

Improving the Performance of Sultan Agung Islamic Primary School Teachers through Training Models Based on Islamic Values and National Education Regulations

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Abstract

Teachers have a central position in the success of national educational goals. As mandated by Article 3 of Law No. 20 of 2003 on The National Education System. The purpose of national education is to develop the potential of learners to become human beings who believe and fear God Almighty, noble, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. Therefore, the task of developing students according to the mandate of this regulation is the main target. For this reason, the Sultan Agung Waqf Board Foundation (YBWSA), one of which is engaged in primary a secondary education, feel it is important to develop the potential of teachers as quality human resources as mandated by national regulation. Human resources development is a key source of success in increasing teacher motivation and performance in the Sultan Agung Islamic Elementary School (SD) through a training model based on Islamic values. Improving the quality of performance is based on three keys to success, namely taqwa, knowledge and jamaah. Understanding the three keys to success is done through the training model of Islamic worldview, Islamic School Culture and Tahsin Prayer.

Keywords: *teacher performance; Islamic values, regulation*

INTRODUCTION

The performance of elementary school teachers (hereinafter abbreviated as SD) can be seen from the teacher's ability to carry out their duties and responsibilities. Elementary school teachers will work professionally if they have high work skills and the sincerity to do their best. On the other hand, elementary school teachers will not work professionally if he does not have a high personality and dedication to work.

Elementary school teachers who have good performance means that they have a high commitment in their personality. Conversely, teachers who have low commitment usually pay less attention to students. Likewise, very little time and energy are spent to improve the quality of learning. Elementary teachers who have a high commitment have a high concern for work. There is a lot of time devoted to improving the quality of education. Meanwhile, the level of abstraction referred to here is the level of teachers' ability to manage learning, clarify learning problems, and determine alternative solutions.

Primary and secondary education (Dikdasmen) within the Sultan Agung Waqaf Foundation (YBWSA) has launched the implementation of Islamic values, which is better

known by the acronym Islamic School Culture (BUSI). Improvement efforts are made through teacher training. The Islamic Foundation becomes the value base for training materials in an effort to improve teacher performance.

For this reason, this article will describe the practice of training based on Islamic values in an effort to improve teacher performance at the Sultan Agung Islamic Elementary School (SD).

Understanding

Understanding Training and Development, Wexley and Yukl (1977: 282) stated, "Training and development are terms referring to planned efforts designed to facilitate the acquisition of relevant skills, knowledge, and attitudes by organizational members"

Furthermore, Wexley and Yukl also explained, "Development focusses more on improving the decision making and human relation skills of middle and upper level of management, while training involves low level employees and the presentation of more factual and narrow subject matter".

Wexley and Yukl's opinion further clarifies the use the term training and development. They argue that training and development are terms related to planned efforts, which are carried out to achieve mastery of skills, knowledge, and attitudes of employees or members of the organization. Development is more focused on increasing decision-making abilities and expanding human relations for upper management and level management, while training is intended for low level employees (implementers).

The definition of employee training and development, put forward by Sikula (1981: 227) "Training is short-term educational processes utilizing a systematic and organized procedure by which non-managerial personal learn technical knowledge and skills for a definite purpose. Development, in reference to staffing and personal matters, is a long-term educational process utilizing a systematic and organized procedure by which managerial personal learn conceptual and theoretical knowledge for general purpose"

The term is intended for implementing employees to improve knowledge and technical skills, while development is aimed at managerial level employees to improve conceptual abilities, decision-making abilities, and expand human relations.

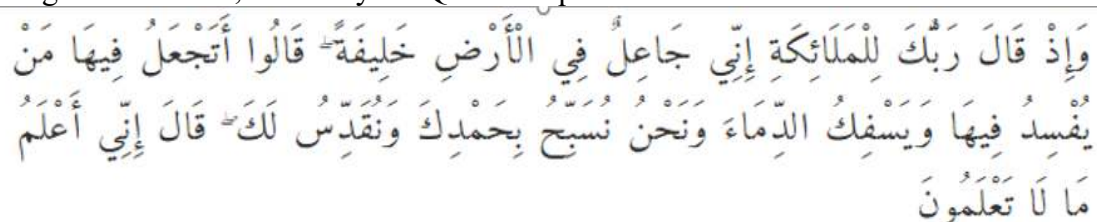
Hariandja (2002) reveals that training and development can be defined as a planned effort from the organization to increase the knowledge, skills, and abilities. However, judging from the purpose, generally the two concepts can be distinguished. Training is more focused on increasing the ability to do specific jobs at the time, and development is more focused on increasing knowledge to do work in the future, which is carried out through an integrated approach with other activities to change work behaviour.

Mangkuprawira (2004) training for employees is a process of teaching certain knowledge and skills and attitudes so that employees are more skilled and able to carry out their responsibilities better, according to standards. While development has a wider scope. It can be an effort to increase knowledge that may be used immediately or often for future purposes.

Development is often categorized is often categorized explicitly under management, organizational, and individual employee development. The main emphasis is on management development. In other words, the focus is not on current and future work, but on meeting the long-term needs of the organization.

Rationalization

A Hadith of the prophet Muhammad, which is often quoted in discussing human resources includes, “If a leadership mandate is not handed over to the experts, then wait for the moment of its destruction”. The word leadership when synonymous with the term caliph (Arabic) is referred to from QS. Al Baqarah verse 30 belongs to every individual human being. As is known, Allah says in QS Al Baqarah Verse 30.



وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ
يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ
مَا لَا تَعْلَمُونَ

Meanings: And (remember) when your Lord said to the angels, “I want to make a caliph on earth”. They said, “Are you going to make people who spoil an shed blood there, while we glorify you and sanctify your name?” He said, “Truly, I know what you do not know.”

If so, then any mandate given to humans in the context of work must be given according to their competence. This competency is needed as a consequence that a job cannot be done as it is. This hadith shows that the role of humans is very dominant in coloring the dynamics of an organization.

Human resources are the main element of the organization compared to other elements such as capital, technology, and money because humans themselves control the others. Talking about human resources such as strategic planning, management development and organizational development. The relationship between these aspects of management is so close that it is difficult for us to avoid talking separately from one another.

In the context of educational organizations such as the Sultan Agung Waqaf Foundation, especially in the field of primary and secondary Education (Dikdasmen), training and human resource development activities are a necessity. Especially when the vision and mission of the institution are formulated based on Islamic values, while the heterogeneity and level of religious understanding of employees in the Dikdasmen environment is something that cannot be avoided, so it is necessary to conduct training to equalize perceptions about the basis of the vision and mission.

In addition, new employees often feel uncertain about their roles and responsibilities. Job demands and employee capacity must be balanced through orientation and training programs. Both are very much needed. Once the employees have been trained and have mastered the job. They need the further development to prepare for their future responsibilities. There is a tendency that continues to occur, namely the increasing diversity of employees to be able to develop greater duties and responsibilities.

The dynamics of education in the context of human resources have different characteristics from the dynamics of the company, although both the same interest in fostering human resources through training and development program is ultimately based on efforts to improve performance to increase production so that income ultimately based on efforts to improve performance to increase production so that income increases, then the educational organization even though both strives to improve performance, but in

the end the goal is to improve quality graduates. Quality means increase faith an piety, better morals, more and more useful knowledge, and more capable and increasing deeds (actualization of knowledge).

Therefore, training and development of employees in the context of educational organizations pragmatically has a positive impact on both individuals an organizations. On the one hand, Smith (1997) describes the profile of individual capabilities with regard to skills acquired from training and development. Along with mastery of expertise or skills the income received by individuals will increase. In the end, the results of training and development will open opportunities for individual career development in the organization.

When competition between organization is very tight, productivity issues become one of the determinants of organizational sustainability in addition to issues of quality and employee capabilities. Human resource training and development programs can guarantee the achievement of these three issues at the organizational level.

Meanwhile, symptoms that trigger the emergence of training and development needs are not achieving work achievement standards, employees not being able to carry out their duties, unproductive employees, declining sales levels, declining profit levels are some examples of common symptoms in organizations.

The symptoms caused by these conditions according to Blanchard an Husczo (1986) exemplify that there are seven main symptoms in organizations that require treatment, namely: a. low productivity, b. high absenteeism, c. high turnover, d. low employee morale, e. high grievance, f. strikes, g. low profitability. These seven symptoms are very common in organizations which can be caused by et least three factors which include: failure to motivate employees, organizational failure to provide appropriate facilities an opportunities for employees in carrying out their work, organizational failure to provie effective training and development to employees.

In this situation, the training program relies heavily on training need analysis (TNA). Training and development is carried out in the following cases:

- a. There are new employees. Provide job orientation or the main tasks of the organization to newly recruited employees before they are placed in one of the organization units;
- b. New work equipment. Prepare employees in the use of new equipment with newer technology, so that there are no work accidents and improve work efficiency;
- c. There is a change in the management system/bureucratic administration. Prepare employees in doing work using the newly built system;
- d. The existence of new quality standards. Prepare employees to do work using the newly built system;
- e. There is a need to refresh memory. Provide new nuances/refreshment of knowledge and skill possessed;
- f. There is a decrease in employess performance. Improving the quality of employess performance in accordance with the demands of the development of the strategic environment;
- g. The is employee rotation/relocation. Improve employees in dealing with new jobs and work situations;

METHOD

Types and sources of data included primary and secondary data. Primary data were obtained through observation, interviews with resource persons. Secondary data include the study of documents obtained from laws and regulations, books, journals, dictionaries, articles in the media and so on. The informants in this study were Head of the Secretariat for Primary and Secondary Education, the official assessor for teachers at the Sultan Agung Islamic elementary school. Data collection in this study was conducted through interviews, observation, and documentation. This analysis is used to analyze the data and information obtained from the preliminary study. The use of qualitative descriptive analysis is intended to obtain an overview of the performance assessment of Sultan Agung Islamic Elementary School teachers.

RESULTS AND DISCUSSION

Practical Overview: YBWSA Elementary and Secondary Educational Employees Training and Development Program

The Sultan Agung Waqaf Foundation (YBWSA) especially in the field of primary and secondary education as an Islamic educational institution is very committed to providing quality education. This quality is not only measured by the achievement of academic achievement, but what is much more important is the increase in faith and piety, increasing understanding and practice of knowledge so that it is beneficial, and having hard skills and soft skills as provisions for scientific actualization in the realm of praxis.

Based on a theoretical study of the need for teacher training and development, the need for teacher training and development is in principle more based on the need for new work standards and the need to refresh memory, especially understanding the vision and mission as a fundamental reference in carrying out organizational activities. In short, training and development are needed that seek to equalize perceptions in understanding the vision and mission.

The three keys to success that have been established through the vision and mission include taqwa, knowledge and congregation. The three keys to success are extracted from the verses contained in the Qur'an. The key to taqwa refers to the QS. Al-Hujurat verse 49, which means, "indeed, the most honorable among you in the sight of Allah is the one who is most pious among you..." (Surah Al-Hujurat: 49).

Taqwa is the great will of Allah. In many verses humans are commanded to be pious. Likewise, the commandments of the Shari'ah aim to achieve the degree of taqwa. "O mankind, worship your Lord, who created you and those before you, so that you may become pious." (Surat al-Baqarah: 21). The nature of piety is repeated in the Qur'an. Many verses of the Qur'an alluded to the nature of people who deserve the little taqwa (muttaqin). Taqwa clothing as spiritual clothing, taqwa serves as a protector, cover, and beautification for the soul. In another verse it is also mentioned, meaning; "... and the clothing of piety is the best..." (Surah Al-A'raf: 26).

Provision of taqwa enough to go to heaven. Life in this world is like a traveler and the best provision for the journey of life is the provision of taqwa. The key to success in efforts to increase faith and piety is through Islamic Worldview training. Scientific activity training with a focus on the Islamization of knowledge and carrying out a way of life movement based on Islamic values.

This training was conducted for three days with a focus on material values of faith and piety, Islamization of knowledge, studies of Islamic civilization. The next success is knowledge. It has been mentioned in the Qur'anul Karim a number of verses that show the virtue of knowledge and its owners, along with an explanation of their glory and their high position. Among them is surah Al Imran verse 18.

“Allah testifies that there is no God worthy of worship except Him. Likewise the angels and people of knowledge testify to it. There is no God worthy of worship except Him, the Mighty, the Wise” [QS. Ali Imron: 18]. In this verse there is an explanation of the virtue of those who have knowledge because Allah mentions their testimony along with His testimony and also that of His angels, that Allah is the true God, who is not permitted to worship except Him. This testimony covers the greatest of the Essence who testifies, namely Allah, and also covers the greatness of the things that are witnessed with him, namely the right of worship, in which only He is the one who is specifically entitled to worship. As for following the testimony of the angels and those who have knowledge after the testimony of Allah, it certainly shows the superiority of angels and people of knowledge, Allah also said:

“Say, is it the same for those who know as those who do not know?” [QS. Az-Zumar: 9]

The meaning of the above verse is that people who are knowledgeable and who have the virtue of knowledge are different from those other than them because they with the knowledge they have, they walk towards Allah with truth, above deep knowledge. They invite others besides them on guidance. Therefore, it is not the same between those who know the truth. They hope and provide benefits, while people who are not knowledgeable do not know the truth. In another verse it is also stated:

“And say, 'O my Lord, increase my knowledge' [QS. Toha verse 114]. In this verse there is also a proof about the primacy of knowledge because Allah Ta'ala ordered the Prophet Muhammad sallallahu 'alaihi wa sallam to ask for additional knowledge from Him. Said Ibn Hajar rahimahullah in Al Fath (1/141), 'His words Azza wa Jalla, 'Say: O my Lord, add knowledge to me' clearly shows the virtue of knowledge because Allah Ta'ala did not command His prophet to ask for knowledge. addition to anything except the addition of knowledge.

Also Allah Azza wa Jalla said:

“Allah will raise who believe among you as also those who given knowledge by degrees.” {QS. Al Mujadilah verse 11}.

In this noble verse there is also a proof that the status of those who believe and those who have been given knowledge will be raised among them. This side argument for the virtue of people who are knowledgeable is the fact in the texts, there is a mention of them after the mention of believers, even though those who are knowledgeable are themselves believers. This includes what we are familiar with by term, “Including the mention of the particular after the general.” While the verse that emphasizes knowledge and the fear of Allah is mentioned in the following verse, “It's just that the people who fear Allah the most are scholars” [QS. Fathir: 28].

This verse shows that those who are knowledgeable are the ones who truly fear Allah the most. This is because Allah has given them knowledge an understanding of religion which has left them with feelings of fear and self-approach. This is what shows their superiority. Another word of Allah regarding knowledge is, “O you who believe, ‘Obey Allah and obey the messenger and ulil amri among you’ [QS. An-Nisa: 59].

The key to success in achieving the congregation's strength is through Tahsin Prayer Training. This training seeks to invite all teachers of Sultan Agung Islamic Elementary School to get used to building a congregation that begins with istiqomah to pray in congregation. Given the congregation prayer has several advantages, among others:

a. Aborting sins & elevating degrees. The messenger of Alloh said:

“Whoever goes to the mosque, then one step erases one bad thing, and one step is written as one good, when he goes and comes home” (HR. Ahmad No. 6599, 10/103, from Abdulloh bin Amr bin Al-Ash, authenticated by Shaykh Ahmad Syakir)

b. Reaching like the reward of Hajj. The Messenger of Alloh said:

Whoever leaves his house purified and goes to the obligatory prayers, his reward is like the reward of those who perform Hajj in Ihram. Whoever goes out to pray the sunnah dhuha, he does not stand up except for that, then his reward is like the reward of those who perform Umrah. And (doing) the prayer after another prayer, not doing anything in vain between the two, is written in the book of 'illiyyin. (Narrated by Ahmad; Abu Dawud; from Abu Umamah, authenticated by Al-Albani)

c. Husnul khotimah guarantee or big reward The Messenger of Alloh said:

Three people are guaranteed by Alloh ‘Azza wa Jalla: “A person who goes out to fight fii sabilillah then he is guaranteed by Alloh so that Alloh will kill him, then enter him into heaven, or Alloh will return him with a reward and ghonimah. A person who goes to mosque, then he is guaranteed by Alloh so that Alloh will kill him, then enter him into heaven, or Alloh will return him with a reward and ghonimah. A person who enters his house by greeting, then he is guaranteed by Alloh.” (Narrated by Abu Daud, from Abu Umamah, authenticated by Shaykh Al-Albani in Shohih Abi Daud 2/273)

d. Every time you go to mosque, a place is prepared in heaven. The messenger of Alloh said:

“Whoever goes to the mosque in the morning and goes in the evening, Allah will prepare for him a place to stay in Paradise every time he goes in the morning and in the evening”. (HR. Bukhari, No: 662, from Abu Huroiroh)

e. Big priority

The Messenger of Allah said: “If people knew (the virtue) that is in the call to prayer. If people knew (the virtue) that is in the call to prayer and the initial *shof*, then they will not get it unless they make a lottery on it, they will surely do a lottery. And had they known (the virtue of) hastening (to the mosque), they would surely have competed with it. And if they had known (the virtues) of ‘atamah (Isha’) and dawn, they would have come to both of them, even if they were crawling. (Narrated by Bukhari, No: 615, from Abu Hurairoh) IV.

CONCLUSION

In conclusion, human resources are the main element of the organization compared to other elements such as capital, technology, and money because humans themselves control the others. Training and development can be defined as a planned effort of the organization to improve the knowledge, skills, and abilities of employees. Training and development are the same two concepts, namely to increase knowledge, skills, and abilities. However, judging from the purpose, generally the two concepts can be

distinguished. Training is more focused on increasing the ability to do specific jobs at this time, and development is more focused on increasing knowledge to do work in future, which is carried out through an integrated approach with other activities to change work behavior. In the context of training and development carried out, the orientation of the training emphasizes improving the quality of work through understanding and practicing the vision and mission of the institution. Improving the quality of work is based on three keys to success, namely *taqwa*, knowledge and *jama'ah*. Understanding the 3 keys to success is carried out through training on Islamic World View, Islamic School Culture (BUSI) and Tahsin Prayer.

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