



Development of Islamic Religious Education Teacher Performance for Students in Facing the World of Work

Arif Muzayin Shofwan⁽¹⁾, Rina Insani Setyowati⁽²⁾, Choirul Hidayah⁽³⁾

^{1,2,3} Universitas Nahdlatul Ulama Blitar, Indonesia

Email: ¹ arifshofwan2@gmail.com, ² rinainsani@unublitar.ac.id, ³ alhidayahpoenya@gmail.com

Informasi artikel	ABSTRACT
Sejarah artikel: Diterima 14 Maret 2024 Revisi 21 Maret 2024 Dipublikasikan 2 April 2024 DOI Kata kunci: Performance Islamic Religious Education Teachers Students World of Work	An Islamic religious education teacher is required to develop his performance so that students are always ready to face the world of work. This qualitative descriptive research using literature study will examine the development of the performance of Islamic religious education teachers for students in facing the world of work. The data analysis technique uses content analysis by sorting data according to the problem and research objectives. This article finds several things as follows. First, in developing their performance, an Islamic religious education teacher must have the following five criteria, including: commitment to students in the learning process, must master the material, carry out evaluations, be able to think systematically, and be part of society in their professional environment. Second, in developing his performance, an Islamic religious education teacher must be able to be a corrector, inspirer, informer, motivator, initiator and facilitator. Also, an Islamic religious education teacher must master several teaching methods, including: lecture methods, exercises, question and answer, discussions, experiments, assignments, field trips, socio-drama, and the like. Third, to prepare students for the world of work, an Islamic religious education teacher must formulate a curriculum that suits the needs of society, that is in line with developments in science and technology, and that suits individual needs. Fourth, to balance the curriculum with the field of work, an Islamic religious education teacher must pay attention to skills education which is usually directed at employment preparation, directed at several types of work and in accordance with his field of expertise.
	ABSTRAK
Keyword: Kinerja Guru Pendidikan Agama Islam Peserta Didik Dunia Kerja	Seorang guru pendidikan agama Islam dituntut untuk mengembangkan kinerjanya agar peserta didik selalu siap untuk menghadapi dunia kerja. Penelitian deskriptif kualitatif dengan studi kepustakaan ini akan meneliti tentang pengembangan kinerja guru pendidikan agama Islam bagi peserta didik dalam menghadapi dunia kerja. Teknik analisa datanya menggunakan content analisis dengan memilah-milah data yang sesuai dengan masalah dan tujuan penelitian. Tulisan ini menemukan beberapa hal sebagaimana berikut. Pertama, dalam mengembangkan kinerjanya seorang guru pendidikan agama Islam harus memiliki lima kriteria sebagai berikut, antara lain: komitmen pada peserta didik dalam proses belajar, harus menguasai materi, melakukan evaluasi, mampu berpikir sistematis, dan menjadi bagian dari masyarakat dalam lingkungan profesinya. Kedua, dalam mengembangkan kinerjanya seorang guru pendidikan agama Islam harus mampu menjadi korektor, inspirator, informator, motivator, inisiator, dan fasilitator. Juga, seorang guru

pendidikan agama Islam harus menguasai beberapa metode mengajar, antara lain: metode ceramah, latihan, tanya jawab, diskusi, eksperimen, pembagian tugas, karya wisata, sosio drama, dan sebagainya. Ketiga, untuk menyiapkan peserta didik dalam dunia kerja, seorang guru pendidikan agama Islam harus merumuskan kurikulum yang sesuai dengan kebutuhan masyarakat, yang sesuai dengan perkembangan ilmu pengetahuan dan teknologi, dan yang sesuai dengan kebutuhan individual. Keempat, untuk menyeimbangkan kurikulum dengan bidang pekerjaan seorang guru pendidikan agama Islam harus memperhatikan pada pendidikan keterampilan yang biasanya diarahkan pada persiapan ketenagakerjaan, diarahkan pada beberapa jenis pekerjaan dan sesuai dengan bidang keahliannya.

Introduction

A teacher (in this case, an Islamic religious education teacher) must have good performance in preparing students to face the world of work. The term performance is defined as forms of professional skills (Vebrianto, 1994). Performance is a mental or physical effort (Ali, 1990). Performance is an expression of progress based on knowledge, attitudes, skills and motivation in producing something (Fatah, 1996). Of course, an Islamic religious education teacher who has good performance will also have good results in accordance with the predetermined targets.

Meanwhile, the term teacher is defined as a person whose job is to educate, teach, love, so he must have an educational nature (Salim, 1991). Teachers are people who work in the field of education and teaching who are responsible for helping students reach maturity (Nata, 1997). A teacher is a person who has the responsibility to educate (Marimba, 1980). The teacher is the party or subject who carries out educational work (Indrakusuma, 1973). Teachers are educators whose job is to teach, in the sense of developing the realm of creativity, taste and initiative of students as an implementation of the ideal concept of education (Syah, 1995).

Furthermore, developing the performance of Islamic religious education teachers for students in the world of work will intersect with the development of employment within them. Pratikno stated that employment development is part of human resource development efforts which are directed at increasing human dignity, dignity and abilities

as well as self-confidence. Manpower development is a comprehensive effort in all sectors, regions, and is aimed at expanding employment opportunities and equalizing employment opportunities, improving quality and capabilities as well as protecting workers (Pratikno, 1990).

Based on the description above, it seems interesting to discuss developing the performance of Islamic religious education teachers for their students in facing the world of work. It is said to be interesting because an Islamic religious education teacher is someone who has the responsibility of guiding, teaching, educating, and even preparing students to face the world of work. Therefore, Islamic religious education teachers as mentors, instructors and educators - have functions and responsibilities in developing their performance. From this performance development, an Islamic religious education teacher can be measured measurably in preparing his students for the world of work.

Method

This qualitative descriptive research uses literature study in conducting its research. Literature study is research that is limited to library data (Zed, 2008). There are four steps in literature study mentioned by Zed as quoted by Khatibah (2011), including: preparing equipment, compiling a working bibliography, managing time, and reading and making research notes.

The data analysis technique uses content analysis by sorting data according to the research objectives and problems. Content

analysis according to Berelson and Kerlinger as quoted by Kriyantono (2010) is a method for studying and analyzing communication systemically, objectively, qualitatively, regarding visible messages. Thus, content analysis will analyze the collected data systemically, objectively and qualitatively.

Findings and Discussion

Meaning of Performance

Developing the performance of Islamic religious education teachers for their students in facing the world of work requires many factors. There are many tips that must be considered to develop the performance of Islamic religious education teachers for students in facing the world of work as mentioned by Julaikah (2003) as follows, among others:

1. Performance is building potential. Living humans have physical, mental and social potential that should be developed to remain in prime condition. One of the demands of Islamic teachings is the concept of existence with work or performance. The Word of Allah SWT: "Allah created you and what you do" (QS. Al-Saffat: 96).
2. Performance is a living field. A life requires a world of work. Therefore, a teacher must meet the needs of life.
3. Performance is idealism. In the idealistic principle, someone at work must show their best. The word of Allah SWT: "Hurry up in doing good deeds" (QS. Al-Baqarah: 17). If it is related to education, a teacher must be able to develop learning.
4. Work is worship of Allah SWT. The word of Allah SWT: "And I did not create jinn and humans except to worship Me" (QS. Al-Dzariat: 56).

5. Work is happiness. In English terms, "working is happiness", meaning work is happiness. Work is a source of daily happiness. A teacher who is able to prepare students for the world of work is a joy in itself.
6. Work is a social relationship. In English terms, "working is public relations", meaning work is public relations or relationships with the public. Thus, a teacher who is able to prepare students for the world of work will make many contributions in connecting them with the social world.
7. Work is an exercise in self-improvement. In work there are certainly advantages and disadvantages. Teachers who teach students as well as a medium for self-improvement. A teacher continues to develop better than the previous one.
8. Work is a measure of readiness to face God. Developing teacher performance is a provision that is truly held. A teacher must be aware that the work done is a measure of readiness to face God. If his performance is good, then he will face God well. If his performance is bad, then he faces God with bad results.

Furthermore, Sudarsono and Saliman (1994) explained that the meaning of work is the actions carried out. Meanwhile, Simorangkir (1992) stated that the meaning of work is activity to earn income. Thus, the meaning of work is the activities carried out by someone to achieve the targets they aim for.

Teacher Performance Development

In developing performance, an Islamic religious education teacher must be able to

create the best possible learning atmosphere and conditions by using various methods, in addition to the main ability to master the material that will be given to students (Poerwanti and Widodo, 1998). Apart from that, Supriyadi (1998) stated that there are five criteria that an Islamic religious education teacher must have, including: commitment to students in the learning process, must master the material, carry out evaluations, be able to think systematically, and be part of society. in his professional environment.

Not far from the above, an Islamic religious education teacher must have competence. The term competency is defined as an adequate task or having the knowledge, skills and abilities required by one's position (Roestiyah, 1986). Meanwhile, Sudjana (1995) quotes Cooper who states that several teacher competencies include: having knowledge about learning and human behavior, having knowledge and mastering the field of study being coached, having the right attitude about oneself, school, colleagues, and the field of study he/she is developing, and has technical teaching skills.

There are three competencies that teachers must have in general, including: First, personal competence, namely the teacher's ability which is an essential characteristic to maintain oneself in carrying out work to achieve specified goals. Second, social competence, namely the ability of teachers to behave willingly and willingly to provide services to the community through their professional work to achieve goals. Third, professional competence, namely the willingness and determination of a teacher to realize educational goals designed through quality work processes and products (Muhaimin, et.al., 2002).

Apart from that, Julaikah (2003) cited Nana's opinion which stated that there are ten professional competencies of a teacher, including: (1) mastery of material; (2) management of teaching and learning

programs; (3) classroom management; (4) use of media and learning resources; (5) mastery of educational foundations; (6) management of teaching-learning interactions; (7) assessment of student achievement; (8) introduction of guidance or counseling functions and programs; (9) introduction and implementation of school administration; and (10) understand the principles and utilize the results of educational research for teaching purposes.

Furthermore, the duties of a teacher in general include: (1) handing over culture to students in the form of intelligence, skills and experience; (2) forming harmonious student personalities, in accordance with the ideals and principles of the state; (3) preparing students to become good citizens; (4) as an intermediary in learning; (5) as a guide towards maturity; (6) as a liaison between the school and the community; (7) as a driver of discipline and role model in all aspects; (8) as administrator and manager; and (9) as a sponsor of children's activities (Djamarah, 2000).

Sardiman (2001) quotes Katz's opinion which states that a teacher is also considered a communicator. As a communicator, an Islamic religious education teacher acts as a giver of advice, inspiration, motivator and guide, in developing attitudes and behavior, as well as values of people who master the teaching material. Quoting Born's opinion, the role of a teacher includes mastering and developing subject matter, planning, preparing lessons, controlling and evaluating student activities.

Meanwhile, Meichati (1976) stated that the role of a teacher in general can be stated as follows, among others:

1. Corrector, namely a teacher must be able to differentiate between good grades and bad grades, and be able to correct all good and bad attitudes and behavior.

2. Inspiration, namely a teacher must be able to provide inspiration or guidance for the progress of students.
3. Informator, namely a teacher must be able to provide all information on developments in science and technology, as well as others.
4. Motivator, namely a teacher must be able to encourage students to be enthusiastic and active in learning.
5. Initiator, namely a teacher must be able to be the originator of ideas in the constructive teaching and learning process.
6. Facilitator, namely a teacher must be able to provide facilities or convenience for students in the teaching and learning process, for example making learning fun.

An Islamic religious education teacher must also use appropriate teaching methods for his students. Djamarah (2000) mentions ten types of teaching methods that can be realized with students, including: lecture method, drill method, question and answer method, discussion method, experimental or demonstration method, task or group division method, field trip method, work system method, socio drama or role playing method, and recitation task distribution method. A teacher may choose these ten teaching methods when carrying out the teaching and learning process.

Preparing the Curriculum in the World of Work

The relevance of the curriculum in the world of work for students must be formulated as stated by Noller (1983), including: (1) the curriculum must be in accordance with the needs of society; (2) the curriculum must be in accordance with developments in science and technology; and (3) the curriculum must be appropriate to individual needs. Meanwhile,

Soeharto (1988) stated that the education curriculum must pay attention to the following things, including:

1. The educational curriculum must have a broad scope, so that graduates can find the right and suitable job opportunities based on their skills and educational specialization.
2. The educational curriculum must be as deep as possible, in order to have adequate quality qualifications for the specific job.
3. The educational curriculum must be future-oriented, so that existing technological advances will not be at odds with scientific knowledge.

Furthermore, Sukardi (1984) stated several variations of work to prepare students as follows, including: (1) administration, namely students master various things related to administration, for example secretary, admin, archives, and others; (2) finance and bookkeeping, namely students are able to analyze all forms of bookkeeping, for example handling incoming and outgoing office finances, etc.; and (3) business management, namely students are oriented to trade and business issues, so that they are able to become reliable business managers.

To balance the curriculum with the field of work, the following must be taken into account, among others: (1) vocational education is usually directed at employment preparation; (2) vocational education usually develops skills; and (3) vocational education is usually directed at several types of work and in accordance with their field of expertise (Soeharto, 1988). Meanwhile, regarding the teaching and learning process, there are several things that must be considered, including: (1) creating a teaching program; (2) organizing the class; (3) using facilities and the environment as learning resources (Suryosubroto, 1997).

Conclusion

Based on the description above, the conclusions that can be drawn from this research are as follows. First, in developing their performance, an Islamic religious education teacher must have the following five criteria, including: commitment to students in the learning process, must master the material, carry out evaluations, be able to think systematically, and be part of society in their professional environment.

Second, in developing his performance, an Islamic religious education teacher must have several competencies as follows, including: having knowledge about learning and human behavior, having knowledge and mastering the field of study being taught, having the right attitude about himself, the school, his colleagues, and the field of study he is developing, and has technical teaching skills.

Third, there are three competencies that an Islamic religious education teacher must have in developing their performance, including: personal competence, social competence and professional competence. In professional competence, a teacher must master the materials, be able to manage teaching-learning programs, classes, use of media and learning resources, master educational foundations, manage teaching-learning interactions, assess student achievement, introduce guidance functions and programs, and the like.

Fourth, in developing his performance, an Islamic religious education teacher must be able to be a corrector, inspirer, informer, motivator, initiator and facilitator. Also, a teacher must master several teaching methods, including: lecture methods, exercises, question and answer, discussions, experiments, assignments, field trips, socio-drama, and the like.

Fifth, to prepare students for the world of work, an Islamic religious education teacher must formulate a curriculum that suits the needs of society, that is in line with developments in science and technology, and that suits individual needs.

Sixth, to balance the curriculum with the field of work, one must pay attention to vocational education which is usually directed at employment preparation, developing skills, directed at several types of work and in accordance with the field of expertise.

REFERENCES

- Ali, L. (1990). *Kamus Besar Bahasa Indonesia*. Jakarta: Balai Pustaka.
- Djamarah, Syaiful Bahri. (2000). *Prestasi Belajar dan Kompetensi Guru*. Surabaya: Penerbit Usaha Nasional.
- Fatah, H. (1996). *Landasan Manajemen Pendidikan*. Jakarta: PT. Remaja Rosdakarya.
- Indrakusuma, Amier Daiem. (1973). *Pengantar Ilmu Pendidikan*. Surabaya: Penerbit Usaha Nasional.
- Julaikah, Siti. (2003). *Kinerja Guru Dalam Menyiapkan Peserta Didiknya Dalam Menghadapi Dunia Kerja (Studi Kasus Sekolah Menengah Kejuruan PGRI Lumajang)*. Malang: Universitas Islam Indonesia-Sudan Malang.
- Khatibah. (2011). *Penelitian Kepustakaan*. Jurnal Iqra', Vol. 5, No. 1, Mei 2011.
- Kriyantono, Rachmat. (2010). *Tehnik Praktis Riset Komunikasi*. Jakarta: Penerbit Kencana Predana Media Group.
- Marimba, D. Ahmad. (1980). *Pengantar Filsafat Pendidikan Islam*. Bandung: Penerbit Al-Ma'arif.
- Meichati, Siti. (1976). *Pengantar Ilmu Pendidikan*. Yogyakarta: Yayasan IKIP Yogyakarta.
- Muhaimin, at.al. (2002). *Strategi Belajar Mengajar*. Surabaya: Citra Media.
- Nata, Abuddin. (1997). *Filsafat Pendidikan Islam*. Jakarta: Logos Wacana Ilmu.
- Nolker, Helmut. (1983). *Pendidikan Kejuruan, Pengajaran, Kurikulum*.

- Perencanaan*. Jakarta: PT. Gramedia.
- Poerwanti dan Nur Widodo (1998). *Perkembangan Peserta Didik*. Malang: Universitas Muhammadiyah Malang.
- Pratikno, Heri. (1990). *Masalah-Masalah Yang Dihadapi Guru Dalam Mengajarkan Materi Manajemen Pemasaran di SMEA Se-Kabupaten Malang*. Malang: IKIP Malang.
- Roestiyah, N.K. (1986). *Masalah-Masalah Ilmu Keguruan*. Jakarta: Bina Aksara.
- Salim, Peter. (1991). *Kamus Bahasa Indonesia Kontemporer*. Jakarta: Modern English Press.
- Sardiman. (2001). *Interaksi dan Motivasi Belajar Mengajar*. Jakarta: Penerbit Raja Grafindo Persada.
- Simorangkir, O.P. (1992). *Kamus Perbankan Inggris Indonesia*. Jakarta: Penerbit Rineka Cipta.
- Soeharto. (1988). *Desain Interaksional Sebuah Pendekatan Praktis Untuk Pendidikan Teknologi Kejuruan*. Yogyakarta: IKIP Yogyakarta.
- Sudarsono dan Saliman. (1994). *Kamus Pendidikan Pengajaran Umum*. Jakarta: Penerbit Rineka Cipta.
- Sudjana, Nana. (1995). *Dasar-Dasar Proses Mengajar*. Bandung: Sinar Baru.
- Sukardi, Ketut. (1984). *Bimbingan Karir di Sekolah-Sekolah*. Jakarta: Penerbit Ghalia Indonesia.
- Supriyadi, Dedi. (1998). *Mengangkat Citra dan Martabat Guru*. Yogyakarta: Adi Cipta Karya Nusa.
- Suryosubroto. (1997). *Proses Belajar Mengajar di Sekolah*. Jakarta: Penerbit Rineka Cipta.
- Syah, Muhibbin. (1995). *Psikologi Pendidikan Dengan Pendekatan Baru*. Bandung: PT. Remaja Rosdakarya.
- Vebrianto, St. (1994). *Kamus Pendidikan*. Jakarta: PT. Gramedia Widiasarana Indonesia.
- Zed, Mestika (2008). *Metode Penelitian Kepustakaan*. Jakarta: Yayasan Obor Indonesia.