an educator is, to be humane, humane, democratic, open, fair, honest, sided with the truth, uphold noble, tolerant, egalitarian, friendly, forgiving and exhilarating. With such characteristics, an educator can organize learning activities in a participatory, active, innovative, creative, effective and fun (*paikem*) state. See also, Abuddin Nata, *Towards Successful Teacher and Lecturer Certification* (Ciputat: Fazamedia, 2009), 40-41.

Therefore, it is important to maximize the role of teachers in schools as well as in the community. The the teacher has the responsibility to be an intermediary between school and community. Therefore, the development of the teacher's social competence must be continuously improved through humanitarian work that is by harmonizing himself in the journey of life, involving himself directly in community activities, with all the capabilities possessed.

### **Social Interaction of Islamic Religious Education Teachers in Religious Harmony**

One of the indicators of teacher's social competence is the ability to interact with the community. According to Gillin and Gillin in Soerjono Soekanto, social interaction is a dynamic social relationship concerning the relationship between individuals, between human groups, as well as between individuals and groups of people.<sup>26</sup>

This social interaction does not really deny individuals and groups in the community. Therefore, the interaction takes place between individuals and individuals, individuals with groups and groups with groups. Building social interaction is not as easy as turning the palm of the hand but there are conditions. It turns out there is the possibility of people who are not smart in associating it. They are not competent (even if they are a teacher) in building social contacts and communication.

At least the social interaction requirements are social contact and communication.<sup>27</sup> According Soeryono Soekanto in Burhan Bungin, literally social contact is together touching. Physically social contact will occur when there is a physical relationship, but as a social phenomenon

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<sup>26</sup> Soerjono Soekanto, *Sosiologi Suatu Pengantar* (Jakarta: PT. RajaGrafindo Persada, 2006), 55.

<sup>27</sup> Burhan Bungin, *Sosiologi Komunikasi, Teori, Paradigma dan Diskursus Teknologi Komunikasi di Masyarakat* (Jakarta: Kencana, 2007), 55.

it is not merely a physical relationship, because social relationships occur not only touches a person, but people can relate to others without having to touch them.<sup>28</sup> Social contact can take place in five forms:

- a. *Dalam bentuk proses sosialisasi yang berlangsung antara pribadi orang per orang. Proses sosialisasi memungkinkan seseorang mempelajari norma-norma yang terjadi di dalam masyarakatnya.*
- b. *Antara orang per orang dengan suatu kelompok masyarakat atau sebaliknya.*
- c. *Antara kelompok masyarakat dengan kelompok masyarakat lainnya dalam sebuah komunitas.*
- d. *Adanya orang per orang dengan masyarakat global di dunia internasional.*
- e. *Antara orang per orang, kelompok, masyarakat dan dunia global, dimana kontak sosial terjadi secara simultan diantara mereka.*<sup>29</sup>

Communication is one of the basic human activities in the social process. It can be said that communication is the engine of the social process that allows human interaction and makes human beings as social beings.

Soerjono Soekanto in Abdul Syani explains communication is that a person gives an interpretation on the behavior of others (in the form of speech, body movements or attitudes), what feelings the person wants to convey. The person concerned then reacts to the feelings that the other person wants to convey.<sup>30</sup>

Gillin and Gillin in Soekanto say that there are two social processes that occur as a result of social interaction, namely associative social process and dissociative social process.<sup>31</sup> An associative process is a process of mutual understanding and cooperation between people or groups with one another that can generate common goals. One form of

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<sup>28</sup> Ibid.

<sup>29</sup> Ibid., 56.

<sup>30</sup> Abdul Syani, *Sosiologi, Skematika, Teori, dan Terapan* (Jakarta: Bumi Aksara, 2007), 155.

<sup>31</sup> Soerjono Soekanto, *Sosiologi*, 64.

cooperation is mutual cooperation and consecrated work.<sup>32</sup> The form of associative process is cooperation and accommodation, namely:

- a. Cooperation is a joint effort between individuals or groups to achieve one or more common goals. Some sociologists assume that cooperation is a major form of social interaction. In contrast, other sociologists consider that work is the main process.<sup>33</sup>
- b. Accommodation is a state of relationship between the two sides that shows a balance associated with social values and norms prevailing in society.<sup>34</sup>

In addition, desociative social process is a process of resistance carried out by individuals and groups in social processes among them in a society. The forms of dissociative processes are competition, and conflict.<sup>35</sup>

Through good social contacts and communication teachers are expected to be able to perform relationships with the community. They can know the activities of the community, understand the customs, understand their aspirations, be able to bring themselves in the middle of society, can communicate with them and realize their ideals. To achieve this requires the competence and behavior of teachers that match the social structure of local communities, because when the competence and behavior of teachers do not match the social structure in the community there will be conflicts of understanding and misunderstanding of the program implemented by schools and result in the lack of community support to schools, whereas schools and communities have common interests and a strategic role in educating and producing quality learners. According Mulyasa, things done by teachers in supporting school relationships with the community include:

- a. Assist schools in implementing school relations techniques with the community through: (a) teachers should always participate in

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<sup>32</sup> Burhan Bungin, *Sosiologi*, 59.

<sup>33</sup> Soerjono Soekanto, *Sosiologi*, 66.

<sup>34</sup> *Ibid.*, 68.

<sup>35</sup> Burhan Bungin, *Sosiologi*, 6.



- institutions and organizations in society (b) teachers should help solve problems arising in society.
- b. Make himself better in society through adaptation to the customs of society because the teacher is a public figure. The behavior of teachers in schools and in society is a role model for society. In the position teachers maintain excellent behavior.
  - c. Teachers must implement the code of ethics, because the code of ethics is a set of rules or guidelines in performing their professional duties.<sup>36</sup>

The explanation above shows how important the role of teachers in school relations with the community. The establishment of a harmonious relationship between school-community opens the opportunity for mutual coordination and supervision in the teaching and learning process at school and the mutual involvement of the students.<sup>37</sup>

The existence of teachers in the community can be a role model as well as referrals around the community. This is where the strategic value of a teacher as the spreader of the light of truth and the glory of the value radiated strongly. This necessitates a teacher to always be on the right track, not to deviate and not to turn, in accordance with the religious teachings, the good customs, and the rules of government.

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<sup>36</sup> E. Mulyasa, *Standar.*, 181.

<sup>37</sup> Teachers are one of the spearheads that are the focus, hope, and mainstay of the nation's society. Teachers are the success of nation and nation as a whole, and teachers' failure is the failure of all. This proves that the key to the success of education is in the hands of Master himself. Hadirja, *Wawasan Tugas Tenaga Guru dan Pembinaan Pendidikan Agama Islam* (Jakarta: Friska Agung Insani, 1999), 27. See also, Abuddin Nata, *Ilmu*, 160. See also Muhaimin, *Pengembangan.*, 44. In the Qur'an and al-Sunnah, which is the main source of Islamic education, has many terms referring to educators' insights. Among them are *al-murabbi*, *al-mu'allim*, *al-muzakki*, *al-ulama*, *al-rasikhun fi al-'ilm*, *ahl al-zikr*, *al-mu'addib*, *al-ustadz*, and others. According to Abuddin Nata, there are many functions and roles that must be played by a teacher.

All agree that teachers are not just in the class. Teachers are also role models in their environment. So the teacher is also required to communicate with the environment. Through good social relations with the environment, teachers can work with community leaders to implement various school programs to develop and improve the quality of education in the region concerned. The importance of relationships with these communities requires teachers to have social competence. Government through the Law on Teachers and Lecturers 14 year 2005, require for every teacher to have four minimum competence, the one is social competence.<sup>38</sup>

People's views on PAI teachers are different from other teachers. In addition to the religious knowledge that demands it to be better in society, it is also the view of the society itself that looks more at someone from a religious standpoint. Social status exists that is determined by the community and some are determined through their own efforts.<sup>39</sup> Status determined by society for example is the title of daughter (daughter) is a status that is determined (ascribed). A person does not become a princess because of his ability or effort. A person is born as a princess and will remain a princess regardless whether she is stupid or smart, ugly or beautiful.<sup>40</sup>

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<sup>38</sup> The ability of a teacher to interact socially with the community will foster public confidence in the teacher. Automatically the community will give social status and high role in the environment. This means that the status attended by a teacher is inseparable from the teacher's personal qualities and their competence in working. In the most respecting societies teachers will be very difficult to play a role and get a high social position if a teacher does not have the skills and competence in the field. He will be excluded from competition with other teachers. Moreover, teachers who cannot provide exemplary for the students, of course, he would be the subject of conversation.

<sup>39</sup> Paul B. Horton dan Chester L. Hunt, *Sosiologi*, Terj. Aminuddin Ram dan Tita Sobari (Jakarta: Erlangga, 1984), 122.

<sup>40</sup> In social stratification there are two main elements, namely status (position) and role. Status and role have a reciprocal relationship that is a determining factor for one's positions within a certain stratum in society. A person's position can influence, honor, authority; whereas the role is the attitude of

Therefore, as a person who is a religious figure as well as a community leader, the teacher of PAI has a very big role in the community. His status as a religious figure demands him to act as a saint who is role model in attitude and behavior. In the sense of being able to guide the people to the path that is in accordance with the religious will that is believed. as his status as a public figure, he is required to be able to protect and serve the community regardless of religious differences in adherents by the community itself.

### **Social Role of Islamic Religious Education Teachers in Religious Harmony**

Related to the issue of religious harmony which is often associated with religious education, the teacher should be involved in the development not only in the school environment but also in the community.

The importance of the involvement of religious leaders in building and developing religious harmony is very strategic, driven primarily by the fact that religious leaders have central and significant functions in the midst of their community.

Religion (religious figures, different religious authorities, and service programs to the people in the religions) no longer concern the interests of his people, but all nations and people of Indonesia. Religion should pay attention to the whole social order of society in order to bring together the progress and prosperity of life and life. In an effort to bring about progress and prosperity of society, religious group leaders can go beyond social boundaries in and within society, because religious people (in one religion) are usually made up of different layers of society, professions, education, and others.

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someone who holds the status in the life of society. Abdulsyani, *Sosiologi, Skematika, Teori, dan Terapan* (Jakarta: Bumi Aksara, 2007), 91.

The strategic positions of the religious leaders also often have a wider dual role in other areas such as socio-cultural, political, economic and defense. In the socio-cultural aspects the religious leaders can act as agents of community development, because religious figures through religious proponents can support and strengthen the development of the desired society. In the field of politics they can also act as powerful political leaders, for being able to mobilize their fans to support certain aspirations. In the economic field the religious leaders can also act as motivators and facilitators of their people to participate in the development of the people's economy, such as spiritual messages and moral messages in order to make a living properly, in accordance with religious guidance.<sup>41</sup>

Essentially, there are at least two religious functions that are quite central to religious leaders, (1) the maintenance function of religious teachings and (2) the function of the development of religious teachings. The meaning of the maintenance function is that religious leaders have the right and authority to lead religious ceremonies, in addition to serving as guardians of the purity of their religious teachings. Therefore, he always teaches religious rituals correctly and behaves according to his teachings. He will react and correct if there are deviations. In addition, the function of the development of the teachings is that they seek mission to broadcast religious teachings in order to improve the quality and quantity of adherents.

The strategic position of the religious leaders is also because they often also have a wider double role in other areas such as socio-cultural, political, and economic and defense. In the socio-cultural

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<sup>41</sup> The opinion is similar to what has been delivered Muhaimin, that religious teachers also have a very big role in determining the harmony of religious communities. Because of the religious attitude of religious followers is the responsibility of religious leaders, including religious teachers. Muhaimin, *Paradigma*, 76.a

aspects, religious leaders can act as agents of community development, because religious leaders through religious postulates can support and strengthen the development of the desired community. In politics they can also play a powerful political leader, because they are able to mobilize society fanatically to support certain aspirations. In the economic field, religious leaders can also act as motivators and facilitators to their community to participate in developing the economy of the society, such as spiritual messages and moral messages in order to earn a living properly, lawfully according to religious guidance.

### **Conclusion**

The status and position of a person in society is largely determined by one's ability to interact and mingle with society, and one's knowledge and abilities in the field of religion become the primary measure in determining social standing. This then gives trust and position as a respected person in society, not only in the field of religion, but also in the social field. Harmony of religious people should be maintained and run harmoniously. The issue of conflict between religious organizations and religious conflicts is more about different backgrounds of religious perception, intergroup interests in both social and political fields. Similarly, a sense of fanaticism towards organizations, religions, and customs is also the reason they feel each other higher that can lead to conflict.

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