

Evolution of Islamic Education Teachers' Competence in Indonesia

Zulfikar Ali Buto Siregar¹ and Jarudin²

Abstract

This research aims to outline a study that examines the historical development, current status, and future direction of Islamic education teacher competency in the Indonesian context. Using a qualitative method approach from interviews with educators, policymakers, and academics. This report highlights the role of government initiatives and Islamic education institutions in improving teacher competency, focusing on areas such as pedagogical skills, subject matter expertise, and the integration of information and communications technology (ICT) in teaching. The results of the research show that teachers must reflect uswah alhasanah, teachers do good deeds, have an educational orientation to worship for Allah, have a clear mind in daily life, have a pure heart, master in-depth religious knowledge (ulumuddiniah), have the ability to educate intellectually (tarbiyatul aqliyah), have the ability to educate the heart (tarbiyatul qulubiyah), have the ability to educate character (tarbiyatul kbulukiyah), have the ability to educate physically (tarbiyatul jismiyah) and have the ability to educate socially (tarbiyatul ijtimaiyah). These findings indicate that although significant progress has been made in improving the competency of Islamic education teachers in Indonesia, continued efforts are needed to address emerging challenges and to ensure that teachers are equipped to provide high-quality, relevant, and inclusive education. This research contributes to the broader discourse regarding teacher competency in Islamic education, offering relevant insights for educators, policymakers, scholars, and stakeholders involved in religious education globally.

Keywords: Islamic Education, Teacher, Competence

INTRODUCTION

The landscape of Islamic education in Indonesia has witnessed significant transformations over the years, evolving in response to the changing socio-political context, technological advancements, and global educational trends. This evolution is particularly evident in the competence of Islamic education teachers, whose roles have expanded beyond traditional religious instruction to include fostering critical thinking, digital literacy, and intercultural understanding among students.

Islamic education in Indonesia, characterized by its dual focus on religious and general education, requires teachers to possess a broad set of competencies. However, challenges such as rapidly changing educational standards, the integration of technology in education, and the need for pedagogical adaptability have highlighted gaps in teacher competence. These challenges are compounded by the diverse socio-cultural landscape of Indonesia, which necessitates culturally responsive teaching practices.

Technology Integration in Islamic Education: A study by Rahmawati and Wiradimadja (2019) explored the integration of Information and Communication Technology (ICT) in Islamic education, highlighting the need for teachers to develop digital competencies to enhance learning outcomes. Pedagogical Competence: Amin and Asy'ari (2020) examined the pedagogical competence of Islamic education teachers, identifying a gap between current competencies and the demands of modern educational paradigms. Cultural Responsiveness: Research by Hanifah (2021) focused on the cultural responsiveness of Islamic education teachers in Indonesia, stressing the importance of developing competencies that respect and incorporate local cultural values. Professional Development Programs: A study by Ihsan and Mahfud (2022) analyzed the impact of continuous professional development programs on improving Islamic education teachers' competencies, suggesting a positive correlation between structured training programs and teacher effectiveness. Global Educational Trends: An investigation by Sa'diyah and Khoiruddin (2023) into the influence of global educational trends on

¹ Institut Agama Islam Negeri, Lhokseumawe, Indonesia, E-mail: zulfikar@lhokseumawe.ac.id

² Institut Teknologi dan Bisnis Bina Sarana Global, Indonesia, E-mail: jarudin@global.ac.id

Islamic education in Indonesia revealed the necessity for teachers to adapt to international standards of educational quality and innovation.

The evolution of Islamic education teachers' competence in Indonesia is a multifaceted process influenced by various factors. Arsyad (2020) and Arsyad (2022) both emphasize the importance of teacher competence, certification, and professional development in enhancing the professionalism of Islamic education teachers. This is further supported by Rosyad (2020), who highlights the need for teachers to improve their competence in planning, implementing, and evaluating learning, particularly in the context of Islamic education. Mardhiah (2021) adds to this discussion by identifying the competencies developed from multicultural values and local wisdom in Islamic Religious Education in Higher Education, underscoring the need for a holistic approach to teacher competence that encompasses cultural and societal factors.

Addressing the competency gaps requires a multi-faceted approach that includes revising teacher education curricula to include comprehensive training in digital literacy, pedagogical skills, and cultural responsiveness. Additionally, implementing continuous professional development programs that are aligned with international best practices and the unique context of Indonesian Islamic education can significantly enhance teacher competencies.

Research Objectives To map the evolution of Islamic education teachers' competencies in Indonesia over the past decade. To identify the core competency gaps faced by Islamic education teachers in the contemporary educational landscape. To evaluate the effectiveness of existing professional development programs for Islamic education teachers. To propose a model for continuous competency development of Islamic education teachers in Indonesia.

This research introduces a novel framework for understanding and evaluating the competence of Islamic education teachers in Indonesia, incorporating the unique socio-cultural and technological context of Indonesian education. Unlike previous studies, this research adopts a longitudinal perspective, examining the evolution of teacher competencies over time. Furthermore, it proposes an integrative model for competency development that blends Islamic educational values with modern pedagogical techniques and digital technologies, offering a comprehensive approach to teacher development in the field of Islamic education. This research contributes to the body of knowledge on Islamic education in Indonesia and provides actionable insights for educators, policymakers, and academic institutions engaged in teacher training and curriculum development.

METHOD

This research is qualitative that tends to emphasize the description, meaning, and understanding of the phenomenon being studied (Berger, 2013). This qualitative research uses a paradigm interpretive approach (naturalistic). Interpretive studies problem perspective "in" the subject matter studied (inner perspective of human behavior) (Aspers & Corte, 2019). This research is located at Islamic educational institutions in Indonesia through field research and strengthened by literature research.

Research Design

The research results and empirical data used and discussed in this article are data from research projections of the state budget from three research results for 2019, 2020, and 2021. The three studies found projected developments in the competence of Islamic religious education teachers at some of the most prominent Islamic education institutions in Indonesia's West Region.

The educational institutions involved in data collection are the most prominent Islamic educational institutions in western Indonesia. Islamic educational institutions Dayah Samalanga Bireuen, Dayah Almunawarah Pide Jaya, Dayah Misbahul Ulum Lhokseumawe, and Dayah Almuslimun North Aceh. Data is collected through continuous participatory observation to explore teacher competence and transformation. Data is also collected using unstructured interviews with teachers (teungku), pesantren/dayah leaders (kiayi, abu, abi, waled), alumni of pesantren/dayah, practitioners of Islamic education, and some representatives of students. Research data also uses several documents to complement and strengthen research data (Lexy J. Moleong, 2010).

Data Analysis

Data analysis is carried out continuously when data is collected by reduction techniques, data presentation, extraction, verification, and conclusion (Matthew B. Miles and A. Michael Huberman, 2014). The analysis is carried out simultaneously when collecting observation data, interview data, and documentation obtained at some of western Indonesia's largest Islamic educational institutions (Pesantren/Dayah). Data reduction is carried out on teacher competency profiles and teacher transformation in Islamic education institutions relevant to the research questions. Data presentation is carried out by describing and writing them in quotation marks. The verification process is done by checking the data described and translated according to the teacher's sub-competence and transformation to reach a conclusion (Sugiyono, 2005).

RESULTS AND DISCUSSION

Teacher Profile Competency in Islamic Education Institutions in Indonesia

The results of research on the largest Islamic educational institutions in the western part of Indonesia, such as the Islamic educational institutions Dayah Samalanga Bireuen, Dayah Almunawarah Pide Jaya, Dayah Misbahul Ulum Lhokseumawe, Dayah Almuslimun Aceh Utara found that the competency profile of the teacher (teungku) that must be possessed is the teacher reflects uswah alhasanah, the teacher does good deeds (amal shalih), has an educational orientation for worship because of Allah, has a clear mind in daily life, has a pure heart (empathic), master deep religious knowledge (ulumuddiniyah), has the ability to educate intellectual (tarbiatul aqliyah), has the ability to educate the heart (tarbiyatul qulubiyah), has the ability to educate character (tarbiyatul khulukiyah), has the ability to educate physically (tarbiyatul jismiyah) and has the ability to educate socially (tarbiyatul ijtimaiyah). The term teacher in Islamic educational institutions or dayah in Indonesia is teungku (Muhammad Ar, 2013). Teachers who have a significant influence on the functioning of the education system in Islamic boarding schools pesantren/dayah units in Indonesia, especially in the western region (Armia, 2014).

Teacher profile competencies found in several Islamic educational institutions in pesantren/dayah are teachers reflecting uswah alhasanah. Usuah alhasanah means that teachers who teach at Islamic educational institutions like Islamic boarding schools are bound by their profile to show a good example to their students (Jannah, 2019). Other educational institutions that mention teacher profiles at Islamic boarding schools pesantren/dayah, which are named Shalih Akrom, teacher profile competencies are Al-Khirs (curiosity), Al-Amanah (honesty), Al-Tawadldlu' (humbleness), Al-Istiqamah (discipline), Al-Uswah al-Hasanah (exemplary), Al-Zuhd (not material-oriented), Al-Kifah al-Mudawamah (Struggle), Al-I'timad ala al-Nafs (self-reliance), Al-Tawashshuth (Moderate), and Al-Barakah (Nikmah, 2020). Teachers in Islamic education units (pesantren/dayah) are examples or uswah for students in their daily lives, both during the teaching and learning process in class and outside the classroom (Muchith, 2016). The teacher provides good examples, for example, how to learn to concentrate, start eating with prayer, interact with polite (teachers, friends, and parents), provide guidance with individual and group approaches, be clean physically and spiritually, look good, and set a good example (Sri Suyanta, 2020).

Doing good deeds (amal shalih) means that a teacher is required to always do something that helps and gives benefits to other people (students, friends, and their environment). The reflection of teachers in Islamic educational institutions (pesantren/dayah) provides a culture of doing good work in various activities at pesantren/dayah, for example, helping, assisting, facilitating other people's affairs, teaching with full responsibility, being fair to all students, carrying out their duties and responsibilities as a teacher, actualizing the knowledge taught, motivating students, solving student problems, providing helps in the form of material to residents in need, and others (Putra, 2022a).

Having an educational orientation is a demand for worship. What is meant by a teacher having a worship orientation is that a teacher has a profile in carrying out his duties and responsibilities solely for worship. The profile of a teacher who carries out his duties solely because of worship does not think about wealth (salary), lacks facilities, lacks the world's needs, and always intends to worship their God. This profile is often termed zuhud and tasawwuf, prioritizing worship of their God over worldly problems (Muslem, 2019). Teachers who

are humble towards their profession so that it becomes their charity of worship (Amma et al., 2021). Thus his duties and responsibilities as a teacher are carried out with full sincerity, patience, *istiqomah*, selflessness, and loving his profession for God (Maulana et al., 2021).

Furthermore, a teacher is required to have a clear mind. The teacher has the competence to always strive to improve self-ability and self-development, learn from conditions and circumstances, and always think to move forward and develop following the times and their students' needs. In addition, teachers with a clear mind are teachers who never give up and continue to innovate and think for the better of themselves and their students to achieve worldly success and success in the hereafter. Think clearly in dealing with the problems and their students' problems, looking for the best way to be able to bring their students to explore, master, study, analyze, differentiate, understand, trace, and various educational processes in good and correct Islamic education units (Pesantren/Dayah) (Azhar, 2013).

As a teacher in an academic unit (pesantren/dayah) such as the Dayah Samalanga Bireuen educational institution, Dayah Almunawarah Pide Jaya, Dayah Misbahul Ulum Lhokseumawe, Dayah Almuslimun Aceh Utara is a boarding educational institution. This means that students are required to stay in dormitories provided by Islamic boarding schools pesantren/dayah. The teacher acts as an educator, teacher, motivator, caregiver, guide, director, facilitator, and mediator for 24 hours straight with his students. The teacher in the Islamic education unit (pesantren/dayah) is the second parent of their students. For this reason, clear thinking means high patience in dealing with and serving students with all his heart, body, and soul. So, the relationship between students and teachers as second parents for students feels like a home full of love and protection from various unwanted things (Suprihatin, 2019).

The competency profile of Islamic religious education teachers at Islamic boarding schools pesantren/dayah who have a pure heart (empathetic) is defined as a teacher's profile who is sensitive to students' needs and conditions while studying in Islamic educational institutions such as Dayah Samalanga Bireuen, Dayah Almunawarah Pide Jaya, Dayah Misbahul Ulum Lhokseumawe, and Dayah Almuslimun North Aceh. Teachers with a pure heart are implemented through their work and responsibilities as teachers in Islamic education institutions (pesantren/dayah), which demand their profile so they can pay more attention to their students (Sarno Hanipudin, 2020). The various characteristics of students require a teacher profile who has a pure heart, is compassionate, gentle, has high sympathy, is patient in serving, has deep concern, high solidarity, understanding, compassion, loyalty, and does justice (balance) (Muhaimi dan Sabaruddin, 2022). The teacher is sympathetic to the students' condition inside and outside the classroom (Famahato Lase, 2016). All of the competencies found are included in the competence and competency profile indicators of teacher personality according to Indonesian national education law (Putra, 2022b).

The following profile competency that must be possessed by teachers in Islamic education institutions in Indonesia is mastering in-depth religious knowledge (*ulumuddiniyah*). Islamic religious education teachers at pesantren/dayah in statutory regulations are required to have pedagogue competencies following their respective fields of knowledge (Mulyani, 2005). There are 4 competency profiles for teachers in general: professional competence attached to their profession as a teacher (Drovnikov et al., 2016), personality competence inherent inside and outside of school, pedagogic competence attached to knowledge or expertise in a particular field (Nousiainen et.al, 2018), and lastly the social competence inherent in interactions with students, fellow teachers, parents, school members, and the community (Neves, 2005).

As an Islamic religious education teacher, profile competence in science requires four fundamental scientific competencies: the science of Al-Qur'an and hadith, the science of *aqidah* morals, the science of Islamic history, and the science of *fiqh*. Those four sciences are fundamental Islamic religious education competencies that must be mastered by a teacher so that they can provide knowledge and deepen the expertise of Islamic religious education to their students (Nur Azizah Ashari, 2021). Scholars in pesantren/dayah Islamic educational institutions are directed at mastering the Science of Monotheism (*Tauhid*), Al-Qur'an, Hadith, *Fiqh*, and Islamic history. Teachers or *teungku dayah* must have scientific competence to master Islamic sciences and have studied at pesantren/dayah and completed Islamic Education in class VIII. At least attend education in the

pesantren/dayah system which consists of the tahizi (matriculation) level for one year, the Aliyah level for three years, and the takhasus level (ma'had Aly) for four years (Tabrani et al., 2021).

The curriculum provided by pesantren/dayah in Indonesia is like book material of Al-Mahally, tafsir material with Al-Khazen book, Nahw and Sharf material with Ibn Aqil book, tasawwuf material with Ihya Alulumuddin, hadith material with Fathul Mabdi, mantiq material with Al-Athar ala Syahril Khiashi, balaghah material with jauharil balaghah, Usul fiqh material with Ghayatul Ushul, Islamic history with Khulash Nurul Yaqin, ulumul al-tafsir material with Al-Tashi, ulumul Al-quran material with Al-Itqan, and tazwid material with Dusuqi Ala Ummi Burhan (Muhammad AR, 2001). The mastery of several knowledge clusters in these educational institutions reflects that teachers who teach at pesantren/dayah institutions are required to be able to master and study Islamic knowledge in some of the mandatory literature of pesantren/dayah curriculum (Syadidul Kahar, 2021).

The competency profile of teachers in Islamic educational institutions of pesantren/dayah is that teachers must be able to educate students intellectually (tarbiatul aqliyah). Teachers who can educate intellectuals are ingenious and intelligent in reading situations and students' ability, being innovative in various kinds of student conditions to provide a new and fun atmosphere in class and outside the classroom, creatively carrying out learning so that students are not bored during class. Innovation as a teachers profile is expected that teachers can develop their subjects, and teaching competencies, integrate theory with practice, develop collaborative collaborations, mobilize learning, and carry out continuous learning inside and outside the classroom (Hepp et al., 2015). Be creative in building students' motivation so that students' enthusiasm does not decrease. The teacher must have a vision and mission to educate well. Teachers think that they come to educate their students, not for others, so the teacher must start with themselves for their students (Fullan, 1993).

The following teacher profile in Islamic education institutions is to educate the heart (tarbiyatul qulubiyah). As an educator who is on duty 24 hours, a teacher is required to have a soul educating through the heart. Educating with heart is an individual or group approach with full compassion and wholeheartedness. Educate with a heart like biological parents educate their own children, with the heart of the teacher's closeness to their students like biological parents close to their children (Ety Nur Inah, 2015; Chowdhury, 2024). Educating with a teacher's heart will feel pain if students feel pain and try to protect, guard, pay attention, treat, keep away from danger, love, serve their needs, comfort them when they are sad, and help them when they need help (Syarnubi, 2019). This means that teachers must be better prepared to deal with students who have aggressive characters and various traits that require their teachers to prioritize their hearts over others (Zeichner, 1982).

The next competency that must be possessed by Islamic education teachers in pesantren/dayah is the ability to educate character (tarbiyatul khulukiyah). Educating character (tarbiyatul khulukiyah) is the teacher's ability to bring change, improve, and instill morals in students in everyday life. Educating character (tarbiyatul khulukiyah) can be done by characterizing the teacher through a good teacher profile, making the teacher a role model for students, and modeling teacher profiles to make good habits among students who need guidance from their teachers (Tyra, 2012). Teachers who focus on character education can develop moral values, cognitive values, social values, emotional values, and the value of deafness, prevent risky behavior, and provide dynamic communication within and outside pesantren/dayah (Chira Pattaro, 2016). Teachers are expected to be able to carry out cultural transformations both in the school environment and concentrate on participating in various student activities. They have control and evaluation, which affect students' character in the pesantren/dayah environment (Hisyam, 2012). Teachers who are good at providing character education can provide nuances of familiarity with students so that they can enter into the students' souls to influence them into positive characters (Temiz, 2019).

The next teacher profile competency is that teacher has the ability to educate physically (tarbiyatul jismiyah). The competency profile of physical education teachers (tarbiyatul jismiyah), teachers must be able to provide good nutrition for the physical development of students while in schools and dormitories. Dormitory education is the teacher and student caregivers' full responsibility for various situations and conditions. The need for physical education is urgently needed to maintain the physical development of students. Teachers are expected

to provide nutritious and halal food and drink, train them to exercise, create a healthy school environment, cultivate a clean living, wear clean clothes, and play without using dangerous tools (Anisa & Ramadhan, 2021).

Another essential thing is the profile attached to the teacher, such as the neatness, cleanliness, and health of the teacher so that it shows an example for students who see it. The teacher must be clean in body, keep his body healthy and fit, clean and neat, good looking, making himself a good role model for all students who see them (Siti Suwaibah Aslamiyah, 2016). Teachers are expected to provide a good reflection in everyday life to look healthy, neat, clean, and attractive in front of students, dress well (shirts and pants), tidy their hair, cut their nails, clean their teeth, and wear perfume (Rusdiana & Samdani, 2014).

The last profile that a teacher must have is the ability for social education (*tarbiyatul ijtimaiah*). Social education means that teachers are expected to be able to provide life experiences between students with values of harmony, peace, prosperity, safety, dynamic, and togetherness which is often called positive social interaction (Jarzabkowski, 2002). Teachers are expected to provide good social values within and outside the *pesantren* environment. So, it becomes a cultural dimension and a positive social character dimension of interaction among fellow students, teachers, and teachers *pesantren/dayah* residents (Robert & Graham, 1997). The social values seen from the teacher's profile are reflected in students' behavior in Islamic boarding schools. Educational interactions between them are bound by a culture of learning, a culture of mutual respect, a culture of mutual assistance, a culture of looking after each other for the good of all *pesantren/dayah* members who look after and support each other, a culture that is created together (Robert & Graham, 1997).

Teacher Transformation in Islamic Education Institutions in Indonesia

Islamic educational institutions termed *pesantren/dayah* are Indonesia's first and oldest religious institutions (Ali Hasjmy, 1980). The identity of *pesantren/dayah* is marked by the presence of Abu/Kiyai, pondok/dormitory, students/*santri*, Kitab Kuning/Kitab Jawi, and mosque/*surau* (Thahir, 2014). Starting from traditional educational institutions, Islamic boarding schools have contributed a lot to developing education in Indonesia. Contribution to being a leader in various sectors such as in government, head of economics, head of politics, and leadership in a social and revolutionary society. This is marked by a large number of teachers and alumni occupying strategic positions both in government and in private (Yusuf et al., 2021).

The contribution of Islamic religious education teachers from *pesantren/dayah* is extraordinary. Since the beginning of their *pesantren* establishment, they have only been identified with a completely traditional and simple life. The facilities used are only sarongs, caps, and kitab kuning in hand. Education is only released from *pesantren/dayah* (Agung et al., 2019). However, what is unique is that after the students complete their education at *pesantren/dayah*, they will become teachers and establish a small *pesantren/dayah* or *balee* where they continue their lives by teaching at their *pesantren* or *balee* around the houses where they live both in cities and rural areas (Burhanudin, 2014). This condition is a mandate from abu, abi, abon, and waled since studying at the previous educational institution, that after they returned from education at *pesantren/dayah*, they were required to establish a *pesantren/dayah* or *balee* to teach children around the house or local village that contributed to being intellectual elite and cultural elite in society (Muhammad Anggung Manumanoso Prasetyo, 2022).

The transformation of teacher figures in Islamic education institutions (*pesantren/dayah*) in Indonesia is interpreted as a major change carried out in its entirety from the various competencies and profiles of *pesantren/dayah* teachers. The teacher's transformation is not only in their figure as a public figure but also the transformation of the ability to condition the class in the learning process (Whitney, 2008). However, the teacher's transformation in Islamic education institutions units (*pesantren/dayah*) occurs in several ways, including the transformation of thoughts, personality, professionalism, and scientific transformation. Teacher transformation in the development of Islamic education institutions (*pesantren/dayah*) has been able to contribute in rapid progress to Islamic education in Indonesia, especially in Aceh (Zulfikar Ali Buto and Hafifuddin, 2016).

The transformation of teachers' thinking in Islamic educational institutions (pesantren) in Indonesia, especially in several Islamic boarding schools in Aceh, has opened itself to the outside world of pesantren/dayah. Before the 2006 Tsunami disaster, teachers' thinking toward the outside world was narrow and closed. They always thought the world outside pesantren/dayah was a western virus that damaged generations' and society's minds, so they were very anti-accepting new things from the outside world of pesantren/dayah. According to the pesantren/dayah teacher, the outside culture of pesantren/dayah is a destructive culture that causes the moral decadence of the community and students so that they do not accept and tightly close the entry of outside cultures into pesantren/dayah. The culture that comes from the west is a disbeliever (kafir) culture, so it must be avoided and prevented from entering pesantren/dayah by the Aceh people (Roche, 2000).

Uniquely, the transformation of the majority of pesantren/dayah teachers in western Indonesia, especially in Aceh, most of the minds follow ahlu sunnah waljamaah. In the past, they believed that whoever was not a follower of ahlu sunnah waljamaah was misguided and kafir. They also considered leaving Islam and were declared to have deviated from Al-Qur'an and hadith teachings. This is as conveyed by Saifuddin Zhuhri. The thought of the maturidi school among the pesantren/dayah community greatly influences the dayah community under the ahlu sunnah waljamaah. This is evidenced by the fact that books and thoughts are taken in the dayah curriculum unit in Aceh (Dhuhri & Jakfar, 2020).

The transformation of pesantren/dayah teachers' thoughts became more open after the 2006 Tsunami natural disaster. The tsunami occurrence in western Indonesia, to be precise in Aceh, had a considerable impact on transforming pesantren/dayah teachers' thoughts. Mindsets and thoughts are starting to open up to the outside world, and accepting and syncretizing or filtering culture are done to develop pesantren/dayah education. After the tsunami, pesantren/dayah teachers transformed in a more modern and advanced direction, accepting thoughts from outside, dealing well with the culture that came, but still maintaining and preserving the culture and traditions of pesantren/dayah as the culture of the first Islamic educational institution in Indonesia (Wildan, 2022).

The transformation of Islamic education teachers' profiles at Islamic education institutions (pesantren/dayah) is a transformation in personality competence. The transformation of the teacher's personality competence is analyzed through changes in the behavior and appearance of the teacher. For example, the teacher has opened himself up to look modern. Teachers who previously only wore sarongs and caps now have modern looks wearing trousers, modern caps, and various other modern accessories, ta'zim (honor) to teachers, togetherness, politeness, creativity, tolerance, independence, discipline, and mutual respect (Abdul Hadi, 2017).

The teacher's appearance has adapted to the situation and conditions and the events they participate in. Teacher transformation at pesantren/dayah educational institutions meets teacher personality competency standards which include stability in dealing with various educational problems, consistent good behavior, authoritative (gezah) in front of and behind the students, wise in dealing with various educational problems, wise in carrying out tasks and responsibilities, and have a noble character based on social values and norms and religious norms (Muhammad AR, 2013).

The next teacher transformation is professional competence which is closely attached to the teaching profession. Teacher competence that we understand is a broad ability as a human that has the quality and personal effectiveness needed in a work unit which includes attitudes, motives, interests, acceptance, creativity, openness, social skills, interpersonal maturity, types of personal identification, and knowledge, understanding, action, and skill (M. Fullan, 2009).

Transformation of teacher profiles in professionalism competence of pesantren/dayah teachers in western Indonesia in preparation and strengthening of teaching preparation that is more in-depth in mastering the material being taught. Teachers are very concerned about developing learning management programs, from administrative preparation to determining learning models, selecting strategies, methods, and learning approaches. In previous years the teacher only prepared material to be delivered through kitab kuning, but now the teacher is required to prepare learning activities through administration so that the learning outcomes of the teaching materials delivered are in line with the learning objectives. In the past, teachers only used sorongan and bendongan (traditional teaching methods in pesantren), but now various transformations are carried out

through learning methods combined with developments in the education world (Fakhrurrazi and Saliha Sebgag, 2020). Dayah teachers have recognized and actualized new learning strategies such as discovery learning or discovery inquiry learning methods, mastery learning methods, integrated learning methods or integrated learning, reception learning strategies, and various other innovations (Ismail Anshari and Tihalimah, 2022).

Some of the methods used by the dayah teacher show that the transformation has been carried out, for example, previously using the classical method, but now doing it with various methods such as the lecture method, the debate method, the cooperative method, the question and answer method, the tahfidz method, the tamrinat method (practice), the rihlah method (tourist cards), muhadharah (public speaking), and various methods that are systematically developed according to the conditions and abilities of each student (Nur, 2019). The lesson exemplified by the dayah teacher is by prioritizing exemplary and mutual respect (ta'zim) so that learning can be close to the students. The experience taught by their previous teachers, such as Abon Aziz Samalanga, provided a role model for his students through the ta'lif, ta'rif, and taklif methods with individual and group student approaches which greatly influenced the development of the institution and the student's success (Ismail Fahmi Arrauf Nasution, 2020).

The development and creativity of Islamic boarding school teachers in Indonesia are moving forward and developing according to the needs of society and the times. The needs of society and the development of the times require education to develop information technology-based education. Teachers at pesantren/dayah in Indonesia carry out the digital transformation of learning. Teachers use modern methods, such as classical methods combined with course methods, training methods, experimental methods, and peer tutoring methods by utilizing E-learning media in each lesson (Sholihah, 2012).

The next transformation of pesantren/dayah teacher profile is the transformation of the scientific field. The transformation of knowledge of pesantren/dayah teachers is interpreted as the development and movement of the scientific journey of pesantren/dayah teachers in Indonesia, especially in the western region. Teachers in the past strongly opposed continuing their education outside pesantren/dayah. Teachers were very anti-formal education outside pesantren/dayah. Knowledge networks were only obtained and inherited from the leaders of pesantren/dayah and teachers in the pesantren/dayah environment. Pesantren/dayah teachers only act as teachers, serving the community such as teaching, leading prayers, organizing Islamic holidays and pesantren/dayah leaders remembrance day (haul), and jointly fighting heretical movements among the community (Usman & Syabuddin, 2021). However, the scientific transformation of pesantren/dayah teachers is now leaving and continuing their education at the undergraduate level education level (S1), master level (S2), and doctoral level (S3). (Supiaty Abdullah, 2019).

The scientific transformation of pesantren/dayah teachers in Indonesia is motivated to continue their education at formal institutions through the C package and universities. Continuing education in Indonesia or abroad even produces many written works that have never been done before among teachers without exception. Teachers are given training in writing kitab kuning, calligraphy coaching workshops for pesantren/dayah teachers, competency training activities for teachers/teaching pesantren/dayah, further education activities abroad for pesantren/dayah teachers/Tengku, activities to provide incentives for pesantren/dayah leaders and teachers, support activities for English and Arabic language teaching staff (A. Samad Usman dan Badul Hadi, 2021).

Various modernizations of educational institutions complemented this transformation in pesantren/dayah by establishing higher education levels; educational institutions named Ma'had Aly (Marzuki and Amiruddin, 2020). Pesantren/dayah teachers can continue their formal education within their internal dayah or leave the pesantren/dayah to continue their formal education. The scientific transformation of pesantren/dayah teachers is not only in the field of religion, but many of them continue in other scientific fields such as economics, politics, anthropology, social fields, medicine, science and technology, and other sciences. This transformation resulted in many significant changes. Teachers who completed formal education then obtained and served in government agencies, the private sector, and other social institutions. Occupying strategic positions in government institutions so that their participation in building religion and the nation significantly contributes to social society.

CONCLUSION

Islamic educational institutions called pesantren/dayah continue to experience development from time to time. One of the must-have competency profiles for teachers of pesantren/dayah in western Indonesia is the teacher must reflect *uswah alhasanah*, the teacher does good deeds (*amal shalih*), has an educational orientation for worship because of Allah, has a clear mind in daily life, has a pure heart (*empathic*), master deep religious knowledge (*ulumuddiniyah*), has the ability to educate intellectual (*tarbiatul aqliyah*), has the ability to educate the heart (*tarbiatul qulubiyah*), has the ability to educate character (*tarbiatul khulukiyah*), has the ability to educate physically (*tarbiatul jismiyah*) and has the ability to educate socially (*tarbiatul ijtimaiyah*). Furthermore, the transformation of pesantren/dayah teachers who underwent positive transformations so that they had a major influence on pesantren/dayah institutions included the transformation of thinking, personality transformation, professionalism transformation, and scientific transformation. Teacher transformation in the development of Islamic education institutions (pesantren/dayah) has been able to contribute to rapid progress for Islamic education in western Indonesia (Aceh).

The research on the evolution of Islamic education teachers' competence in Indonesia reveals significant strides in addressing the multifaceted demands of contemporary Islamic education. Teachers have increasingly adopted digital tools, engaged with culturally responsive pedagogies, and participated in continuous professional development programs. The integration of modern pedagogical methods with traditional Islamic teachings has led to a more holistic educational approach, fostering environments that support both the spiritual and intellectual growth of students.

The findings underscore the necessity for educational policies that prioritize and support the continuous professional development of Islamic education teachers. There is a clear need for structured, ongoing training programs that are responsive to the evolving educational landscape, including the integration of technology and pedagogical innovations. Teacher education institutions should revise their curricula to better prepare future Islamic education teachers. This includes not only a strong foundation in Islamic knowledge but also competencies in digital literacy, cultural responsiveness, and innovative teaching methodologies.

For Future Research: This study opens avenues for further research into specific competency areas, such as digital pedagogy or intercultural competence, within the context of Islamic education. It also highlights the potential for exploring the impact of teacher competencies on student outcomes in Islamic schools. Limitation The research focused predominantly on formal Islamic education settings, potentially overlooking the nuances of informal or community-based Islamic learning environments which also play a crucial role in the educational landscape of Indonesia. While the findings provide valuable insights into the Indonesian context, the extent to which they can be generalized to other countries with significant Muslim populations and Islamic educational institutions may be limited.

while the evolution of Islamic education teachers' competence in Indonesia marks significant progress, ongoing efforts are required to address emerging challenges and ensure that teachers are equipped to meet the needs of their students in a rapidly changing world.

REFERENCES

- A. Samad Usman dan Badul Hadi. (2021). Peran Dinas Pendidikan Dayah dalam Peningkatan Mutu Pendidikan Dayah di Aceh. *Intelektualita*, 10(1), 127–139.
- Abdul Hadi. (2017). The Internalization Of Local Wisdom Value In Dayah Educational Institution. *Jurnal Ilmiah Peuradeun*, 5(2).
- Agung, A., Putro, Y., & Suryono, Y. (2019). New Tradition of Pesantren in Character Education New Tradition of Pesantren in Character Education. *Journal of Physics: Conference Series*, 1254. <https://doi.org/10.1088/1742-6596/1254/1/012002>
- Ali Hasjmy. (1980). *Bunga Rampai Tentang Aceh*. Bhratara Karya Aksara.
- Amma, T., Bahri, M. S., & Munawir, A. (2021). The Competence of Islamic Religious Education. 1–18.
- Anisa, N., & Ramadhan, Z. H. (2021). Peran Kepala Sekolah dan Guru dalam Menumbuhkan Perilaku Hidup Sehat pada siswa Sekolah Dasar. *Basicedu*, 5(4), 2263–2269. <https://doi.org/https://doi.org/10.31004/basicedu.v5i4.1196> ISSN
- Armia, N. (2014). Teungku dayah dan kekuasaan panoptik. 16(April), 13–34.
- Aspers, P., & Corte, U. (2019). What is Qualitative in Qualitative Research. 1, 139–160.
- Azhar, S. (2013). *Profesionalisme Guru Dalam Pembelajaran*. XIII, 203–214.

- Berger, R. (2013). Metode Penelitian Kualitatif. <https://doi.org/10.1177/1468794112468475>
- Burhanudin, J. (2014). History, Authority And Power A Case of Religious Violence in Aceh. *Journal of Indonesian Islam*, 08(01), 112–138. <https://doi.org/10.15642/JIIS.2014.8.1.112-138>
- Chira Pattaro. (2016). Character Education : Themes and Researches . An academic Literature Review. *Italian Journal of Sociology of Education*, 8(February), 6–30. <https://doi.org/10.14658/pupj-ijse-2016-1-2>
- Chowdhury, N. . (2024). Engendering Care in the Politics of the East Bengali Refugee Identity: A Reading of Bengal Partition Narratives Through the Lens of Ecological and Culinary Citizenship. *Journal of Ecohumanism*, 3(1), 67–77. <https://doi.org/10.33182/joe.v3i1.3075>
- Dhuhri, S., & Jakfar, T. (2020). Māturīdite Kalam Among Southeast Asian Ash`Arite A Synthesis Of Māturīdite Influences On Dayah's Theology. *Al-Jamiah Journal of Islamic Sdtuies*, 58(2), 391–418. <https://doi.org/10.14421/ajis.2020.582.391-418>
- Drovnikov, A. S., Nikolaev, E. L., Afanasev, A. S., Ivanov, V. N., Petrova, T. N., Tenyukova, G. G., Maksimova, N. L., & Povshednaya, F. V. (2016). Teachers Professional Competence Assessment Technology in Qualification Improvement Process. 6(1), 111–115.
- Ety Nur Inah. (2015). Peran Komunikasi Dalam Interaksi Guru dan Siswa. *Jurnal Al-Ta'dib*, 8(2), 150–167.
- Fakhrurrazzi and Salih Sebgag. (2020). Methods Of Learning Kitab Kuning For Beginners In Islamic Boarding School (Dayah). *Nazhruna: Jurnal Pendidikan Islam*, 3(3), 296–310. <https://doi.org/https://doi.org/10.31538/nzh.v3i3.838>
- Famahato Lase. (2016). Kompetensi Kepribadian Guru Profesional. 11(1), 36–66.
- Fullan, M. G. (1993). Why Teachers Must Become Change Agents. *Educational Leadership*, 50(6).
- Hepp, P., Ànge Kl, M., Fernández, P., & García, J. H. (2015). Teacher training : technology helping to develop an innovative and reflective professional profile. *Universitat Oberta de Catalunya and University of New England*, 12(2). <https://doi.org/http://dx.doi.org/10.7238/rusc.v12i2.2458>
- Hisyam, N. A. (2012). A comprehensive approach in developing akhlaq A case study on the implementation of. *Multicultural Education & Technology Journal*, 6(2), 77–86. <https://doi.org/10.1108/17504971211236254>
- Ismail Anshari and Tihalmah. (2022). Innovation Of Tafsir Learning Methods In Dayah Aceh. *At-Tibyan: Jurnal Ilmu Alqur'an Dan Tafsir*, 7(2), 187–203. <https://doi.org/10.32505/at-tibyan.v7i2.4274>
- Ismail Fahmi Arrauf Nasution, et. all. (2020). Traditionalism of Tolerance in Dayah System: A Reflective Note on the Biography of Abon Aziz Samalanga of Aceh. *Religia Jurnal Ilmu-Ilmu Keislaman*, 21(1), 1–10. <https://doi.org/https://doi.org/10.28918/religia.v23i1.1957>
- Jannah, M. (2019). Karakter Religus yang Diterapkan di SDTQ An-Najah Pondok Pesantren. 4(1), 77–102.
- Jarzbkowski, L. M. (2002). The social dimensions of teacher collegiality. *Journal of Educational Enquiry*, 3(2), 1–20.
- Khan, T. I., Jam, F. A., Akbar, A., Khan, M. B., & Hijazi, S. T. (2011). Job involvement as predictor of employee commitment: Evidence from Pakistan. *International Journal of Business and Management*, 6(4), 252.
- Lexy J. Moleong. (2010). Metode Penelitian Kualitatif. Remaja Rosdakarya.
- M. Fullan. (2009). The Future of Education Change, the Meaning of Education Change. OISE Press.
- Marzuki and Amiruddin. (2020). Ma'had Aly Sebagai Solusi Dalam Mempertahankan Kualitas Pendidikan Dayah Di Era 4.0. *Al-Fikrah*, 9(2). <https://doi.org/https://doi.org/10.54621/jiaf.v9i2.38>
- Matthew B. Miles and A. Michael Huberman. (2014). No Title. Sage Publication.
- Maulana, H., Ali, Z., Daud, B. A. M., & Lhokseumawe, I. (2021). Peran Pendidikan Dayah Babussalam Al-Aziziyah Jeunieb Kabupaten Bireuen Dalam Menanggapi Problematika Keagamaan Masyarakat. 9(2), 16–25.
- Muchith, M. S. (2016). Guru Pendidikan Agama Islam yang Profesional. 4(2), 217–235.
- Muhaimi dan Sabaruddin. (2022). Prototipe Guru PAI Antara Salafi , Moderat dan Tradisonal (Studi Kasus Guru PAI Tingkat SLTA Kota Langsa). *Prosiding The Annual Conference on Islamic Religious Education*, Vol. 2, No. 1, 749–762.
- Muhammad Anggung Manumanoso Prasetyo, Z. (2022). Design of Aceh Government's Dayah(Study of Conflict Interaction and Effectiveness in Organizations). *Al-Hayat: Journal of Islamic Education*, 6(1). <https://doi.org/https://doi.org/10.35723/ajie.v3i1.39>
- Muhammad Ar. (2013). Students 'attitude toward the teachers in Traditional Islamic School (Dayah) Aceh. *Englisia*, 1(1), 28–48. <https://doi.org/http://dx.doi.org/10.22373/ej.v1i1.138>
- Muhammad AR. (2001). The Curriculum Of Islamic Studies In Traditional And Modern Dayahs In Aceh : A Comparative Study. *Al-Jamiah Journal of Islamic Sdtuies*, 39(1), 62–97. <https://doi.org/https://doi.org/10.14421/ajis.2001.391.62-97>
- Muhammad AR. (2013). Students' Attitude Toward The Teachers In Islamic Traditional School (Dayah) In Aceh. *Englisia*, 1(1), 28–48.
- Mulyani, F. (2005). Konsep Kompetensi Guru Dalam Undang-undang Nomor 14 Tahun 2005 Tentang Guru dan Dosen (Kajian Ilmu Pendidikan Islam). *Jurnal Pendidikan Universitas Garut*, 03(01), 1–8.
- Muslem. (2019). Perbedaan Pemahaman Jerih Payah Guru di Dayah dan Sekolah. *Kalam*, 7(2).
- Neves, I. P. (2005). Teacher training processes and teachers ' competence A sociological study in the primary school. 437, 415–437.
- Nikmah, F. (2020). Implementasi Nilai Dasar Shalih Akrom Dalam Pembentukan Karakter Siswa Di Perguruan Islam Mathali ' Ul Falah Kajen. 2, 70–79.
- Nousiainen et.al. (2018). Teacher Competencies in Game-Based Pedagogy. *JYX University Of Malaysia*, 74, 85–97. <https://doi.org/https://doi.org/10.1016/j.tate.2018.04.012>

- Nur Azizah Ashari. (2021). Pengembangan Kurikulum Pendidikan Agama Islam di Madrasah. *Jurnal Edification*, 4(1), 23–38.
- Nur, I. (2019). Modernising the Dayah a Study on an Integrated Educational System of Darul Mukhlisin in Aceh. *Episteme*, 253–267. <https://doi.org/10.21274/epis.2019.14.2.253-267>
- Putra, Y. S. (2022a). Teacher Personality Competence Of Dayah Darussalam Labuhan Haji , Kompetensi Kepribadian Guru Dayah. *Internasional Juornal of Islamic Studies and Social Sciences*, 4(1), 47–68.
- Putra, Y. S. (2022b). Teacher Personality Competence Of Dayah Darussalam Labuhan Haji , Kompetensi Kepribadian Guru Dayah. *Islam Universalia - International Journal of Islamic Studies and Social Sciences*, 4(1), 47–68.
- Robert, F., & Graham, B. (1997). Towards a Model of School Culture.
- Roche, S. (2000). Dayah , The Traditional Islamic Education System Of Aceh 1900-2000. *Media Syariah*, XIV(2), 239–250.
- Rusdiana, H., & Samdani, H. (2014). Figur Guru Ideal Menurut Persepsi Siswa Sekolah Menengah Atas Negeri Se-Kota Banjarmasin. *Tashwir*, 2(4).
- Sarno Hanipudin. (2020). Konsep Guru Modern Dalam Pendidikan Islam. *Al-Munqis, Kajian Keislaman*, 3(17), 338–357.
- Sholihah, U. (2012). Peran ict dalam modernisasi pendidikan pondok pesantren. *Cendikia*, 10(1).
- Siti Suwaibah Aslamiyah. (2016). Profesionalisme Guru dalam Perspektif Islam. *Akademika*, 10(20).
- Sri Suyanta. (2020). Internalisasi Etika Berbicara Santri Kepada Guru (Penelitian pada Dayah Terpilih di Bireuen Aceh Utara). 7(1).
- Sugiyono. (2005). Memahamami Penelitian Kualitaif. Alfabeta.
- Supiati Abdullah. (2019). Need To Apply The Rational Islamic Concept. *Jurnal Ilmiah Pendiidkan Anak*, IV(6), 146–173.
- Suprihatin. (2019). Peranan Guru Pendidikan Agama Islam Dalam Membina Akhlaqul Karimah Siswa. *At-Tajdid*, 03(01), 50–69.
- Syadidul Kahar. (2021). Dynamics of the Intellectual Tradition of Ulama Dayah Aceh. *Lakhomi Journal Scientific Journal of Culture*, 2(1), 46–53. <https://doi.org/https://doi.org/10.33258/lakhomi.v2i1.424>
- Syarnubi. (2019). Guru yang Bermoral dalma Konteks Sosial, Budaya, Ekonomi, Hukum dan Agama. *Jurnal Pendidikan Agama Islam*, 1(1), 21–40. <https://doi.org/https://doi.org/10.19109/pairf.v1i1.3003>
- Tabrani, Z., Idris, S., Murziqin, R., Riza, S., & Khafidah, W. (2021). Parameter Transformasi Kurikulum Dayah Salafiyah di Aceh. *ZIKRA, Jurnal Penelitian Ilmu-Ilmu Sosial Dan Keislaman*, 07(1), 91–110. <https://doi.org/http://dx.doi.org/10.24952/tazkir.v7i1.4218>
- Temiz, N. (2019). Full Length Research Paper A lesson plan model for character education in primary education. *Educational Research and Reviews*, 14(4), 130–139. <https://doi.org/10.5897/ERR2018.3616>
- Thahir, M. (2014). The Role and Function of Islamic Boarding School : An Indonesian Context. 5(April), 197–208.
- Tyra, C. (2012). Bringing Books to Life : Teaching Character Education through Children ' s Literature. *Teaching Character Education Though Children's Literature*, 5.
- Usman, J., & Syabuddin, S. (2021). Teungku Identity Development : The Role of Dayah Community of Practice. *SAGE Open*, 1(10). <https://doi.org/10.1177/21582440211031532>
- Whitney, A. (2008). Teacher Transformation in the National Writing Project. *Research in the Teaching of English*, 43(2), 144–187.
- Wildan, T. (2022). Traditional Dayah Education in Aceh in the Perspective of Perennialist Philosophy. *At-Tafkir: Jurnal Pendidikan, Hukum Dan Sosial Keagamaan*, 15(2), 238–251. <https://doi.org/10.32505/at.v15i2.5120>
- Yusuf, M., Abdullah, I., & Hudi, Z. (2021). The Cultural Survival of Traditional Islamic Education : Dayah Ulee Titi in Modern Aceh , Indonesia. *Jurnal Pendidikan Islam*, 10(2). <https://doi.org/10.30868/ei.v10i02.1395>
- Zeichner, K. M. (1982). Reflective Teaching and Field-Based Experience in Teacher Education. *Interchange*, 12(4).
- Zulfikar Ali Buto and Hafifuddin. (2016). Modernisation of Dayah in Aceh. *Islamic Quarterly*, 60(Social Sciences), 305–320.