



# The Role of Islamic Education Teachers in the Middle of Society in Religious Activities

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## Abstract

Islamic Education is a compulsory subject in education in Indonesia on the basis of the Qur'an and Hadith, to achieve its learning objectives, namely faith and character, various instruments are needed, one of which is teaching staff. This study aims to find out what the role of a religious teacher is in religious activities in the community. This study uses a qualitative method with a case study approach. Sources of data were taken from five informants through interviews, all informants are active educators from several educational institutions. The results of the study show that the social role of a teacher in religious activities in the community, namely being an imam or lecturer at tarawih prayers and IED prayers, preachers and priests for Friday prayers, teaching at the Qur'an educational parks, committees for commemorating Islamic holidays, and participate in religious social services. This role is also supported by different motives for each informant. The results of this study can be used as initial data for subsequent researchers to further study the same issue.

## INTRODUCTION

The civilization and dignity of a nation can be realized when the nation's human resources support it in making it happen. Human resources support for the advancement of civilization and national dignity can be seen from the several accompanying variables, and in Indonesia these variables include faith and piety to God Almighty, having noble character, being healthy, knowledgeable, capable, creative, independent, and being a democratic and responsible citizen. answer (Afifuddin, 2017). "Complete" human resources is a word that presumably represents all of these variables as an identity of excellence from government endeavors, especially in the field of education. However, the endeavor to create a perfect human being through the field of education is not something easy. Why not, phenomena that show bad character are increasingly surfacing in this country, and the thing that is most worrying is that students are involved in it (Harisah, 2017). The poor character of society is one of the causes of the collapse of a nation's civilization (Soetari, 2017). Sabaiyah is one example in the Qur'an which was destroyed because of the bad character of its people (Najib et al., 2013).

Talking about the world of education, there is a term known as the Tri Education Center, Taman Siswa as quoted by Made Pidarta (Hidayati, 2016). in achieving its educational goals by carrying out harmonious collaboration between the three educational

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centers namely; (i) family environment, (ii) school environment, and (iii) community environment (Dalyono & Agustin, 2017). In general, the discussion of educational components is separate from the process of implementing education (Adisel et al., 2022). In this case, the one who plays a central role in education is a teacher who must have the ability to translate and transfer values so that they can be firmly embedded in students (Wiranata, 2019).

A teacher's ability to educate his students is reflected in the four competencies that must be possessed, namely pedagogical competence, professional competence, personal competence, and social competence (Novita et al., 2022; Syafril & Yaumas, 2017; Yuslia et al., 2021). Darmadi, (2015) said that personal and social competence means that a teacher is a social worker who must serve the interests of the community, and also be a role model for students and the community where they live (Jasman, 2017).

As the author stated in the background section of this article, the implementation of Islamic Education outside of school is ideally carried out as a joint effort of the community, its leaders, and its apparatus. The form can vary depending on the ability and condition of the community (Musodiqin et al., 2017). Among the related parties based on the issues discussed in this research, namely; religious teachers, parents, and society (Risdiyok & Aprison, 2021). The teacher as a motor is expected to be able to guide, foster, and direct students to become good individuals, have Muslim personalities, have high morals, are dedicated, and believe in Allah. In other words, Islamic Education will go well as expected (Rahmawati et al., 2020). Several previous studies conducted by Sari et.al, Satriani, and Samsul AR stated that teachers have modesty and competence and gain the trust of bringing people's expectations of the nation's education through their role in formal and informal education (Darlis, 2017).

Regarding the issues and problems that the authors raise in this study, it is necessary to explain that research related to the role of religious teachers in society has been widely discussed by previous researchers (Lie & Triposa, 2021). In general, there have been 2,260 articles related to social roles since 2022 based on the search results of the author in an academic digital database, namely Google Scholar (Rahardja et al., 2016). However, after the author has read and made an analysis of all of these articles, in general, it can be concluded that in previous studies there were only a few researchers who linked the role of Islamic Education teachers in society in terms of religious activities (Muadzin, 2021). Related to how the form of involvement of religious teachers in religious activities in the community has never been touched (Abidin, 2019). Thus, the authors believe that this theme needs to be raised in a scientific study in order to enrich the literature.

## METHODS

This study uses a qualitative method (Yusanto, 2020). At this stage, the author used a set of interview protocols as a reference in conducting interviews. The interview analysis was taken from five informants who were still active as educators at educational institutions (Akbar, 2018). After the interviews were completed, all informants were taken, a transcript of the interview data was carried out, and then the themes were taken in accordance with the objectives and needs of the research data (Yustisia et al., 2020). In the first stage of this research using qualitative methods with a case study approach. Case study is a type of research if the researcher wants to observe in depth a phenomenon or incident both individually and in community groups (Prihatsanti et al., 2018). Referring to the opinion above, related to the issues and problems that the authors raise in this study, this type of research is very appropriate to use (Nuruddin, 2017).

Data sources were taken from twenty informants through in-depth interviews who were selected using the technique of purposive sampling (Bartlett & Vavrus, 2016). the selection of informants must meet four criteria, namely being active in the field being researched, having competence related to the problem being studied, being willing to take the time to provide information to researchers, and being honest in providing information

in accordance with the facts that occur in the field (Agusti et al., 2018). According to thematic analysis is an analytical technique that researchers can use in analyzing the results of interviews so that they can be seen clearly and easily understood by readers (Hartati & Yuniarti, 2020). The entire process of thematic analysis above was carried out using the qualitative analysis software NVivo 10. Use of analysis software NVivo 10 qualitative aims to display research results (themes) with the resulting graphs or images software NVivo used. Thematic analysis can be carried out with the help of the software NVivo so that researchers can easily display research results (Subali et al., 2015).

## RESULT AND DISCUSSION

Based on the results of the author's interviews with five informants, the results of the analysis clearly stated that there were eight religious activities held in the community, among the eight religious' activities. Based on the results of the author's interviews with five informants, the results of the analysis clearly stated that there were eight religious activities held in the community, among the eight religious' activities.

To make it more interesting, in the following, the author will describe excerpts from interviews with informants based on two themes, namely the teacher's participation in religious activities in the community and the teacher's opinion of persons who disrupt the course of religious activities. The description of the interview that the author will display is a brief statement excerpt from the informant when the interview was conducted. Although the interview excerpts were conveyed by the informant in a slightly different language, they actually have more or less the same goals and objectives. First Theme was stated by informants from the below:

*...Religious activity that is held in the neighborhood where I live with a sense of mutual cooperation and community awareness is very high so that in the context of my participation I am only involved in deliberations (PHBI, religious social services) (T-1). ...I was entrusted to be the caretaker of the mosque in this area so that for plans, or even problems with activities, I always participate in deliberations (T-2). ...I often fill in ta'lim outside my home community environment, even though with a busy schedule I always make time for deliberations on the problem of religious activities in my neighborhood (T-3). ...I chose to do all my worship at home so I never participated in religious activities at the mosque and in the environment (T-4). ...Because I am a woman, I choose to only be a liaison between activities and female congregations (Because I am a woman, I choose to only be a liaison between activities and female congregations (T-5).*

Interview excerpts for the second theme

*...for minor disturbances in the implementation of religious activities, I always reprimand him directly using a subtle way (T-1). ...In this environment, disturbances usually come from groups of young people, and for that reason, I personally do not dare to reprimand them (T-2). ...because I very rarely take part in religious activities in this environment so as long as I have attended, I have never seen any direct disturbances (T-3). ...I always do worship at home so in my experience I have never faced it, but for opinions, if I meet with this I will definitely rebuke according to the portion (T-4). ...I have never come across such a distraction for female congregations, so if needed I would certainly rebuke (T-5).*

Research with the same theme has been studied quite a lot by previous researchers, but many previous studies have focused on the teacher's social role in society, and few of the studies have examined detailed matters such as religious activities in the community. According to Moh. Uzer Isman, apart from being in the professional field, teachers also have duties in the social sector. Teachers are obliged to educate and teach the public to become Indonesian citizens who have Pancasila morality and to educate the Indonesian people. The social duty of a teacher is to have a commitment to society in its role as an agent of reform.

Through his research stated that "As Islamic Education teachers, they cannot only practice their Islamic religious knowledge at school. The role played by Islamic Education teachers in their environment is more related to religious activities. Therefore, Islamic

Middle School teachers in the tempel sub-district admit that their knowledge of the Islamic religion really helps them to carry out their roles.” A teacher should have good socio-religious competence as Allah taught the Qur’an to His Prophet. The Qur’an shows that the material given to students is truth or knowledge from Allah (professional competence). The success of educators is when students are able to receive and develop the knowledge provided. As previously explained about the urgency of the teacher's social role in formal and non-formal education (outside of school), as well as religious activities held in the community, it is necessary to realize that as a person who devotes himself to educating the next generation, labeled as a religion is required to have insight and master competence. As a teacher especially, the social aspect.

The results of research conducted on five informants who are still active as Islamic Education teachers from different educational institutions in the previous section, regarding the role of informants in religious activities in their community, state that there are several reasons regarding the active role of the teacher in religious activities in the community. Community, as well as the social role of religion which is carried out based on the experiences of the informants. There are many reasons why informants carry out their roles in society. Each Islamic Education teacher can have different reasons for living in a different community environment. In fact, a teacher can have different reasons for some of the roles he plays. This is caused by the existence of various factors that influence them in choosing a role in society.

However, with the results of the research that has been carried out, there are new aspects that arise and if developed can become a new issue that can be researched, and is a concern for future researchers in exploring the issue of the role of religious teachers in social and religious activities in the community. These results are related to the gender of an educator which has a relationship to motivation and also understanding of Islamic teachings, because there are striking reasons put forward by informants.

## CONCLUSION

This research succeeded in uncovering how the participation and role of Islamic Education teachers in religious activities held in the community. In fact, the teacher has a role outside of his formal learning at school to build a better society, this is the biggest responsibility of a teacher. The results of this study also reveal the role of Islamic Education teachers in the community in religious activities, namely being priests or lecturers at tarawih prayers and IED prayers, preachers and priests for Friday prayers, teaching at Qur’an educational parks, committees for the commemoration of holidays. Islam, and follow religious social services. At least this research can be used as a basis and reference for subsequent researchers to examine this issue in different contexts and issues.

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