



ISLAMIC EDUCATION PROBLEMS AND THEIR SOLUTIONS (QUALITY OF PAI TEACHERS)

Nurul Hidayah¹, Samsiadi^{2(*)}, Mila Siscawati³, Syamsurizal Yazid⁴, Abdul Haris⁵
Universitas Muhammadiyah Malang, Indonesia¹⁻⁵
nurulhidayah1217@gmail.com¹, irwansutoyoku@gmail.com², milasisca0507gmail.com³,
syamsurizal@umm.ac.id⁴, haris@umm.ac.id⁵

Abstract

Received: 24 Juni 2022
Revised: 29 Juni 2022
Accepted: 03 Juli 2022

The reality of Islamic Religious Education is that many problems still occur in schools today. Islamic Religious Education is often considered a boring subject and learning activity. Many factors can cause this, including the unprofessionalism of a PAI teacher or students who are less enthusiastic about studying religious knowledge. So, this study aims to find the problems of Islamic education and its solutions, especially in the quality of Islamic Religious Education teachers. The research method used is library research. The research results are that currently, the teacher is the bearer of the educational mission whose job is to teach based on specific scientific and academic qualities. Then, get material rewards from the state and or other education management parties in which the compensation is not by the energy expended. Several solutions can encourage efforts to improve the problems of these educators, namely (1) increased teacher work discipline and implementation of good learned plans through coached, trained, and workshops. (2) the government and the foundation where teachers serve should pay attention to the welfare of teachers, (3) teachers should study and practice to improve their abilities (4) PAI teachers should be teachers who have met the qualifications.

Keywords: Islamic Religious Education; Quality; Teachers; Solutions

(*) Corresponding Author: Samsiadi, irwansutoyoku@gmail.com

How to Cite: Hidayah, N., Samsiadi, Siscawati, M., Yazid, S., & Haris, A. (2022). Islamic Education Problems And Their Solutions (Quality Of PAI Teachers). *Research and Development Journal of Education*, 8(2), 598-606.

INTRODUCTION

Education is part of future, public, and state investment in advancing and educating the nation's life. So, to achieve this goal, education is always directed to answer several matters relating to national and ummah issues. In this case, when we connect to Islamic education today, how can Islamic education answer the problems or challenges of today's development (Wardi, 2013).

Islamic Religious Education, apart from being a discipline in the field of education, also has a role in achieving the goals of education itself. Islamic religious education does not only emphasize the implementation of theoretical values but includes an implementation order that is more influential on social interaction. Individuals involved in Islamic religious education have no less important role in realizing the goals of national education. They are the givers of glad tidings and warners; they are government agents in learning educational purposes, especially those related to character building that makes people believe, be pious, have a noble character, be democratic, and responsible. Islamic religious educators must color this life and life with spiritual values, God values,

and the importance of the Creator of the Universe, both in their lives and those around them, whether in school, family, or society (Tolchah, 2020).

However, the reality is that many problems with Islamic education occur in schools today. Teaching and learning activities, especially Islamic Religious Education subjects, are often considered boring subjects. Many factors can cause this, including the unprofessionalism of a PAI teacher or students who are less enthusiastic about studying religious knowledge (Hasyim, 2015). In addition, in practice, many teachers do not understand the implementation of the 2013 curriculum for Islamic Religious Education subjects. The cause is:

1. Uneven teacher training, incomplete facilities, inadequate teacher and student manuals, and less than optimal internal supervision
2. Not all PAI teachers understand the content of the 2013 curriculum
3. The problems faced by students are partly Most of the students come from middle-class families and lack learning support from their parents. Students are used to passively listening to the teacher's explanations and need time to seek and know the material actively. Student learning load increased from 46 to 50 hours a week, causing students to become bored. As a result, teachers implementing PAI learning are not by the substance of the 2013 curriculum (Samsiadi & Romelah, 2022).

The next problem is that Islamic Religious Education teachers must provide examples because Islamic Religious Education is not just knowledge but how to apply it in everyday life. If the picture of Islamic religious education in students is good, then the teaching quality is also good. Conversely, if students do not study well, students will not understand Islamic Religious Education, students will not understand Islamic Religious Education (Kementrian Agama Kalimantan Timur, 2014)

These problems can be complex, meaning that one problem is related to another. For example, suppose that the problem is teachers who are not professional in teaching, such as teaching methods that do not attract students' attention or teaching materials that are inaccessible to students. Overcoming this can be done by applying methods and techniques and learning strategies. For example, teachers can learn and use multiple forms in the classroom so that students are more interested in following the lesson. But we need to look at it together; if the problem comes from students starting to lose their enthusiasm for learning, especially studying religious knowledge, this is dangerous (Hasyim, 2015). Several things cause Islamic Religious Education to be left behind compared to general education. The next generation of Muslims should start thinking about this. Find solutions to problems to stretch back to the ladder of glory.

One of the areas experiencing problems with Islamic Religious Education is the Berau Regency, which is one of the urban districts in East Kalimantan. Therefore, seeing how important it is to discuss the problems of Islamic religious education so as not to fall behind, the purpose of writing this article is to find out the ideals, realities, and solutions to the problems of Islamic education in Berau Regency.

METHODS

This study uses a qualitative approach with a phenomenological type of research that aims to discover the problems and solutions of Islamic education, especially the quality of Islamic Religious Education teachers in Berau Regency. According to Creswell (2016), Qualitative research is research that examines human problems and social life. Research results are reported based on data obtained in the field to be analyzed and described in detail in a research report. The collection technique uses research procedures

to obtain the required data. Data collection techniques are the most strategic steps in research because the primary purpose of research is to collect data. Data collection techniques in this study used documentation, observation, and interview techniques (Sugiyono, 2016). Data collection techniques in this study used interviews and documentation.

RESULTS & DISCUSSION

1. Teacher's Ideals

Islam teaches us to do work professionally. Ideally, a teacher, according to the perspective of the Qur'an, is taken from several commentators' opinions which explain the existence of several suras in the Qur'an that describe the ideal teacher, including in the Qur'an surah Al-Alaq:

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ١ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ٢ أَلَمْ نَكُنْ مِنْ عَلَقٍ ٣ الَّذِي عَلَّمَ بِالْقَلَمِ ٤ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ٥

Translation:

1. Recite in the name of your Lord who created -
2. Created man from a clinging substance.
3. Recite, and your Lord is the Most Generous -
4. Who taught by the pen -
5. Taught man that which he knew not.

The ideal teacher is a teacher who is diligent and disciplined in carrying out student learning. Schools should develop skills and learning designs which motivate students to learn. Using appropriate methods and media will make the assessment an evaluation material in developing programs in schools. In addition, every learning hour must feel at school; if the teacher is out of school during school hours, it could be evidence of a severe offense (Muchith, 2016).

Teachers must have personal standards that include responsibility, authority, independence, and discipline because the teacher is an educator who will become a character, role model, and identity for students and their environment (Mulyasa, 2019).

Teachers are required to have four competencies consisting of personality competence, social competence, academic competence, and professional competence. Teachers must know, understand, and implement these four competencies in carrying out their duties and functions to be still considered professional educators. 1). Pedagogic competence is a set of knowledge and skills related to the learning process. 2) Kompetensi kepribadian adalah seperangkat kualitas pribadi yang mendukung peningkatan mutu pembelajaran; 3) Kompetensi sosial adalah seperangkat pengetahuan dan keterampilan yang berhubungan dengan komunikasi dengan orang lain untuk keberhasilan proses pembelajaran; 4) Kompetensi profesional adalah kemampuan dan keterampilan yang dimiliki melalui proses pendidikan sehingga diharapkan mampu mewujudkan profesi guru yang ideal. Teachers, as professional positions, must be able to carry out their work duties based on the following principles (Depdiknas, 2005):

- a. Have talents, interests, vocation, and Idealism
- b. Commit to improving the quality of education, faith, purity, and noble character.

- c. Have academic qualifications and educational background according to their field.
- d. Have responsibility for the task of carrying out its professionalism
- e. Earn a determined income by his work performance
- f. Have the opportunity to develop their profession sustainably through lifelong learning
- g. Have guaranteed legal protection in carrying out their professional duties
- h. Have a professional organization that has the authority to regulate matters relating to the field of profession.

Teacher professionalism is shown in every movement, inside and outside school. A teacher will always be attentive to his every move. Because the teacher is a role model for the community, it must be his attitude and behavior. Even Sidi (2001) states that Professional teachers have professional educational qualifications, scientific competence according to their abilities, good communication skills with their students, a creative and productive spirit, and a high work ethic and commitment.

Towards his profession, he always carries out continuous self-development through professional organizations, the internet, books, seminars, and the like. So a teacher's task emphasizes optimal mastery of scientific and engineering concepts based on moral values and ethics. Thus the teacher must create a conducive learning atmosphere so that there is two-way democratic communication between teachers and students in the hope of exploring students' creative potential.

According to his competence, a teacher must be able to carry out his duties according to his field. Therefore, do not let a teacher not according to competence because what is conveyed is certainly not optimal for students. Being a teacher is a massive mandate because teachers are responsible for the education of the nation's generation. Meanwhile, being a teacher is an enormous mandate because teachers are responsible for the education of the nation's generation. Therefore, the hadith of the Prophet Muhammad explains that an order must be left to the experts, namely:

إِذَا ضَيِّعَتِ الْأَمَانَةُ فَانْتَظِرِ السَّاعَةَ

قَالَ كَيْفَ إِضَاعَتُهَا يَا رَسُولَ اللَّهِ

قَالَ إِذَا أُسْنِدَ الْأَمْرُ إِلَى غَيْرِ أَهْلِهِ

"If the mandate has been wasted, just wait for the destruction to occur." There was a friend who asked, 'how does the mandate waste?' The Prophet replied; "If the matter is left to the experts, then wait for the destruction." (Narrated by Bukhari).

In carrying out their duties, the teacher must have the vision to have a clear target and how the final results are expected from the learning process that has been implemented. Teachers in a teaching system that adheres to the flow of idealism function as:

1. The teacher is the personification of the reality of the student;
2. The teacher must be a specialist in science rather than the student;
3. Teachers must master teaching techniques well;
4. The teacher must be the best person so that the students are respected;
5. The teacher becomes a friend of his students;

6. The teacher must be a person who can arouse the enthusiasm of students to learn
7. Teachers must be able to become idols of the students;
8. Teachers must be diligent in worship so that they become human beings who can be role models for their students;
9. The teacher must be a communicative person;
10. The teacher must be able to appreciate the subject that is the teaching material he teaches;
11. Not only students but teachers also have to participate in learning as students learn;
12. Teachers should feel happy when their students succeed;
13. Teachers must be democratic and develop democracy;
14. Teachers must be able to learn, whatever the circumstances. In addition, if viewed from the position of students, in the flow of Idealism, students are free to develop their personalities and basic abilities or talents (Effendi, 2014).

According to al-Ghazali, the role of educators in Islamic education is those who try to guide, improve, perfect, and purify the heart so that they become close to their Khaliq. This task is based on the view that humans are noble creatures. For this reason, educators in the Islamic perspective who carry out the educational process must be directed to aspects of controlling lust (Yanuarti, 2016).

Ibnu Sina berpendapat bahwa guru yang baik adalah guru yang cerdas, religius, mulia, terampil mendidik anak, tidak main-main di depan anak didiknya, selalu ceria, santun, dan menjaga kebersihan. Prominent character, intelligent, thorough, patient, detailed in guiding children, fair, efficient in using the time to get along with children, not hard-hearted, and always decorating himself. In addition, teachers must also prioritize the interests of the community rather than their interests (Nata, 2001).

In line with the thoughts of the philosophers of Idealism above, Al-Ghazali explains the duties and responsibilities of professional teachers, namely:

1. Teachers are parents in front of students;
2. Teachers as inheritors of the knowledge of the Prophet;
3. The teacher as a guide and religious guide for students;
4. Teachers as figures for students;
5. Teachers as motivators for students;
6. Teachers as people who understand the level of the intellectual development of students;
7. Teachers must understand their students' talent and mentality according to the age difference.

According to Al-Ghazali adherents of the flow of Idealism, the characteristics of educators who may carry out Islamic education (Syar'i, 2015) are:

1. Teachers must love their students as they love their children;
2. Teachers should not expect material (wages) as the primary goal of their work (teaching) because teaching is a task inherited by the Prophet Muhammad SAW. Meanwhile, the reward lies in the formation of students who practice the knowledge they teach;
3. The teacher must remind his students that the goal in studying is not for pride or seeking personal gain but to draw closer to Allah;
4. Teachers must encourage their students to seek helpful knowledge, namely knowledge that leads to happiness in this world and the hereafter;

5. In front of their students, the teacher must set a good example, such as being gentle, polite, generous, and having other commendable characteristics;
6. Teachers must teach lessons that are appropriate to the intellectual level and comprehension of their students;
7. The teacher must practice what he teaches because he becomes an idol in the eyes of his students;
8. Teachers must understand their students' interests, talents, and souls so that in addition to not being wrong in educating, there will also be a close and good relationship between the teacher and his students;
9. A teacher always instills faith in the personality of his students. So that faith is always in his soul.

Teachers must have character while maintaining a romantic attitude by having passion and creativity in their profession to continue to innovate. Therefore, teachers must always do their best regardless of the conditions and the exams they receive. As stated in Q.S. al-Mulk: 2: (He) Who made death and life, so that He might test you, which of you is better in deed. And He is Mighty, Most Forgiving so that the teacher's dignity is increasingly respected and authoritative because I believe Allah SWT will reward you with good rewards (Effendi, 2014).

And the teacher is a noble profession that will bring students in a better direction. Therefore, we as PAI teachers must display enthusiasm, be creative, continue to innovate, have good character and success, have a romantic attitude, and be professional in carrying out their duties in front of the class and the life of the nation-state.

2. Reality Quality and state of the teacher

According to Hasan Langgung (2004), in the past, the teacher's position in the eyes of the community was critical, even on par with philosophers, advisors to kings, rulers, and ministers. His words became the laws that govern the country. Teachers are responsible for teaching future rulers. In the history of Islamic education, the Prophet Muhammad was the first teacher; his companions were also teachers who broadcast religion and conveyed revelations to humanity. In line with Azyumardi Azra (1998), the teacher is a noble profession because education is one of the central themes. The Prophet Muhammad was often called a 'Humanity Educator.'

What about the current condition of the Master? In today's modern world, the position of the teacher is almost limited to only fulfilling the workforce, even though, after all, the teacher is a central figure in the educational process in schools. Meanwhile, nowadays, teachers are only seen as the bearers of an educational mission whose job is to teach based on specific scientific and academic qualities. Then get material rewards from the state and or other education managers. But, even then, the tips are not comparable to the services of teachers so far.

"Unsung Hero" is one of the nicknames that can be attached to a teacher. This nickname implies how significant the role and services performed by the teacher are like a hero. The sacrifice a teacher is, however, the sacrifice of a teacher is, in fact, not worth the salary. A teacher is a person who sincerely devotes some of his time to teaching and educating students, while from a financial perspective, the results are far from expectations. A teacher's salary seems too far away to achieve decent living welfare like other professions (Iskarim, 2013).

Welfare and improving the quality of teachers are still not getting optimal attention from the government. Reflected in the government's political budget

allocated to teachers every year, which is still far from a decent figure, let alone ideal. Moreover, teacher welfare is greatly affected by Indonesia's unstable condition. As a result, the country's 20 percent target for education is not being met. In addition, the teacher certification program, initiated to increase professionalism and increase the welfare of educators, has also not been proven evenly (Naim, 2009).

Whatever happens, that's a portrait of some of our teachers. Amid an increasingly crowded life and the necessities of life that continue to soar, they must carry out a noble and heavy task: educating their students. When they struggle to educate their students, their children are not necessarily able to receive a proper education. Many teachers' children cannot receive education up to the undergraduate level. It's no secret that the need for tuition fees is currently skyrocketing. Given the magnitude of the teacher's role, it deserves an award, even though the reality shows that the teaching profession has not been able to provide a financially prosperous life, especially for honorary teachers. Even in the current era, learning resources have grown and abundant so rapidly that the role of the teacher as the primary source of learning cannot be replaced (Iskarim, 2013).

In principle, the teacher is a noble and commendable profession. Thanks to the touch of a teacher's hand, a series of professionals who are needed are born. The teacher is one of the keys to a person's success in achieving various achievements and goals. Teachers have a dual educational task as state and community servants. As state servants, teachers must carry out tasks that have become government policies to educate the nation. And as public servants, teachers are required to play an active role in educating the community from the shackles of backwardness toward a glorious future life (Rahmad, 2004).

Accountability is the power holders (public officials) obligation to account for their activities. Public officials are given political, financial, or other forms of power. So social accountability is a form of accountability that relies on community involvement.

The problems of PAI teachers between reality and ideals as social accountability can be seen through the portraits of PAI teachers who are teaching in schools, namely:

- a. The picture shows the knowledge of PAI teachers. However, not all of them lack the management of the teaching and learning process, knowledge of evaluation and measurement, and knowledge of curriculum development. The shortage has received serious attention, especially from the government, schools, and PAI teachers. If there is no improvement to the shortcomings above, then the goal of Islamic education material is difficult to achieve.
- b. From the teaching-learning process, PAI teachers are more focused on scientific theoretical issues that are purely cognitive and place more emphasis on teaching work/knowledge transfer.
- c. PAI teaching methodology has not changed; it is conventional-traditional and monotonous, so it is tiresome for students.
- d. PAI teaching and learning activities are often concentrated in the classroom and are reluctant to carry out practical and research activities outside the classroom.
- e. The use of teaching media by both teachers and students is less creative, varied, and fun.
- f. Teaching and learning activities PAI tend to be normative, linear, without illustrations of the socio-cultural context in which the student's environment is located, or can be related to the rapidly changing times.
- g. Lack of communication and cooperation with parents in dealing with problems faced by students (Hasyim, 2015).

A process that leads to that direction is needed to achieve a PAI goal, which inevitably involves school creativity. Efforts that challenge reason, firstly, the saturation of the material being repeated in the lesson. Second, students' attention, especially for third graders, is more focused on the studies that become the National Examination. The third is the crisis of student confidence in PAI subjects and their teachers. Fourth, students' monotonous atmosphere and learning methods feel boring (Hasyim, 2015).

In addition, the reality of teachers who do not match their competencies is still not carried out in suburban schools. Because there is still a shortage of teachers in their fields, demanding schools to teach science is not according to their competence. Usually, this happens in elementary schools where homeroom teachers also conduct several other subjects, such as Indonesian, mathematics, etc.

3. Solution

Several solutions are expected to encourage efforts to improve the problems faced by educators, namely (1) increasing teacher work discipline and implementing good learning planning with coaching, training, and workshops (Khadijah & Murniati, 2017); in addition, (2) the government and the foundation where teachers serve should pay attention to the welfare of teachers; this will undoubtedly help teachers to improve their welfare and have an impact on improving the quality of teacher education; (3) teachers should study and practice to improve the ability to control the classroom situation so that the classroom atmosphere becomes comfortable and conducive; (4) PAI teachers should be teachers who have met the minimum qualifications as a teacher, that is, they have completed a bachelor's program.

Therefore it takes the performance of teachers who can form an ideal teacher. Two factors affect teachers' performance, namely the internal factors of teachers who come from themselves, such as abilities, skills, and talents, and external aspects of teachers such as the environment and work atmosphere (Barnawi & Arifin, 2012).

CONCLUSION

The ideal teacher is a teacher who is diligent and disciplined in carrying out student learning. In contrast, at school, which is shown by the skills to develop learning designs, motivate students to learn, use methods and media appropriately, and make assessments that can be used as material for program development in schools. Meanwhile, nowadays, teachers are only seen as the bearers of an educational mission whose job is to teach based on specific scientific and academic qualities. Then get material rewards from the state and or other education managers. The tips are not comparable to the services of teachers so far.

Several solutions are expected to encourage efforts to improve these educators' problems, namely (1) increasing teacher work discipline and implementing good learning planning through coaching, training, and workshops; (2) the government and the foundation where the teacher serves should pay attention to the welfare of the teacher, and (3) the teacher should study and practice to improve the ability to control the classroom situation so that the classroom atmosphere becomes comfortable and conducive; (4) PAI teachers should be teachers who have met the minimum qualifications as a teacher, that is, they have completed a bachelor's program.

REFERENCES

- Barnawi, & Arifin. (2012). *Management of School Facilities and Infrastructure*. Ar-Ruzz Media.
- Creswell, J. W. (2016). *Research Design (Qualitative, Quantitative, and Mixed Method Approach)* (A. dan P. R. K. Fawaid (ed.); Keempat). Pustaka Pelajar.
- Depdiknas. (2005). *National Education Ministry Strategic Plan*.
- Effendi, B. Z. (2014). Re-embracing the idealism of PAI teachers in order to create a professional attitude. *Jurnal Pendidikan Pascasarjana Magister PAI*, 2(1), 33–51.
- Hasyim, S. L. (2015).). PAI Teacher Problems Reality and Ideality as Social Accountability. *Jurnal Lentera*, 13(1), 85–92.
- Iskarim, M. (2013). Become A Teacher: Between Reality and Ideality. *Forum Tarbiyah*, 11(1).
- Khadijah, S., & Murniati. (2017). Performance of Islamic Religious Education Teachers in Improving the Quality of Learning in SMK 1 Negeri Raya. *Jurnal Magister Administrasi Pendidikan*, 5.
- Moh. Wardi. (2013). Problems of Islamic Education and Alternative Solutions (Ontological, Epistemological and Axiological Perspectives). *Tadris*, 8(1).
- Muchith, M. S. (2016). Professional Pai Teacher. *Quality*, 4(2), 217–235.
- Mulyasa. (2019). *Become a Professional Teacher*. Remaja Rosdakarya.
- Naim, N. (2009). *Becoming an Inspirational Teacher: Empowering and Changing Student Life Paths*. Pustaka Pelajar.
- Nata, A. (2001). *Islamic Education Philosophy*. PT Logos Wacana Ilmu.
- Rahmad, A. (2004). *Capita Selecta Education*. Bina Ilmu.
- Samsiadi, & Romelah. (2022). Implementation of Curriculum 2013 for Pie Subjects in Distance Learning at Smk Negeri 1 Berau. *Research and Development Journal of Education*, 8(1), 65–72.
- Sidi, I. D. (2001). *Towards a Learning Society*. Paramadina dan Logos.
- Sugiyono. (2016). *Quantitative, Qualitative and R&D Research Methods* (23rd ed.). Penerbit Alfabeta.
- Syar'i, A. (2015).). *Islamic Education Philosophy*. Pustaka Publisher.
- Timur, K. A. R. P. K. (2014). *The Berau Regency Ministry of Religion is filled with PAI Certified Teachers*. Kementrian Agama RI Kantor Wilayah Provinsi Kalimantan Timur. <https://kaltim.kemenag.go.id/berita/read/185644>
- Tolchah, M. (2020). *Problematika Pendidikan Agama Islam dan Solusinya*.
- Yanuarti, E. (2016). Islamic Education in the Perspective of Idealism Philosophy. *Belajea: Jurnal Pendidikan Islam*, 1(02).