



## THE PROFESSIONALITY OF ISLAMIC RELIGIOUS EDUCATION TEACHERS IN IMPROVING THE QUALITY OF STUDENT LEARNING AT MTS BI'RUL ULUM GEMURUNG GEDANGAN SIDOARJO

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### ABSTRACT

The professionalism of educators is evident in their determination to exhibit work behavior according to standards, striving to improve the profession's image, desiring growth, and taking pride in achievements. The foundational theory of this research centers on habituation, with the methodology being qualitative descriptive field research using a phenomenological approach. The research findings are as follows: 1. Diverse perspectives on teacher professionalism in Islamic Religious Education at MTs Bi'rul Ulum. Teacher professionalism is defined as the quality of performance aligned with standards and certification. 2. Stringent supervision by the school principal fosters discipline, school-based management, orderly administration, and the participation of PAI teachers in events to enhance professionalism. 3. MTs Bi'rul Ulum, a formal Islamic educational institution, must align all aspects with the goal of Islamic education.

**Keywords:** Professionalism, Islamic Religious Education, Learning Quality.

### INTRODUCTION

The rapid development of technology from time to time has consequences for increasing the implementation of education which requires the government to continue to strive to improve education services, especially in the field of academic ability. The quality of education graduates is one of the problems in educational development efforts, in addition to the problems of expanding learning opportunities, efficiency and effectiveness, as well as the relevance of graduates to the world of work<sup>1</sup>.

In an effort to solve the problem of the quality of education, many efforts have been made by the government, one of which is curriculum improvement and development. The curriculum is developed and refined to improve the quality of education nationally. Furthermore, high quality education is needed to create an intelligent, peaceful, open, democratic, and competitive life, so as to improve the welfare of citizens.

Efforts to create quality, knowledge-based, and highly competitive Indonesian human resources have been carried out by the Government by issuing various policies through the launch of a number of laws and regulations, for example Law Number 20 of 2003 concerning the National Education System and Law Number 20 of 2003 concerning the National Education System. Law Number 14 of 2005 concerning Teachers and Lecturers. In an effort to improve the quality of education in the face of globalization, the

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<sup>1</sup> Dewi Yulmasita Bagou and Arifin Sukung, 'Analisis Kompetensi Profesional Guru', *Jambura Journal of Educational Management*, 1.September (2020), 122–30, <https://doi.org/10.37411/jjem.v1i2.522>.



government has also established the National Education Standard (SNP) through Government Regulation No. 19 of 2005 which was later translated into a number of Regulations of the Minister of National Education (Permendiknas).<sup>2</sup>

Based on Law Number 20 of 2003 Article 39 paragraph (2), it is stated that the teacher is one of the educators who plays an essential role in the education system. The roles, duties, and responsibilities of teachers are very meaningful in realizing the goals of national education, namely educating the nation's life, improving the quality of Indonesian people, and realizing an advanced, just, prosperous and civilized Indonesian society. As educators, teachers are professionals in charge of planning and implementing the learning process, assessing learning outcomes, conducting guidance and training, as well as conducting research and community service. Teachers have a central and strategic position in all educational activities (Dadi Permadi, Daeng Arifin, 2013: 23). Because of this position, both in the interests of national education and the functional duties of teachers, all of them demand that education be carried out professional<sup>3</sup>.

In the global era, the role of education is not only as a vehicle for the transfer of knowledge, but also as a producer of whole human resources. The function of the teacher in the modern world is also increasing, from just teaching to managing learning so as a consequence, the duties and responsibilities of teachers become more complex and heavy. Teachers not only have to have a number of academic competencies, but also have to have maturity and toughness of personality. Teacher professionalism is indeed one of the requirements to realize quality learning in accordance with the demands of the modern world.

Professionalism refers to the quality of a process or work in accordance with the desired standards and gains positive recognition for the results achieved from the profession it does. The professional quality of a teacher is shown by the desire to always display work behavior that is close to or according to ideal standards, always tries to improve and maintain the image of his profession, has a desire to develop his profession, prioritizes quality in the profession, and has pride in achievement.<sup>4</sup>

Teacher professionalism is a reflection of professional competence as the ideal standard. Competencies as stated in Permendiknas Number 19 of 2005 concerning National Education Standards, include pedagogic competence, personality competence, social competence, and professional competence (Permendiknas, 2005: 19). So that the benchmark of a teacher's professionalism is an indicator of the aspect of professional competence which includes: the ability to plan learning programs, the ability to carry out

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<sup>2</sup> Agus Dudung, 'Kompetensi Profesional Guru', *JKKP (Jurnal Kesejahteraan Keluarga Dan Pendidikan)*, 5.1 (2018), 9–19, <https://doi.org/10.21009/jkkp.051.02>.

<sup>3</sup> Ade Lisna and Erni Munastiwi, 'Peran Kepala Sekolah Sebagai Supervisor Meningkatkan Profesionalisme Guru', *Jurnal Pelita PAUD*, 5.1 (2020), 7–13 <http://jurnal.upmk.ac.id/index.php/pelitapaud/article/view/1052>.

<sup>4</sup> Hasan Baharun and others, 'Self-Efficacy Sebagai Media Peningkatan Profesionalisme Guru Di Madrasah', *Risalah, Jurnal Pendidikan Dan Studi Islam*, 6.2 (2020), 344–57, [https://doi.org/10.31943/jurnal\\_risalah.v6i2.158](https://doi.org/10.31943/jurnal_risalah.v6i2.158).



the learning process, and the ability to evaluate learning in educational institutions, both schools and madrasas<sup>5</sup>.

The educational institution of MTs Bi'ru'ul Ulum Gemurung Gedangan, Sidoarjo Regency is one of the Madrasas that has developed quite rapidly, both in quantity and quality. In terms of quality, MTs Bi'ru'ul Ulum Gemurung Gedangan Sidoarjo has increased achievement in both academic and non-academic fields. Meanwhile, in terms of quantity, MTs Bi'ru'ul Ulum Gemurung Gedangan Sidoarjo always experiences an increase in the number of students every year, even exceeding other schools at the same level in Sidoarjo district. The number of registrants at the beginning of the learning year often exceeds the planned capacity, so schools try to compensate by continuing to add local buildings.

Based on field observations related to teacher professionalism, when compared to several years ago, prior to teacher certification, public interest in sending their children to MTs Bi'ru'ul Ulum Gemurung Gedangan Sidoarjo was still low. However, after teacher certification and teachers hold professional titles, the enthusiasm of parents to send their children to MTs Bi'ru'ul Ulum Gemurung Gedangan Sidoarjo is very high. Although there is no direct correlation between the parents' desire to send their children to school and the professional degree held by the teacher, improving the quality of learning carried out by the teacher after holding the title has been proven to be able to improve the quality of learning. to MTs Bi'ru'ul Ulum Gemurung Gedangan Sidoarjo (Observation Results, 2022).

Based on this description, the researchers are interested in conducting research related to teacher professionalism in improving the quality of student learning. Relevant to the field of study in this study, the subject to be studied is the Islamic Religious Education teacher at MTs Bi'ru'ul Ulum Gemurung. The professionalism of Islamic Religious Education teachers at MTs Bi'ru'ul Ulum Gemurung will be studied more deeply according to aspects of professional competence in Permendiknas Number 19 of 2005 concerning the National Education System<sup>6</sup>.

Researchers want to examine more deeply the discussion related to teacher professionalism is not unreasonable. First, teacher professionalism in education is very influential on learning progress. Second, one of the causes of the failure of education in Indonesia is the level of teacher professionalism that is not good, so researchers want to find out the justification for this assumption through direct research at MTs Bi'ru'ul Ulum Gemurung. Third, Islamic Religious Education teachers play an important role in the progress of student learning in the field of personal formation and spiritual intelligence, so that professional performance is needed to achieve this progress. Based on the above background, the researchers are interested in conducting research with the title: Professionalism of Islamic Religious Education Teachers in Improving the Quality of Learning of MTs Bi'ru'ul Ulum Gemurung Gedangan Sidoarjo students<sup>7</sup>.

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<sup>5</sup> Sri Hartini, 'Kompetensi Profesional Guru Dalam Meningkatkan Motivasi Berprestasi Peserta Didik : Studi Di SDN Karangpucung 04 Dan SDN Karangpucung 05 Kabupaten Cilacap', *Indonesian Journal of Education Management and Administration Review*, 3.1 (2019), 1–6, <http://dx.doi.org/10.4321/ijemar.v3i1.2949>.

<sup>6</sup> Baharun and others.

<sup>7</sup> Lisna and Munastiwi.



## RESEARCH METHOD

This research is a descriptive qualitative type using a phenomenological approach. Suharsimi Arikunto suggests that the case study approach as a type of descriptive approach is research that is carried out intensively, in detail and in depth on an organism (individual), institution or certain symptom with a narrow area or subject (Suharsimi Arikunto, 2012). The subjects studied are relatively limited, but the focus being studied is very broad in dimensi<sup>8</sup>.

The focus that will be raised to be studied more intensively in this research is the professionalism of Islamic Religious Education teachers at MTs Bi'ru'ul Ulum Gemurung Gedangan, Sidoarjo district in terms of professional competence, including the ability to plan learning programs, the ability to implement learning programs, and the ability to evaluate learning. In addition, this study will also examine the factors supporting and inhibiting the quality of Islamic Religious Education learning at MTs Bi'ru'ul Ulum Gemurung Gedangan, Sidoarjo district<sup>9</sup>.

In an effort to collect data, the author uses several data collection methods that are considered appropriate and appropriate for this research, so that the results obtained can be systematic and logical including: interviews, documentation, and observation.

Data analysis is a way of analyzing data obtained during research so that the truth of the problem is known. The collected data will have meaning if it is analyzed according to the research objectives. The data analysis technique in this study is divided into two, namely data analysis for quantitative data, in the form of numbers from observations, and data analysis for qualitative data, in the form of sentences describing the results of interviews and notes on findings in the field.

In this study, to test the validity of the data using techniques as proposed by Sugiyono, namely: 1) Persistence of observation 2) Triangulation, 3) Referential adequacy (Sugiyono, 2017). First, triangulation with sources means comparing by checking back the degree of trustworthiness of information obtained through different times and tools in qualitative research<sup>10</sup>.

### Competence in Implementing Teaching and Learning Process

The ability of teachers to carry out the teaching and learning process includes the ability to create effective learning, the ability to use teaching aids in teaching and learning activities, the ability to use various methods, the ability to take follow-up, communication skills and the ability to diagnose student learning difficulties. The following is data from the author's interview with Islamic religious education teachers related to the teacher's ability to carry out the teaching and learning process related to the skills of opening and closing lessons.

The learning process is essentially to develop the creativity of students through various interactions and learning experiences. What is done by Islamic religious education

<sup>8</sup> Aep Saepul Anwar, 'Pengembangan Sikap Profesionalisme Guru Melalui Kinerja Guru Pada Satuan Pendidikan Mts Negeri 1 Serang', *Andragogi: Jurnal Pendidikan Islam Dan Manajemen Pendidikan Islam*, 2.1 (2020), 147–73, <https://doi.org/10.36671/andragogi.v2i1.79>.

<sup>9</sup> Baharun and others.

<sup>10</sup> Rahmayati M Aminudin, Khouzaym M Almasyarie, and Hasan Mboti, 'Peran Supervisi Kepala Madrasah Dalam Pengembangan Kompetensi Profesional Guru Di MAN Model Kupang', 2.1 (2022), 13–24.

teachers at MTs Bi'ru'ul Ulum Gemurung provides an overview of the teacher's ability to manage learning with the ability to manage learning with various learning interaction patterns and learning methods that aim to create effective and fun learning<sup>11</sup>.

Teachers are required to have competence in the use of learning technology, especially the internet (e-learning) so that teachers are able to utilize a variety of knowledge, technology and information in carrying out their main tasks of teaching and shaping student competencies. In this regard, based on the results of the author's interviews with several Islamic religious education teachers at MTs Bi'ru'ul Ulum Gemurung they revealed that in learning teachers rarely or even never use learning technology facilities such as the internet, computers, video recorders, LCD projectors and so on etc<sup>12</sup>.

As a teacher, teachers should be able to innovatively develop their learning in line with the development of science and technology. Although educational facilities are not one of the factors that support the success and quality of education in schools, advances in information technology require teachers to be innovative in their learning in accordance with the development of science and technology so that learning methods and models no longer use traditional learning models where teachers explain and students listen. but a learning model that demands student activity by using e-learning technology in learning<sup>13</sup>.

Competence in Implementing Teaching and Learning Process Assessment

Testing is the most important part of learning, which is carried out by a teacher to determine the level of prior knowledge, student skills and teaching programs. Evaluation can be done at the beginning of the lesson to determine the extent of students' knowledge level and the final exam of the learning process, namely to find out the description of the absorption skills of a presentation that has been carried out at the end of the lesson.

The evaluation carried out is useful for seeing changes in skills in the level of knowledge, proficiency in skills and changes in attitudes in a learning unit or in a learning program that has been carried out. Therefore, as a teacher, it is required to be good at evaluating<sup>14</sup>.

The evaluation model carried out by Islamic Religious Education Teachers at MTs Bi'ru'ul Ulum Gemurung as carried out by Mrs. Fatimatuz Zahro, S.Ag that the first form of assessment that is usually carried out is to see the attitude of the child through the teaching and learning process, how the child's attitude towards the subject is. Islamic religious education whether the child is happy or not. In this case, it can be known through assignments that are usually carried out when the teacher is learning. In the learning process applying assessment in 3 ways, namely:

First, through the portfolio, that is, my child is asked to spell out the tasks contained in the LKS and in working on the LKS the teacher does not limit the time and pages, the faster and more children work on the LKS questions, the more grades the child gets. So in this case what is assessed is the child's passion in learning, if the child is enthusiastic about doing the task, it means that the child is enthusiastic about learning.

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<sup>11</sup> Hanifuddin Jamin, 'Upaya Meningkatkan Kompetensi Profesional Guru Hanifuddin', *Jurnal Penelitian Pendidikan*, 2018, 19–36.

<sup>12</sup> Luk-Luk Nur Mufidah, 'Memahami Gaya Belajar Untuk Meningkatkan Potensi Anak', *Martabat: Jurnal Perempuan Dan Anak*, 2017, <https://doi.org/10.21274/martabat.2017.1.2.245-260>.

<sup>13</sup> Aminudin, Almasyarie, and Mboti.

<sup>14</sup> Aminudin, Almasyarie, and Mboti.



That's why teachers give rewards with values for children who have high enthusiasm in doing assignments<sup>15</sup>.

The second is through homework assignments where the questions are taken from the previously explained materials.

The third is through a test, whether it is an interview test or direct question and answer after the subject is finished or a written test which is carried out at the end of each chapter through multiple choice questions and descriptions, and ends with a joint final test at the end of the semester. The form of assessment carried out by Mrs. Fatimatuz Zahro as a teacher of Islamic religious education subjects is a form of class-based assessment, namely the assessment is carried out in the form of oral questions in class, daily tests, group assignments, semester tests, grade promotion tests.

While the form of evaluation carried out by Mr. Abd Jamil, S.Pd.I as a teacher of Islamic religious education emphasizes more on students' understanding of the material that has been taught as well as students are encouraged to look for field data or make observations on a phenomenon, for example students are asked to look for data in magazines, newspapers, internet, television and radio related to examples of commendable morals and despicable morals then students are instructed to retell the results of the data that have been obtained for reflection where students are instructed to summarize or take lessons to be associated with everyday life.

The assessment or evaluation carried out is not only based on the cognitive domain related to the subject matter which is usually carried out after every subject and at the end of the semester but also emphasizes affective (children's attitudes) and psychomotor assessments. After knowing the results of the evaluation, the next step is to follow up for students whose scores reach the competency standard, then a material enrichment program is given, while students whose learning scores are lacking are given a remedial program, namely by repeating the material that has been taught until students really understand then held oral test<sup>16</sup>.

Assessments conducted by Islamic religious education teachers show that Islamic religious education teachers at Ulum Gemurung Gedangan Sidoarjo are able to carry out assessments or evaluations, which are carried out either in the form of formative tests, namely each teacher finishes completing one subject or each finishes explaining the material and evaluating at the end semester. Apart from that, Islamic religious education teachers also carry out enrichment and remedial programs

### **Psychological or Personal Competence**

The teacher's personality has a very big contribution to the success of education, especially learning activities. The teacher's personality also plays a very important role in shaping the personality of students. This is understandable because humans are creatures who like to imitate, including imitating the teacher's personality in shaping his personality. All of this shows that the personal competence or personality of the teacher is needed by students in the process of personal formation<sup>17</sup>.

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<sup>15</sup> Hartini.

<sup>16</sup> Dudung.

<sup>17</sup> Ridwal Trisoni, 'Pengembangan Profesionalisme Guru Dalam Mewujudkan Kualitas Pendidikan', *Ta'dib*, 14.2 (2016), 194–202, <https://doi.org/10.31958/jt.v14i2.205>.



Every teacher is required to have adequate personality competencies. In this case, the teacher is not only required to be able to interpret learning but the most important thing is how to make learning a place for personal formation. For this purpose, this section discusses the description of the personality competencies of Islamic religious education teachers at MTs Bi'rul Ulum Gemurung related to personality competencies that are steady, stable, mature, disciplined, wise and authoritative and have noble character.

#### Discipline

In connection with the personality competencies possessed by Islamic religious education teachers at MTs Bi'rul Ulum Gemurung, it is the efforts of the teachers in guiding and directing the behavior of students in a positive direction and supporting learning. For example, the teacher always shows good disciplinary behavior by coming to school on time, when the bell comes to class the teacher immediately comes to class before the students come, because how will students be disciplined if the teacher does not show self-discipline<sup>18</sup>.

The disciplined attitude of the teachers is expected to be an example for students to imitate the disciplined behavior of a good teacher. Apart from that, the teacher always supervises all student behavior, especially during effective school hours, so that if there is a violation of discipline, it can be overcome, for example, a child is late for school, a child is playing truant in the middle of a lesson, and dealing with a naughty child. Based on the author's observations in the field, that this school tries to always instill a discipline pattern that is supported by all school components. For example, this school holds mandatory activities that are participated in by all school components, namely flag ceremonies, dhuha and dhuhur prayers in congregation, tadarus Al-Qur'an.

This kind of activity is not only intended for students but teachers must also participate in it. Duha prayer activities, flag ceremonies and tadarus Al-Qur'an are carried out at zero hour before lessons start, so this requires teachers to always come on time to school. Habits like this shape the personality of the teachers at MTs Bi'rul Ulum Gemurung to always be disciplined in everything, whether it's related to punctuality or discipline in carrying out teaching assignments<sup>19</sup>.

The pattern of discipline of Islamic religious education teachers cannot be separated from the role of the principal, Mr. Drs. H. Moch sodig where in his leadership he was very active in disciplining teachers. As stated by Mrs. Uswatun Chasanah that: The discipline of the teachers at this school is inseparable from the role of the principal in disciplining teachers.

He is very active and always encourages teachers to always be disciplined but the principal also gives an example every time he comes in the morning he always comes early, goes around each class to check on teachers who have not come, if there are teachers who have not come, they will be immediately called. Apart from that, the

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<sup>18</sup> Achmad Karimulah and Nur Ittihadatul Ummah, 'Pelaksanaan Supervisi Akademik Kepala Madrasah Sebagai Upaya Meningkatkan Profesionalisme Guru Untuk Memotivasi Belajar Siswa MTs Muqoddimatul Akhlak Curah Wungkal Silo Jember', *Southeast Asian Journal of Islamic Education Management*, 3.1 (2021), 13–34, <https://doi.org/10.21154/sajiem.v3i1.74>.

<sup>19</sup> Muhammad Kristiawan and Nur Rahmat, 'Peningkatan Profesionalisme Guru Melalui Inovasi Pembelajaran', *Jurnal Iqra' : Kajian Ilmu Pendidikan*, 3.2 (2018), 373–90.



principal enforces regulations for all teachers to be responsible for their teaching duties. If unable to attend, permission must be given directly to the principal and assign assignments to students. And Alhamdulillah all the teachers here rarely get permission unless there is an urgent need so that there is never an empty class.<sup>20</sup>

### **Noble, Wise, and Dignified**

The discipline carried out by Islamic religious education teachers at MTs Bi'ru'ul Ulum Gemurung gives a strong indication that teachers at this school try to set an example for all their students through good attitudes, behavior, and speech. The attitude of such a teacher reflects a noble character that reflects the personality of an educator who should be admired and imitated. Digugu means that the messages conveyed by the teacher can be trusted to be implemented and the pattern of life is imitated and imitated.

The figure of a teacher always tries to be a role model so that teachers do not only transfer knowledge to their students. Teachers are also pioneers to create people who are cultured, virtuous and moral through empathy, openness, authority, responsibility and cognitive flexibility (flexibility of the realm of creativity) which is the ability to think followed by adequate simultaneous action in certain situations<sup>21</sup>.

Just as teachers are always disciplined to come to school on time when they get a child who is truant or late, the teacher immediately follows up by giving a report to the school security (TATIB) on duty or confirmation to parents. Students then take an individual approach to students to solve problems that occur in students.

Based on the explanation above, it provides an overview of the psychological competence of teachers at MTs Bi'ru'ul Ulum Gemurung who always instills discipline, provides good examples, is open to criticism and differences of opinion, is non-discriminatory and flexible in acting.

### **Sociological Competence**

Ability to communicate with students judging from the role of teachers in the classroom, they act as communicators who communicate material in verbal and nonverbal forms. The message to be communicated should be packaged in such a way that it is easy for students to understand, understand, study, digest and apply. Therefore, it demands the ability and shrewdness of the teacher in communicating with students. Communication between teachers and students is not limited only in the classroom but also outside the classroom.

In connection with this, as the authors found in the field, Islamic religious education teachers in terms of communication with students are still limited to the teacher-student relationship, namely learning communication which is only done in class, while interpersonal communication has not been carried out intensively. The form of communication between students and teachers outside the classroom is that if there are

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<sup>20</sup> Mundirol Lailatul Muawaroh, 'Terhadap Spiritual Anak Di Sekolah Minggu', 15–33

<sup>21</sup> Aam Abdussalam and others, 'Exegetical Translation of the Qur'an: An Action Research on Prospective Islamic Teachers in Indonesia', *Indonesian Journal of Applied Linguistics*, 11.2 (2021), 254–68, <https://doi.org/10.17509/ijal.v11i2.34691>.



students who have difficulty understanding the material, the teacher is open if the child needs a special deepening of the material.

Ability to communicate with school principals.<sup>22</sup>

The form of teacher communication at MTs Bi'rul Ulum Gemurung with the principal is a form of instructional communication, namely the working relationship between superiors and subordinates related to policies, school program planning, evaluation and development of the quality and quantity of learning. As researchers found in the field that the principal of MTs Bi'rul Ulum Gemurung was very active in bringing order to the teachers, this was inseparable from good communication skills from both parties, namely the principal and the teacher.

The form of collaboration between teachers and principals is that the principal holds a meeting program for all teachers and employees which is held once a week every Wednesday after school hours are over, where the meeting discusses various matters relating to school problems including evaluation, planning school programs as well as improving the quality of learning, namely by improving the quality of teacher competence through training in syllabus making, training in making lesson plans, training in the implementation of Classroom Action Research, as well as Subject Teacher Consultations and so on<sup>23</sup>.

In this case the principal plays a role in supervising every performance of each teacher and employee, motivating the activity of teachers and conducting work evaluations, namely in meetings held once a month where at the meeting there is a sharing (exchange of opinion) about the problems faced by teachers. -the teacher to then solve it together with the solution.

So in this case the communication carried out by teachers at MTs Bi'rul Ulum Gemurung, especially Islamic education teachers is instructional communication related to work relations and duties between superiors and subordinates. The ability of Islamic religious education teachers at MTs Bi'rul Ulum Gemurung in communicating is illustrated through the teacher's ability to convey ideas, ideas or opinions related to the development of school programs.

### **Ability to communicate with fellow teachers**

As stated in the teacher's code of ethics paragraph 7 that teachers maintain professional relationships, the spirit of kinship and social solidarity. This means that teachers should create and maintain relationships with fellow teachers in their work environment and teachers should create and maintain a spirit of kinship and social solidarity inside and outside their work environment. In this case, the code of ethics for teachers in Indonesia shows us how important it is that harmonious relationships need to be created by creating deep brotherly feelings between members of the profession. Relationships among members of the profession can be seen in terms of formal

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<sup>22</sup> I. Isrokatun, Upit Yulianti, and Yeyen Nurfitriyana, 'Analisis Profesionalisme Guru Dalam Pelaksanaan Pembelajaran Daring Di Masa Pandemi Covid-19', *Jurnal Basicedu*, 6.1 (2021), 454–62, <https://doi.org/10.31004/basicedu.v6i1.1961>.

<sup>23</sup> Afiful Ikhwan, Mohd Aderi Che Noh, and Nurul Iman, 'Implementation of the Tahfidzal-Qur'an Curriculum at the Tahfidz Malaysia Boarding School', *Journal of Critical Reviews*, 7.8 (2020) <https://doi.org/10.31838/jcr.07.08.185>.



relationships and family relationships. In connection with the things mentioned above, the picture of the relationship with fellow teachers at MTs Bi'rul Ulum Gemurung is that the teachers at this school are trying to create harmonious relationships, both relationships related to official duties and family relationships.

It is strengthened by the facts on the ground that Islamic religious education teachers always maintain good communication with their peers (college teachers) in the Subject Teachers' Conference where a consultation is held on the scope and development of materials, methods, evaluations and action plans. further through syllabus development deliberation, whether it is done independently, in groups of subject teachers, all integrated subject class teachers, local school or school forums or through local education offices or departments that work together in developing learning<sup>24</sup>.

This kind of activity requires all teachers to be actively involved and able to communicate well with others, be flexible in socializing, have open-mindedness, the ability to socialize with others. Based on the explanation above, it describes the ability of Islamic religious education teachers in communicating with colleagues (teacher friends), namely harmonious, familial and dialogical communication.

Ability to communicate with parent. Learning for students can not only be done by the role of a teacher, but the teacher must also be able to determine the direction of the interests of children's talents to lead to the level of success in learning the interests and talents listed in the mandate of a student guardian to the teacher.

In creating interactive, effective learning in scoring learning success, a teacher must be able to know his background, interests and talents, as well as the abilities he has and also those around him in his immediate family at home. In an effort to explore sources for taking an observation which will later draw an equation of perspective in improving learning, teachers can work together or support each other in supporting learning at school by involving people around the house. Children's development, when there is a problem or problem found in the child immediately handled appropriately with authentic sources. So that the communication relationship between parents and teachers should be built on mutual awareness of learning that is well integrated and superior.<sup>25</sup>.

### **Skills for interacting with the community.**

Among the abilities that must be possessed by a teacher are that it can be concluded in terms of social competence as well as the notion of social competence, namely: the ability to interact with people who provide constructive informativeness, the ability of teachers to deal with a problem with students well, the ability to interact with fellow teachers, the ability to interact to the education board, the ability to interact with parents or guardians and the ability to interact with the surrounding community.

The ability of teachers to interact with the community is a must to support school activities in activities related to community service so that they require skills and expertise in communicating to the community. As for the results of the author's interview with religious teachers at MTs Bi'rul Ulum Gemurung, it can be concluded that the basic

<sup>24</sup> Fakultas Tarbiyah and others, 'Pengelolaan Program Tahfidz Dalam Pembentukan', 2018, 32–44.

<sup>25</sup> Dian Iskandar, 'Implementasi Kompetensi Profesional Guru Dalam Meningkatkan Motivasi Belajar Peserta Didik', *Journal of Management Review*, 2.3 (2018), 261, <https://doi.org/10.25157/jmr.v2i3.1804>.

conclusion is that teachers play an active role in community service activities, both in the form of self-devotion to the social community, self-devotion related to religion and youth youth and generation activities. in the community, such as PKK mothers, Dirosah, Karang Taruna, and so on.

### **Professional Competence**

Self-competence in mastering and managing learning in the field of study that he controls. As a teacher educator, an educator becomes perfect with the ability to master professional competence in teaching, the ability to master the material, the ability to master and develop teaching materials in learning, and the ability to apply in the application of teaching to students.

To go and become a professional teacher, one can know the background of an educator, in the academic process and also the teaching process which is recorded with achievements and success in maintaining academic well in accordance with the field that is the focus of his abilities.

The results of the Decision of the Ministry of Education of the Republic of Indonesia recorded at number 034/U/2003, article 8 point d is as follows: Junior high school educators are graduates of S1 Education or non-Educational S1 who have Deed IV and if it is very necessary, graduates of D III can be accepted Educational or non-educational D III that has a Deed III, or D II/Deed II in subjects or equivalent. From this it can be concluded that a professional teacher is someone who has a good record of education and management skills according to his field and can be proven through a diploma or certificate attachment and oth<sup>26</sup>.

### **Supporting and Inhibiting Factors of Professionalism of Islamic Religious Education Teachers in Improving the Quality of Learning at Madrasah Tsanawiyah Bi'ru'ul Ulum Gemurung Gedangan Sidoarjo**

#### **School Supporting Factors**

Teachers are educators who have an important role in matters relating to the learning process. Teaching is a professional ability, because teaching does not only require the development of educational talent, but as an activity that must be supported and equipped with other abilities, such as the ability to choose and use effective and appropriate teaching methods. Professional teachers are teachers who are able to create a conducive environment, efforts and tips must be carried out, including: available facilities and infrastructure. The material taught by educators must be comprehensive or adequate in the scope of life, namely teaching in the form of rules or theories based on science that has been formulated then providing material that has implications for life so that it can be practiced in everyday life in society. As for this, the supporting factor for the Professionalism of Religious Teachers or PAI (Islamic Religious Education) in Improving the Quality of Learning at MTs Bi'ru'ul Ulum Gemurung is the existence of supporting facilities for learning from schools.

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<sup>26</sup> Yunus Russamsi, Hanhan Hadian, and Acep Nurlaeli, 'Pengaruh Kepemimpinan Kepala Sekolah Dan Peningkatan Profesional Guru Terhadap Kinerja Guru Di Masa Pandemi Covid-19', *MANAGERE : Indonesian Journal of Educational Management*, 2.3 (2020), 244–55 <https://doi.org/10.52627/ijeam.v2i3.41>.



The statement illustrates that schools are trying to provide supporting facilities for Islamic Religious Education Teachers to always demand professionalism in improving the quality of learning. So that the learning process is not only at the theoretical level, but the teacher must be able to communicate in the realm of application. In connection with this, as the researchers found at the research site, some Islamic Religious Education Teachers at MTs Bi'ru'ul Ulum Gemurung no longer convey religious material in theory, but through practice and application. For example, for religious practice materials such as prayer procedures, ablution practices, and funeral prayers, the learning is carried out in the school prayer room. Islamic Religious Education teachers at MTs Bi'ru'ul Ulum Gemurung also familiarize their students with applying the knowledge they have gained through inculcating awareness of the discipline of worship, namely by requiring dhuha prayers in congregation, tadarus together and dhuhur prayers in congregation at school.<sup>27</sup>.

### **School Environment Supporting Factors**

Schools are formal educational institutions that systematically carry out guidance, teaching, and training programs in order to help students to be able to develop their potential, both concerning moral, spiritual, intellectual, emotional, and social aspects (Yusuf, 2001: 54). The school environment is one of the formal educational institutions. As mentioned in the description above, it is suspected that the formation of student character is influenced by the school environment of students. The school environment has a great influence on the formation of student character, this is because all the behaviors possessed by students are partly a reflection of the behavior of someone in the student's school environment.

Broadly speaking, there are several factors that can influence the formation of student character in the school environment, including: (1) the relationship between teachers and students; (2) the relationship between school leaders and students; (3) the relationship between students and students; (4) relations between employees and students; (5) the condition of the student study room; (6) resting conditions. It can be assumed that the better the condition of the school environment, the better the character formation of students.

### **Family Supporting Factors**

In fact, the family is a place where love, care, protection, care and education are poured out. Education in the family environment emphasizes the moral aspect or personality formation rather than education to master science. The formation of student character is thought to be formed from the influence of the student's family environment, where almost half of the time students have are in the family environment. In fact, the family is a place where love, care, protection, care and education are poured out.

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<sup>27</sup> Rasimin, 'Metodologi Penelitian Pendekatan Praktis Kualitatif', 2018, pp. 1–37, [http://e-repository.perpus.iainsalatiga.ac.id/4494/1/METODOLOGI PENELITIAN Pendekatan Praktis Kualitatif.pdf](http://e-repository.perpus.iainsalatiga.ac.id/4494/1/METODOLOGI_PENELITIAN_Pendekatan_Praktis_Kualitatif.pdf).



## **Obstacle factor**

### **School Inhibiting Factors**

Regarding the factors that hinder the professionalism of Islamic Religious Education Teachers at MTs Bi'rul Ulum Gemurung. On Wednesday, January 9, 2022 at 09.00 In the Principal's Room. Mr. Drs. H. Moch Sodig as the Principal said that:

*"I think the factor that prevents unprofessional teachers from carrying out their teaching duties at this school is the teacher's reluctance to take advantage of existing learning resources, such as computer labs and libraries. Moreover, teachers who are already seniors, this is precisely the ability to use technology is lacking. Many of the teachers here (MTs Bi'rul Ulum Gemurung) cannot operate computers. The school actually held computer training several times, but because it might not be practiced often so they still couldn't operate it. I also see that the library is still rarely used by teachers."*

Meanwhile, the school library is an important part of an educational component and its existence cannot be separated from the school environment. As a means of education, the school library must function as a supporter of learning and help achieve educational goals in schools. The existence of the school library allows teachers to have the opportunity to expand and increase their knowledge by reading library materials needed in the learning process.

### **School Environment Inhibiting Factors**

Schools are formal educational institutions that systematically carry out guidance, teaching, and training programs in order to help students to be able to develop their potential, both regarding moral, spiritual, intellectual, emotional, and social aspects (Yusuf, 2001: 54). The school environment is one of the formal educational institutions. As mentioned in the description above, it is suspected that the formation of student character is influenced by the school environment. The student's school environment has a great influence on the formation of student character, this is because all the behaviors possessed by students are partly a reflection of the behavior of someone in the student's school environment. It can be assumed that the worse the condition of the school environment, it will adversely affect the formation of student character. So it can be assumed that there is a tendency for a positive relationship between the school environment and the character of the students.

### **Family Inhibiting Factors**

In fact, the family is a place where love, care, protection, care and education are poured out. Education in the family environment emphasizes the moral aspect or personality formation rather than education to master science. The formation of student character is thought to be formed from the influence of the student's family environment, where almost half of the time students have are in the family environment. The worse the condition of the family environment, it will adversely affect the formation of student character. So it can be concluded that there is a tendency for a positive relationship between the family environment and the student's character.



### **The implication of the professionalism of Islamic religious education teachers in improving the quality of student learning at MTS Bi'rul Ulum Gemurung Gedangan, Sidoarjo district.**

As a formal Islamic educational institution, MTS Bi'rul Ulum must adapt in all respects and in all aspects to the objectives of Islamic education. The foundation that is the source of all collaborative educational activities in the 2013 curriculum is collaborating with *aswaja* (*ahlussunnah wal Jamaah*), so that achievements in the formal field, both general and specific, can shape the character of students who are faithful and devoted (IMTAQ). With the formation of a character based on faith and piety, it is hoped that it can color the life of the nation and state which has a positive impact on social life.

To achieve this, MTS Bi'rul Ulum Gemurung Gedangan Sidoarjo balances extra and intra activities. Extra activities for the realization of the development of reading and writing Al-Qur'an (BBQ), Al-Banjari, and Tahfidz (memorization) then habituation activities for *dhuha* prayer in congregation, reading *Asmaul Husna* and short letters, cultivating 3M (greetings, smiles, greetings) and obligatory prayers in congregation (*dhuhur* prayer) and daily report books related to these activities. Then other extra activities in the form of futsal, volleyball, badminton, *pencak silat*. In terms of formal activities, the learning system uses various methods, namely Jigsaw, Inquiry, Questions and Answers, demonstrations, role playing methods. The jigsaw learning method is active learning consisting of heterogeneous teams of 4-5 people. The inquiry learning method is a way of presenting lessons that provide opportunities for students to find information with or without the help of the teacher. The question and answer learning method is a method that uses. The occurrence of communication occurs in two directions

The demonstration method is that students are given directly the existing material and are immediately demonstrated. The role playing method is a learning method designed to solve problems by asking students to perform certain roles. The existence of student learning methods at MTS Bi'rul Ulum school really supports the creativity of the child. Good learning is learning that demands student activity. In learning, students are no longer placed in a passive position as recipients of teaching materials given by the teacher, but as subjects who are active in the process of thinking, searching, processing, combining, concluding, and solving problems, even teachings are selected, compiled, and presented to students. , according to the needs and interests of students, and as closely as possible related to reality and its use in life. Therefore, this learning is called meaningful learning.

This does not mean that learning that is receiving or reception learning is not at all entitled to be used. The following is an explanation of the findings of the data in the field based on the results of interviews with students and teachers of MTs Bi' Rul Ulum Gemurung Gedangan Sidoarjo.

In this case, on January 18, 2022 the researcher interviewed a student named Achmad Farid IX A who said that

*"In explaining PAI learning in the classroom, usually using an LCD, after explaining the material in class, students are always asked whether there is something that has not been understood from the material that has been explained, if anyone does not understand, the teacher will explain again until the student understands all the material. described (Achmad Farid, 2022)".*



On January 14, 2022, according to Mr. Misbakhul Munir said that

*"If the effort I make to understand students is through guidance, it means that as a teacher I try to provide guidance services, the main thing is guidance to students in learning so that students do not experience learning difficulties. For example, I take an individual approach so that children can be open because for me students are like my friend so there are no boundaries between teachers and children (Misbakhul Munir, 2022)".*

Meanwhile, on January 14, 2022, according to Mrs. Fatimatuz Zahro, S.Ag as a religious teacher said that:

"The teacher is like a doctor who is responsible for the problems and complaints experienced by students so that solutions are then found so that the teacher is also a child's facilitator in learning. In this regard, a teacher should really understand the diverse conditions of his students, be it relating to the level of intelligence of the child, the talent of the child, the background of the child as well as relating to the achievement or learning outcomes of the child. So that if the teacher understands the student correctly it will make it easier for the teacher to diagnose the learning difficulties of the student. What I usually do is to understand the first student is through an individual approach, the second is my observation of the child's behavior at school, and the third is through the child's learning outcomes. After I know the condition of the child, the next step I take is to classify the children into three groups with different treatments. the first is a group of children who have high intellectual ability or ability, so in their learning I do a lot of enrichment or additional material, a group of children who have the ability to deepen the material while for children who have low abilities I do remedial or repetition (Fatimatuz Zahro, 2022). "

On January 15, 2022, according to the results of an interview with the student's guardian, Mrs. Istianah said that

"The quality of student learning at the Bi'rul Ulum MTS school is considered very good because of the presence of teachers who apply consistently in the learning model and are always followed by ways that are exemplified in the struggle of the guardians 9 (Istianah, 2022) ".

On January 15, 2022 according to the results of an interview with the student's guardian named Mr. Ridwan said that

"Learning at MTS Bi'rul Ulum still has not fully implemented a learning pattern that is approachable both individually and in groups, so that the existence of the student's social spirit is less directed (Ridwan, 2022)".

After making observations, the researchers themselves found that what the students and teachers said was true. As explained above about the understanding of Islamic Religious Education teachers at MTs Bi'rul Ulum Gemurung towards students, namely by providing services to individual student differences, this will be meaningful if these students receive optimal service from educators and students have the opportunity to develop themselves according to their abilities.



Teachers know students with the intention that teachers can help their growth and development effectively. It is very important to know and understand students carefully, so that teachers can determine carefully the materials to be given, use appropriate teaching procedures and make a diagnosis of children's learning difficulties.

In the quality "education process", various inputs are involved, such as: teaching materials (cognitive, affective, or psychomotor), methodologies (varies according to the ability of the teacher) facilities, administrative support and infrastructure and other resources as well as creating a conducive atmosphere. From this understanding, the quality or quality of an education is the ability of educational institutions to produce optimal learning processes, outcomes, and impacts.

### **Learning Quality Indicators**

Conceptually, quality needs to be treated as an indicator dimension that functions as an indication or guide in professional development activities, both related to the business of organizing educational institutions and learning activities in the classroom. This is necessary for the following reasons:

1. Student Achievement Increasing student achievement which can be used as a benchmark for success in learning which so far has been taking place prior to religious education prioritizing cognitive (knowledge), affective (feel) and psychomotor (behavior) aspects.
2. Students are able to work together  
In learning, a collaboration between students or students and teachers is needed. With cohesiveness, a conducive and fun learning atmosphere will arise. Harmony needs to be maintained and maintained by realizing an attitude of mutual understanding so as not to dominate each other, mutual acceptance not to walk each other according to their own will, mutual trust so as not to suspect each other. Existence of Fun Learning Fun learning is needed to help students absorb and understand the lessons that are absorbed by the teacher, because if students don't like learning, the learning material will not make an impression on students. This fun learning usually uses a variety of methods and creates an interesting classroom atmosphere.
3. Able to Interact with Other Subjects The problems of world life are not only in religious matters, but more in worldly fields. In this case, Islamic religious education carried out is able to interact with other subjects.
4. Able to Contextualize Learning Outcomes Contextual learning is needed to familiarize and train students in socializing, working together and solving problems. Learn will be more.

Achieving Curriculum Goals and Targets The achievement of curriculum goals and targets is a task that must be carried out by teachers and students in each lesson. These goals and targets can be taught, minimal or maximum goals that must be achieved depending on the ability of the school consisting of teachers and other elements who carry it out.



## CONCLUSION

Based on the findings of the data in the field and as described in the chapters above, some conclusions can be drawn regarding the formulation of the problem raised in this study. These are as follows: The importance of teachers' professional abilities can be viewed from several points of view. Teachers are required to master the development of materials in order to achieve curriculum targets must be in line with the development of science and technology. Teachers are called professionals if they are able to master theoretical and practical skills and skills in the learning process. Every professional teacher must have a code of ethics. The ability to plan learning contained in the syllabus and lesson plans includes pedagogic competence in this case then applied through interesting learning methods, relevant in realizing interactive and not monotonous learning, then having the ability to assess class-based learning outcomes.

The implication of the professionalism of Islamic religious education teachers in improving the quality of student learning at MTS Bi'rul Ulum Gemurung Gedangan, Sidoarjo district. As a formal Islamic educational institution, MTS Bi'rul Ulum must adapt in all respects and in all aspects to the objectives of Islamic education. The foundation that is the source of all collaborative educational activities in the 2013 curriculum is collaborating with *aswaja* (*ahlussunnah wal Jamaah*), so that achievements in the formal field, both general and specific, can shape the character of students who are faithful and devoted (*IMTAQ*). With the formation of a character based on faith and piety, it is hoped that it can color the life of the nation and state which has a positive impact on social life.

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