

Analysis of Islamic Education Policy in Improving the Professionalism of Islamic Education Teachers at Elementary School

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Abstract

This study examines the professionalism of Islamic Religious Education (IRE) teachers and the implementation of Islamic education policies at SDN Trans Despot Leungah. Islamic education policies are often seen as formalities without proper execution, hindering the achievement of learning objectives. The research aims to explore how these policies impact teacher professionalism. Using a qualitative descriptive approach, data was collected through observation, interviews, and documentation. The results indicate that the professionalism of IRE teachers at SDN Trans Despot Leungah is fairly good, as evidenced by their possession of teacher certifications, relevant qualifications, mastery of teaching materials, effective communication skills, and strong moral character. The implementation of Islamic education policies has been fairly successful, with the school principal actively encouraging teachers to attend seminars (both online and offline) aimed at improving their professionalism, in line with Government Regulation No. 19/2017. This research is limited to an elementary school setting, and further studies are encouraged to expand the exploration of this topic to junior and senior high school institutions.

Keywords: education policy, professionalism, islamic education teachers

History:

Received : 19 Nov 2024

Revised : 28 Nov 2024

Accepted : 03 Dec 2024

Published : 03 Dec 2024

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Publishers: LPM IAIN Syaikh Abdurrahman Siddik Bangka Belitung, Indonesia

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Introduction

Education policy is very important in improving the quality of education in a country, therefore education policy makers are expected to be able to formulate education policies that are relevant to what is happening in the field so that the objectives of education policies can be achieved. This is a mandate from the 1945 Constitution, which is to assign the state (government) to educate every citizen. For this reason, the government must ensure that every citizen receives adequate education services. And the steps that must and will be taken by the government to ensure that every citizen is in contact with education services are by formulating effective and efficient education policies (Anwar, 2014). In Indonesia itself, the government has issued several education policies, including Law Number 20 of 2003 on the National Education System, concerning the national education system, article 39 paragraph 2 which outlines the responsibilities of professional teaching staff, which include research, community service, guidance and training, assessment during the learning process, and planning and implementation of the learning process. Likewise, in the Republic of Indonesia Law Number 14 of 2005 concerning teachers and lecturers, Article 1 paragraph (1) explains that teachers are professional staff whose main task is to educate, teach, guide, direct, train, assess and evaluate students. Education policies are made to answer the challenges of uncertain developments, with the aim of producing qualified and competent human resources (Nawafil et al., 2021). Among them is by establishing and improving teacher professionalism.

Education and humans are two things that have an inseparable relationship, humans will not be able to develop their potential and so is education which is indeed intended for humans (Djollong, 2017). Education plays an important role in the sustainability of a community

ecosystem, for that the state must ensure the quality of education as well as possible, one of which is by paying attention to teachers (Masnu'ah et al., 2022). Teachers are the spearhead of the world of education, for that educators are required to have basic skills in carrying out their duties as teachers. Teachers have an obligation to have the ability to do their job as a teacher, because the success of students in the learning process is entirely in the hands of the teacher. The skills that must be possessed by teachers include professional competence, pedagogical competence, personality competence, and social competence. Teachers are the leading pioneers and central positions in the implementation of the educational process, for that teachers are required to have a number of abilities and competencies in order to be able to carry out their duties as well as possible in order to achieve the desires that have been aspired to. Teachers who have adequate abilities or qualifications can be called professional teachers because they are able to carry out their duties well (Irawati, 2020).

Islamic education is an effort to base all its activities in accordance with the guidance of Allah and His Messenger. Islamic education that does not refer to the Qur'an and Sunnah of the Messenger of Allah, then it can be questioned where the Islamic education is located. The implementation of Islamic education in a community group must be prepared in advance starting when looking for a life partner. Because the climate in the household will greatly determine how a child will grow and develop. If the climate of the household is harmonious and Islamic, then it is likely that people who are raised in that household will also become Islamic individuals. However, on the contrary, if the climate in the household is very far from Islamic, then it is feared that there will be individuals who are not expected to be present in the social group of society (Abdurrahman, 2019). Islamic education is only one aspect of the teachings of Islam as a whole. Therefore, the goal of Islamic education cannot be separated from the goal of human life in Islam; namely to become people who fear and fear Allah SWT and achieve a happy worldly and afterlife life. In the global realm, these pious people can become rahmatan li al-'alamin. The goal of human life in Islam is what can also be called the ultimate goal of Islamic education policy (Azra, 2014).

As the spearhead in achieving the results of the implementation of teaching, teachers are required to be able to realize a fun, relaxed, professional teaching atmosphere, and be able to be responsible for achieving the goals of learning that have been aspired to through Islamic education policies. However, sometimes an education policy that has been formulated so well and perfectly, is only used as a formality policy without any implementation in its implementation. Thus, what is aspired to from the formulation of an education policy is not achieved. Policies that have been approved by the authorities must be implemented in their implementation in order to achieve the expected goals (Warlizasusi & Sumarto, 2022). Education policy analysis is one of the applied disciplines that utilizes rational opinions based on phenomena that occur to analyze, define, and solve existing problems (Ananda et al., 2020).

Previous researchers said that teachers have an important role as implementers of planned educational policy and curriculum designs (Robi'ah & Prihantini, 2024). Educational policy is very important in improving teacher professionalism, because it can be a reference and guideline that must be implemented by teachers (Yunita et al., 2022). Then, the basic idea of Islamic education policy analysis includes several important elements that are comprehensive and holistic in the creation, implementation, and assessment of educational policies based on Islamic principles (Susanto et al., 2023). What distinguishes this study is that previous studies only focused on the content of educational policies and research in the form of literature studies, while this study tries to see directly how the implementation of Islamic education policies improves the professionalism of Islamic Religious Education teachers at SDN Trans Despot Leungah.

Based on the description above, several questions arise as follows: 1) How is the professionalism of Islamic Religious Education teachers at SDN Trans Despot Leungah?, 2) How is the implementation of Islamic education policies in improving the professionalism of Islamic

Religious Education teachers at SDN Trans Despot Leungah?. The final result of writing this article is to determine the significant impact of the implementation of Islamic education policies in improving the professionalism of Islamic Religious Education teachers at SDN Trans Despot Leungah.

Method

The method applied in this study is descriptive qualitative. Where researchers come to the research location to meet with respondents and see directly a series of activities being studied. Descriptive research is used to describe hostage-taking or descriptions in an actual, structured, and in accordance with the actual circumstances and situations (Syahza, 2021). Data was obtained through data triangulation, namely through interviews, observations, and documentation (Sugiyono, 2011). The population used in this study were all teachers, education personnel and students of SDN Trans Despot Leungah and the sample in this study was the principal and Islamic Religious Education teachers at SDN Trans Despot Leungah. Sampling was carried out using the purposive sampling technique where researchers themselves determine who is eligible to be a research resource (Hardani, 2020).

Results and Discussion

Referring to the results of observations, interviews, and documentation of researchers on the analysis of Islamic education policies in improving the professionalism of Islamic Religious Education teachers at SDN Trans Despot Leungah Aceh Besar. Thus the explanation is as follows:

Professionalism of Islamic Religious Education Teachers at SDN Trans Despot Leungah

Professionalism can be interpreted as a quality, quality, and behavior that are characteristics of a profession or professional person. Professionalism is the ability of a teacher to master learning materials in depth, master technology, have linear educational qualifications, be responsible, disciplined and able to carry out their duties as well as possible (Sitinjak et al., 2022). In carrying out their professionalism as a provider of knowledge, teachers are required to master four competencies, in accordance with Article 10 paragraph (1) of Law Number 14 of 2005 concerning Teachers and Lecturers, Requires teachers to have pedagogical competence, professional competence, personality competence, and social competence. Professional teachers are characterized by four competencies that are comprehensive and cohesive. Improving this competence is an ongoing effort to ensure high-quality education services in accordance with contemporary needs (Republic of Indonesia, 2005).

According to Imam Al-Ghazali, professional teachers have special duties, namely; (1) showing a caring and affectionate attitude towards their students, because when at school the teacher acts as both an educator and a parent. So that the affection shown by the teacher can make students happy, calm, and happy to be at school. (2) teachers must have knowledge to convey to students. As educators, teachers must have knowledge related to learning so that students can receive knowledge from what the teacher conveys. (3) teachers should not expect praise or material alone, teachers must teach their knowledge to students with sincere and honest feelings. (4) teachers must instill values in students that all knowledge that has been taught is not to brag, but to be more afraid, close, and pious to Allah SWT (Wulansari et al., 2024).

In Government Regulation (PP) Number 19 of 2017 concerning Teachers and Lecturers. It is stated that professional teachers have several workloads, including:

1. Planning learning or guidance.
2. Carrying out learning or guidance.
3. Assessing learning or guidance outcomes.

4. Guiding and training students; and
5. Carrying out additional tasks inherent in the implementation of main activities in accordance with the teacher's workload (Government Regulation, 2017).

The professionalism of Islamic Religious Education teachers is a teacher who masters a broad information or knowledge in the field of teaching that he teaches and also has the ability to carry out his duties inside or outside the classroom, with the aim of achieving the objectives of learning. Becoming a professional teacher is a must in achieving national education standards as written in the Law of the Republic of Indonesia Number 14 of 2005 concerning Teachers and Lecturers.

Table 1. Professional Teacher Assessment Indicators

NO	INDICATORS
1.	Islamic education teachers have participated in the teacher professional education program
2.	Islamic education teachers are actively involved in teacher working groups
3.	Islamic education teachers attend training on the theme of professionalism
4.	Islamic education teachers have teacher certificates
5.	Islamic education teachers have linear educational qualifications
6.	Islamic education teachers are able to plan learning
7.	Islamic education teachers are able to prepare learning materials
8.	Islamic education teachers master the learning materials
9.	Islamic education teachers master learning methods
10.	Islamic education teachers are able to use learning media
11.	Islamic education teachers conduct learning evaluations
12.	Islamic education teachers are able to have noble character and be role models
13.	Islamic education teachers are able to interact with fellow teachers
14.	Islamic education teachers are able to interact with parents of students
15.	Islamic education teachers are able to take full responsibility as professional teachers

From several indicators of teacher professionalism above, based on the results of data collection with several data collection techniques in accordance with the qualitative approach carried out in early September, Islamic Religious Education teachers at SDN Trans Despot Leungah are worthy of being called professional teachers. This can be seen from the four competencies that must be possessed by professional teachers, all of which are possessed and mastered by Islamic Religious Education teachers at SDN Trans Despot Leungah. Because in carrying out their duties as teachers, Islamic Religious Education teachers at SDN Trans Despot Leungah have been able to apply their professionalism and are steadfast to the competencies that have been mastered when on duty, such as being able to enrich skills and foster student talents, visionary, innovative in learning, able to manage classes, able to manage themselves, responsible, and able to commit (Yunita et al., 2022).

Implementation of Islamic Education Policy in Improving the Professionalism of Islamic Education Teachers at SDN Trans Despot Leungah

Referring to the Great Dictionary of the Indonesian Language, policy is a statement of values, goals, beliefs, or intentions that function as a guideline or foundation for an institution in an effort to achieve the expected results. Policy can also refer to intellectuals, creativity, a number of ideas and rules that function as a basis and blueprint for a strategy to carry out an action, those responsible, and how to act (Isri, 2021). In terms of language, policy comes from the word policy. Policy in English means dealing with public problems or concerns, which also refers to government management (Dian et al., 2021). Islamic education in Indonesia has existed since before the formation of the Unitary State of the Republic of Indonesia, so the existence of optimal, relevant, and effective Islamic education policies in Indonesia is a must that must be realized by the government. Given the long history of Islamic education in Indonesia (Amrozi, 2020). Where since long ago the existence of Islamic education in Indonesia has existed with the establishment of Islamic educational institutions such as madrasahs, dayahs, surau, and Islamic boarding schools which still exist today (Putra, 2023).

According to Tilaar and Nugroho, Islamic education policy is a series of methods and objectives of compiling fundamental methods in the field of Islamic education, which are described based on observations and directions of education. This is done with the aim of manifesting educational needs in a society in a limited period of time (Susanto et al., 2023). In its formulation, education policy must go through several strict procedures carried out by a policy formulation team, consisting of administrators, managers, and politicians who have the abilities and positions they have (Giantara & Amiliya, 2021). Policy and education are an inseparable combination, education will certainly be associated with a number of policies issued by leaders or authorities, and people who issue a number of policies must certainly be professional (Saharudin & Lubna, 2023). Islamic education policy can be simply interpreted as a set of rules or decisions made and formulated through a decision-making process by state administrators (government) regarding Islamic education in order to achieve certain goals (Machali, 2015).

The objectives of Islamic education policy are basically not much different from the objectives of the Islamic religion itself. According to Langgulung, the objectives of Islamic education are the objectives of humans themselves, as implied in their roles and positions as Khalifatullah and 'Abdullah. Therefore, according to him, the task of education is to maintain human life so that they can carry out these tasks and positions (Gunawan, 2014).

The scope of education policy is not only limited to discussing the formulation of Islamic education policy, but also the problems that arise from the results of the formulation of Islamic education policy. Although an Islamic education policy has been agreed upon, it does not rule out the possibility of defects or problems. These problems stem from the following four points: first, education policy makers do not master the knowledge, information, explanations, and educational issues, both conceptual and substantial. Second, the sources of reference for education policy makers, both formal and informal, vary, therefore a compromise/middle ground attitude is often taken as an alternative to accommodate it. This is what makes the formulation of education policy often vague and unfocused. And third, Too much or too little information can result in unclear education policy statements. Because if there is a lack of information, the options chosen are too few or too simple. Meanwhile, if there is too much information, it will cause education policy makers to face difficulties when they want to merge the problems to be chosen (Hasbullah, 2015).

In formulating an education policy, the education policy formulation team must look at several reviews so that the formulated education policy can be beneficial for the advancement of education. Some of these factors are: the influence of globalization on Islamic education policy, the influence of developing country conditions on the implementation of Islamic education policy, the influence of the government as a policy maker on the implementation of Islamic education policy, the influence of community participation on the implementation of

education policy, the influence of schools, educators and education personnel on the implementation of Islamic education policy (Majid, 2018). Therefore, changes and adjustments are needed so that these policies can ensure that Islamic education still upholds the renewal and purity of Islam echoed by the Prophet Muhammad. The education of the Prophet Muhammad is a teaching based on revelation and sunnah that has been practiced by the Prophet Muhammad. This education has produced great people, scholars, intellectuals, leaders, warlords, and strong women (Samad, 2020).

From the several expert opinions above, we can understand that Islamic education policy is another name for regulations that are specifically intended for the field of education with the aim of being a guideline in implementing the Islamic education process in order to achieve a compatible education system in accordance with the Al-Quran, Sunnah and local community norms.

In Government Regulation (PP) Number 19 of 2017 concerning Amendments to Government Regulation Number 74 of 2008 concerning Teachers, it is stated that there are several components that must be pursued by teachers to develop their professionalism, namely; teachers take teacher professional education (PPG), teachers meet educational qualifications that are in accordance with what they teach, teachers take part in teacher competency improvement education or training, teachers are actively involved in teacher working group (KKG) activities and subject teacher deliberations (MGMP) (Government Regulation, 2017).

Based on the results of the interview conducted by the author at SDN Trans Despot Leungah, it was found that the principal of SDN Trans Despot Leungah encouraged Islamic Religious Education teachers at SDN Trans Despot Leungah to continue to improve their professional competence in various ways, one of which is by participating in various types of teacher professionalism improvement training organized by various parties both offline and online.

From the several steps that have been taken above, the author found that Islamic religious education teachers at SDN Trans Despot Leungah have had adequate professionalism. This can be seen from Islamic religious education teachers who have met the indicators of professional teachers, namely; preparing learning materials before entering the classroom, mastering learning materials, mastering various learning methods, having an educational qualification of S1-Bachelor of Islamic Religious Education, having participated in the teacher professional education program (PPG), being able to communicate well with fellow teachers, trying to be a good role model for their students, and being responsible in carrying out their duties as a teacher.

The results of this study are in accordance with previous research conducted by (Yunita et al., 2022) in their article which states that a teacher can be said to be a professional teacher if the teacher has met the indicators of teacher professionalism, such as having appropriate educational qualifications, having in-depth knowledge related to the subjects he teaches, having good morals, and being able to interact well. The results of this study are also in line with (Wulansari & Muawanah, 2024) who emphasized that one of the keys to increasing teacher professionalism is to implement aspects that have been stipulated in Islamic education policies, such as teachers participating and being actively involved in teacher organizations to boost the growth and development of teacher professionalism. In accordance with what has been stipulated in Government Regulation (PP) Number 19 of 2017 concerning Amendments to Government Regulation Number 74 of 2008 concerning Teachers. The results of this study are also in line with (Robi'ah & Prihantini, 2024) who stated that the key to the existence of Islamic education policies is during their implementation, and only teachers have that role. For that reason, in the end, no matter how good and perfect an Islamic education policy is, if it is not accompanied by the ability and desire of teachers to improve their professionalism, then there will be no benefit from the existence of an Islamic education policy.

Conclusion

Islamic education policy is a number of rules made by the government to support the implementation of the appropriate learning process and to achieve the desired goals, one of which is the creation of professional teachers. Islamic religious education teachers at SDN Trans Despot Leungah have met the criteria for professional teachers. This is inseparable from the implementation of Government Regulation Number 19 of 2017 which was carried out at SDN Trans Despot Leungah. So that Islamic religious education teachers have been able to prepare learning materials, master learning materials, manage classes, master learning methods, have linear educational qualifications, are able to interact with parents and fellow teachers, are able to be role models, and have good morals. All of the indicators above have described the four abilities that must be mastered by all teachers. Therefore, Islamic religious education teachers at SDN Trans Despot Leungah have mastered the four competencies, have cohesion and are a unity that characterizes professional teachers.

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