



**TEACHER'S SPIRITUAL COMPETENCE AND ITS
IMPLICATION IN ISLAMIC RELIGIOUS
EDUCATION LEARNING IN PIDIE, ACEH**

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Abstract: Teachers have a great responsibility in education as they help direct spiritual aspects to foster good morals in students. The research examines spiritual competence and its implications for learning Islamic Religious Education in schools in Pidie, Aceh. This research is based on the field study and applied the qualitative descriptive-analytic method. The study subjects were five teachers, four principals, and three students at the schools in Pidie. Data was collected using interviews, observations, document studies, and focused group discussions. The findings showed that the teachers' spiritual competence came from the sincere nature of the teachers in educating students. Such sincerity became the main factor in motivating the teachers to educate sincerely, earnestly, responsibly, and with discipline so that the learning process and the quality of learning could be better. Islamic religious education teachers' spiritual competence has influenced their teaching performance and helped them complete their duties correctly. This spiritual competence also affects the students' morals and enthusiasm to improve their academic achievements. Hence, students have received proper guidance, advice, and role models from teachers in class and extracurricular activities.

Keywords: Spiritual Competence, Islamic Religious Education Teachers, Implementation, Learning

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Introduction

AN ADVANCED NATION is seen from its quality and advanced education system, with various interrelated elements. One of the main elements in education is teachers, as they play a role that impacts the quality of education. Historically, educators or teachers in Indonesia have been

inseparable from the education systems applied since the independence era. In every era, the government has created various education policies and management as the goal is to develop a more competitive and superior education.¹

As a critical element in education, teacher quality determines the success of education, and therefore, teachers must possess four competencies, including pedagogic, professional, personality, and social competencies.² However, these four competencies need to be re-integrated as comprehensive learning for students, especially regarding the spiritual aspect. Besides having a physical dimension, humans also need a spiritual domain; thus, a teacher's spiritual competence can encourage students' development of good morals.³

The spiritual aspect is essential in human life. The spiritual aspect is higher than the emotional and intellectual aspects.⁴ In education, an ideal teacher must have spiritual competence to have implications for the quality of education, the spirit of learning, and student morals.⁵

¹ M. Rohman, "Problematika Guru dan Dosen dalam Sistem Pendidikan Nasional," *Jurnal Cendikia*, Vol. 14, No. 1. (2016); 49.

² See for example Rahmat Mulyana, Opik Taupik Kurahman and Reza Fauzi, "Professional Development for Islamic Religious Education and Madrasah Teacher", *Jurnal Pendidikan Islam* 9, no. 1 (2023): 55-66, <https://doi.org/10.15575/jpi.v0i0.23511> and Yedi Purwanti, Aep Saepudin and Sofaussamatai Sofaussamawati "The Development of Reflective Practices for Islamic Religious Education Teachers" *Jurnal Pendidikan Islam* 9, no. 1 (2023): 107-122 <http://dx.doi.org/10.15575/jpi.v0i0.24155>

³ Irnie Victorynie, "Kompetensi Spiritual Guru dalam Mencapai Pendidikan yang Komperhensif," *Jurnal Syntax Literate*, Vol. 3, No. 11 (2018). Nadhifah Mizanna Al-Azwi and Siti Rohmah, "Pengaruh Kompetensi Spiritual dengan Disiplin Siswa di Lingkungan Sekolah," *Ilmu al-Quran: Jurnal Ilmu Pendidikan*, Vol. 2, No. 2. (2019). W.S.S. Pandia and M. Purwanti, Teacher's Perceptions of Schools Climate in Inclusive Schools, *Psikohumaniora* Vol. 4, No. 1. (2019).

⁴ Danah Zohar and Ian Marshal, *SQ: Spiritual Intelligence—The Ultimate Intelligence*, Great Britania: Bloomsbury, 2000. Ryan D. Duffy, Laura Reid and Bryan J. Dik, Spiritual, "Religion and career development: Implication for the Workplace," *Journal of Management Spirituality & Religion* 3 (2010); 209-221.

⁵ Botagoz Paridinova, Lazzat Sapartayeva, Nurgul Tungatova, Ardak Tulepbergenova and Marzham Kassymbekova, "Future Teacher's Spiritual Worldview Formation Factor," *Educational Research International* (2023). Kailash Candra Barmola, "Spiritual and Motivation of College Students, *The International Journal of Indian Psychology* 3, No. 210. (2016). Dorothe Wahyu Ariani, "The Role of Religiosity and Spirituality in Motivating and Improving Students'

Ideally, Islamic religious education teachers should have six competencies: pedagogy, professional, social, personality, spiritual, and leadership. Of these six competencies, spiritual competence is an essential aspect for Islamic religious education teachers to have.⁶ However, spiritual competence has yet to be fully applied in practice, as expected by the Decree of the Minister of Religious Affairs (2011) and the Law on Teachers and Lecturers (2005).⁷ Therefore, an in-depth study of teachers' spiritual competence is necessary to contribute to improving the quality of Islamic religious education learning and filling in the domain that has yet to be previously neglected.

Currently, many Islamic religious education teachers still need to improve in actualizing spiritual competence, i.e., they are less creative, less artistic and innovative, less self-confident, and less proud and honored to be teachers.⁸ In addition, they also need more socialization and training related to spiritual competence carried out by the Ministry of Religious Affairs and the Office of Education and Culture.⁹

Further, Islamic religious education as a field of study in public schools also raises several problems for teachers as educators and management, curriculum, facilities, learning resources, supervision,

Performance in Indonesia," *Journal of Education Society and Behavioural Science*, September (2021).

⁶ Syihabuddin, "Spiritual Pedagogic: An Analysis of the Foundation of Values in Perspective of Best Performing Teachers," *International Journal of Education* 10, No. 1 (2017).

⁷ Kementerian Agama Republik Indonesia, *Keputusan Menteri Agama Republik Indonesia Nomor 211 Tahun 2011 Tentang Pedoman Pengembangan Standar Nasional Pendidikan Agama Islam Pada Sekolah*, 2011. Undang-Undang Nomor 14 Tahun 2005 tentang Guru dan Dosen.

⁸ Hasan Basri, "Peningkatan Kompetensi Guru Pendidikan Agama Islam dan Budi Pekerti: Studi pada PPMG Dinas Pendidikan Aceh)," *Jurnal Mudarrisuna* 9, No. 1. (2019); 109-134.

⁹ Hanif Kistoro, Sutipyo Ru'iyah, Difaul Husna, Norhapizah Mohd Burhan, Dynamics of the Implementation of Experience-Based Religious Learning in Indonesian and Malaysian Senior High Schools," *Jurnal Pendidikan Agama Islam* 19, No. 2 (2022): 283-296. Hasan Basri, "Peningkatan Kompetensi Guru Pendidikan Agama Islam dan Budi Pekerti: Studi pada PPMG Dinas Pendidikan Aceh)," *Jurnal Mudarrisuna* 9, No. 1. (2019); 109-134.

monitoring, and evaluation.¹⁰ The number of study hours for Islamic religious education is limited to three hours per week, although its learning material has quite a broad scope. On the other hand, the demands for learning should cover three aspects, including cognitive, affective, and psychomotor aspects, whereas other subjects should only be concerned with cognitive and psychomotor aspects. Hence, Islamic religious education materials need to cover these three different domains.

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This study is interesting for several reasons: first, a teacher of Islamic religious education should have the six competencies mentioned above. However, the government only emphasizes professional and pedagogic competencies. Second, teachers of Islamic religious education are expected to have three skills, namely cognitive, affective, and psychomotor skills. Yet, the evaluation of teacher performance (teacher competency test) has not been carried out comprehensively,¹² It puts more emphasis on the cognitive aspect, whereas the affective and psychomotor ones are given less attention. Third, recruiting Islamic religious education teachers generally needs to pay more attention to spiritual competence but instead prioritizes material tests on national insight and general knowledge. Moreover, teaching abilities still need to be tested even though teachers must have teaching skills and high motivation to educate students.¹³ In the past three years, microteaching tests have yet to be carried out, especially for religious teachers in public schools.

Education is one of the critical factors to become a benchmark for the progress of a nation.¹⁴ The level of progress of a country can be seen from

¹⁰ Raodatul Jannah, "Analysis of Educational Curriculum Evolution in Indonesia and Its Impact on Increasing Education Quality," *International Journal of Social Service and Research* 3, No. 8 (2023).

¹¹ Imam Tholhah, et.al., *Pendidikan Agama Islam dalam Lintasan Sejarah*, Jakarta: Direktorat Jenderal Pendidikan Islam Kementerian Agama Republik Indonesia, 2016.

¹² Peraturan Menteri Pendidikan dan Kebudayaan Republik Indonesia Nomor 57 Tahun 2012 tentang Uji Kompetensi Guru.

¹³ Rise, "Proses Rekrutmen sebagai ASN Membuat Guru di Indonesia Berkualitas Rendah." <https://rise.smeru.or.id/id/blog-proses-rekrutmen-sebagai-asn-membuat-guru-di-indonesia-berkualitas-rendah>, diakses 7 Pebruari 2022.

¹⁴ Azyumardi Azra, *Pendidikan Islam: Tradisi dan Modernisasi Menuju Milenium Baru*, Jakarta: Logos Wacana Ilmu, 1999.

the development or decline of the education sector. Many developed countries have a high level of education, while most developing countries still need their education level to improve.¹⁵ Various efforts have been made to advance the quality of education, such as by modernizing and reconstructing all aspects so that a nation can compete amid global competition.¹⁶

According to al-Ghazālī (d. 1111 AD), teachers with spiritual competence will reflect their nature of compassion, sincerity, and role modeling towards their students. He also emphasizes that teachers must be compassionate and treat students as their children. A teacher's competence in al-Ghazālī's view indicates having sincerity and compassion, as well as being able to serve as an example.¹⁷ When a teacher has these characteristics, then he/she can carry out the learning process well.

Teachers play a role in teaching knowledge and skills, guiding the cleansing of the soul, maintaining human nature, and distancing oneself from disobedience.¹⁸ Education that directs a spiritual aspect will foster good morals in students, and they will also have an enthusiasm for learning and increased academic performance.¹⁹

These days, however, Indonesia is currently experiencing a moral crisis, including among students and youth, such as drug abuse, brawls, and promiscuity. The National Narcotics Agency in 2017 reported that there were 3,376,115 people aged 10-59 years who had drug abuse, and in 2018, the number of drug abuse among students reached 2.29 million

¹⁵ Muhaimin, *Rekonstruksi Pendidikan Islam*, Jakarta: Proja Grafika Persada, 2009.

¹⁶ Muhaimin, *Rekonstruksi Pendidikan Islam*, Jakarta: Proja Grafika Persada, 2009. Abuddin Nata, *Sosiologi Pendidikan Islam*, Jakarta: Rajawali Press, 2013.

¹⁷ Abū Ḥāmid Muḥammad ibn Muḥammad Al-Ghazālī, *Ihyā' 'Ulūm al-Dīn*, Jilid I, Beirut Libanon: Dar Ibn Hazm, 2005; 68.

¹⁸ Samsul Nizar, *Filsafat Pendidikan Islam: Pendekatan Historis, Teoritis dan Praktis*, Jakarta: Ciputat Press, 2002.

¹⁹ Kailash Candra Barmola, "Spiritual and Motivation of College Students," *The International Journal of Indian Psychology* 3, No. 201 (2016). Dorothe Wahyu Ariani, "The Role of Religiosity and Spirituality in Motivating and Improving Students' Performance in Indonesia," *Journal of Education Society and Behavioural Science*, September (2021). Laura Hirsto and Kirsi Tirri, "Motivational Approaches to the Study of Theology about Spirituality," *Journal of Empirical Theology* 22, No. 1 (2009); 88-102.

people. This figure has continued to increase from year to year.²⁰ In addition, cases of student brawls had caused victims to die, and pregnancies outside of marriage happened due to promiscuity between male and female students.²¹

Such is clear evidence that today's students are increasingly in a moral crisis. This is a shared responsibility, especially for teachers in educational institutions as a substitute for parents. Therefore, a teacher needs to have spiritual competence so that he/she can positively influence students through exemplary characters and good morals. By doing so, students may become human beings with similar good morals, aside from being intelligent, capable, and independent, as aspired to in the goals of national education.

As educators, teachers are influential in producing a high-quality learning process, and as class leaders, teachers also need competence and certification to teach. Additionally, teachers need good skills in managing learning, and thus, having proper competence and certification will facilitate teachers in managing better learning activities in schools. A quality teacher should possess creative, innovative, and skilled thinking patterns in carrying out the duties and responsibilities of an educator.²²

Spiritual competence teachers are essential in guiding students on spiritual values. So, teachers must also have spiritual abilities professionally and individually that can be accounted for. Spiritual competence is professionally implemented by guiding spiritual values, while individual spirituality is reflected in his piety in carrying out his duties.²³

²⁰ <https://bnn.go.id/penggunaan-narkotika-kalangan-remaja-meningkat/> Accessed, August 26, 2022.

²¹ Ayobandung.com, "Akibat Pergaulan Bebas Siswa SMP di Cimahi Buang Bayi." <https://www.ayobandung.com/cimahi/pr-79673670/akibat-pergaulan-bebas-siswa-smp-di-cimahi-buang-bayi>, Accessed, Augusts 25, 2022.

²² Surya Permana, "Peningkatan Mutu Tenaga Pendidik Dengan Kompetensi dan Sertifikasi Guru," *Studia Didaktika: Jurnal Ilmiah Bidang Pendidikan* Vol. 11, No. 1. (2017). Syihabuddin, "Spiritual Pedagogik: An Analysis of the Foundation of Values in Perspective of Best Performing Teachers," *International Journal of Education* 10, (1) (2017).

²³ Safrudin Azis, "Kompetensi Spiritual Guru PAUD Perspektif Pendidikan Islam," *Jurnal Tadris*, Vol. 12, No. 1 (2017).

Therefore, according to the decree of the minister of religion in 2011, Islamic religious teachers with spiritual competence consider teaching to be worship and sincerity, trust, vocation, and service. So that the teachers feel free to educate students. Instead, the teachers are sincere and happy in carrying out their profession.

This field research used a qualitative approach with a descriptive-analytic method. A qualitative approach is a research procedure that produces descriptive data in written or spoken words from observable people, behaviors, and social situations.²⁴ The descriptive-analytic method describes or provides an overview of a studied object through empirical data, then makes variations and develops theories in the educational and social fields.²⁵ This study collected data using in-depth interviews, observation, focus group discussions, and documentation. The study respondents comprised Islamic religious education teachers, school principals, vice principals, guidance and counseling teachers, District Ministry of Religious Affairs officials, and students. The respondents were selected with specific considerations, as they were aware of the focus of the current study, namely Islamic religious education teachers who have been teaching for at least ten years and are certified. Observations are made in and outside the classroom, FGDs with teachers, and documentation refers to documents such as curriculum and journal articles.

Improvement in Teacher Performance

A quality teacher will show competence and certification as an educator. Therefore, to improve the quality of a teacher, various efforts are necessary, one of which is improving the teacher's competence and certification. Teachers who are creative, innovative, and responsible when performing their duties are indications and characteristics of teachers with spiritual competence.

²⁴ Lexy J. Moleong, *Metodologi Penelitian Kualitatif*, Bandung: Rosda Karya, 2009. Norman K Denzin and Yvanna S. Lincoln, *Handbook of Qualitative Research*, Translated, Yogyakarta: Pustaka Pelajar, 2009.

²⁵ Hamid Darmadi, *Dimensi-Dimensi Metode Penelitian Pendidikan dan Sosial: Konsep Dasar dan Implementasi*, Bandung: Alfabeta, 2013.

According to the principal of SMPN (public junior high school) 1 Glumpang Tiga, the spiritual competence of teachers would have implications for the quality of education. He explained that it was necessary to achieve good quality through disciplined and exemplary attitudes. If the principal and teachers were disciplined and able to set an example, students would follow suit. If such circumstances were carried out continuously, the quality of learning and education would be well achieved. A teacher of Islamic religious education and a school principal should have the nature of trust and responsibility from which discipline was formed. Some examples included arriving on time, paying attention to the teacher's main teaching tasks, and guiding students. Hence, having responsible and disciplined attitudes could also materialize other sound effects such as quality and achievements in learning.²⁶

A teacher of Islamic religious education at SMPN 3 Tangse also supported the above view. He agreed that the spiritual competence of Islamic religious education teachers would have implications for the quality of learning in schools. He believed that spiritual competence was the primary key. Teachers would know that their duties were teaching, educating, and guiding students in learning. Teachers would try to help students who could not learn to become capable and assist those who could not recite the Quran to become fluent.²⁷

The interview results mentioned above show that Islamic religious education teachers and principals affirm that the spiritual competence of teachers would have implications for the quality of learning, which can be understood logically with a causal relationship. That is, a teacher who has spiritual competence in the sense that he/she teaches sincerely, is trustworthy, is earnest, and is disciplined will undoubtedly impact the learning process and the quality of learning in general.

The spiritual competence applied in learning will affect the pedagogic competence and eventually affect the quality of Islamic religious education learning.²⁸ The two aspects have a close relationship and

²⁶ SMH, Interview, August 31, 2022.

²⁷ ADH, Interview, August 26, 2022.

²⁸ Maisarah. "Peningkatan Organizational Citizenship Behavior dan Spiritual Quotient Melalui Pelatihan Nilai Spiritual Guru MTs," *Cakrawala Pendidikan* 13, No. 2. (2016). See also in the field of language, for example, Ateng Ruhendi and Nanang Kosim, "Developing Arabic Language Teachers' Competence and Performance through Teacher Profession Education" *Jurnal*

influence each other. The first aspect is the excellent management of the learning quality of Islamic religious education. This will make it easier for Islamic religious education teachers to maximize their pedagogic, personal, social, and professional competencies. The second is good mastery of teacher competencies, which will achieve the quality of Islamic religious education learning as expected regarding the quality of input, process, and output of learning.²⁹

Therefore, according to the teacher at SMPN 2 Kembang Tanjong, he realized that spiritual competence was the reason for improving the quality of education in schools. He added that if a teacher of Islamic religious education had an awareness that teaching was an act of worship, a mandate, and a responsibility that had to be fulfilled not only as an obligation from the school but also as a trust from God, then the teacher would be more severe in carrying out the duties and responsibilities. The teacher would also realize and be committed to ensuring students study well in a pleasant atmosphere and adequately understand and practice religious education subjects. Thus, the quality of learning would be well achieved.³⁰

Based on the findings in the interviews, the spiritual competence of Islamic religious education teachers will impact teacher performance and the quality of learning. Teachers shall conduct their duties with sincerity, trustworthiness, and responsibility and serve and create a conducive classroom atmosphere during learning.

In line with that, spiritual competence will also encourage and motivate someone to perform well since Islamic teachings suggest that intention can motivate a person to do good deeds, and the central core of sincerity is the intention to perform an act of worship.³¹ Therefore, this

Pendidikan Islam 8, no. 1 (2022): 37-50, <http://dx.doi.org/10.15575/jpi.v8i1.18243>.
Salami Mahmud et al., "Building Students' Character Based on Maqāṣid al-Sharī'ah: Perspectives of Parents, Teachers, and Community Members in Banda Aceh," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 7, no. 3 (November 30, 2023): 1803–26, <https://doi.org/10.22373/sjhk.v7i3.17708>.

²⁹ M. Kosim, *Pemikiran Pendidikan Islam Ibnu Khaldun: Kritis, Humanis dan Religius*, Jakarta: Rineka Cipta, 2012.

³⁰ DHN, Interview, August 30, 2022.

³¹ Amir Hussein, Chablullah Wibisono, Dicky Wijaya & Ihram Bani Gratitude, "The Effect of Spiritual Motivation, Spiritual and Intellectual Intelligence on Religious Performance Mediated by Job Satisfaction. *International Journal of Advances in Social Sciences and Humanities*, 1, No. 3 (2022); 151–158.

spiritual value will also motivate teachers to perform well in learning, as they conduct learning under the motivation to educate.³²

Paridinova et al. and Modh and Mohammad emphasized that only teachers with spiritual competence will be able to contribute to and solve the world of education in the future. Teachers who have good spiritual competence will perform well in educating. This kind of teacher profile will be the main link in shaping science, worldview, and modern civilization.³³

Therefore, teachers, as the main element in education, shall possess spiritual competence since they can only carry out spiritual-based learning properly if they have or experience such competence beforehand. Moreover, spiritual values and attitudes emphasize students' affective and behavioral aspects. Islamic religious education teachers with spiritual competence values, such as sincerity, responsibility, and trustworthiness, believe that teaching is their calling will quickly strengthen and foster spiritual attitudes in their students.

Implications for Students

Students' Morals

Religious education aims to develop the ability of students to understand, live, and practice religious values, as well as cultivate noble characters in everyday life. Islamic religious education includes aspects of faith, sources of Islamic teachings (Qur'an and Hadith), Islamic laws emphasizing aspects of worship, noble characters, and Islamic history. At the junior high school level, from years 7 to 9, Islamic religious education learning focuses on students guided to understand their religious teachings, both textually and contextually. All aspects of Islamic religious education are presented in nine learning focuses in an integrative manner through curricular, co-curricular, and extracurricular activities. Islamic

³² D. Wulandari, E. Nugroho, MN. Alifa, PK. Aulia, "The Influence of Work Motivation on Teacher's Pedagogical Competence," *Tarbawi Jurnal Keilmuan Manajemen Pendidikan* 8, No. 2 (2022).

³³ Botagoz Paridinova, Lazzat Sapartayeva, Nurgul Tungatova, Ardak Tulepbergenova and Marzham Kassymbekova, "Future Teacher's Spiritual Worldview, Awanis Modh and Mua'azzam Mohamad, "The Relationship Between Spiritual Leadership And Teacher Performance," *International Journal of Education, Psychology and Counselling* 7, No.47 (2022).

religious education focuses these students on paying attention to aspects of faith (i.e., Angels and supernatural beings), worship (i.e., prayers, reciting the Qur'an, *halal* and *haram*), and morals (i.e., honest, trustworthy, sincere, patient, forgiving, knowledge loving, and *qana'ah* (content)). In addition, students are also introduced to aspects of Islamic history and civilization related to the love of science.³⁴

To realize the learning focuses mentioned above, teachers must have professional, pedagogical, social, spiritual, and leadership competencies. The spiritual competence of Islamic religious education teachers, as previously explained, is particularly expected to have an impact on the characters and morals of students.

The Islamic religious education teacher at SMPN 2 Kembang Tanjong also explained that teachers with high spiritual competence would influence the morals of students since teachers have become role models for them. For example, the teacher showed an exemplary attitude to students and emphasized that the most critical aspect of learning religion was faith in Allah (God) and good morals towards others. In addition, if people studied well, Allah would grant them intelligence since knowledge belonged to Allah, and Allah SWT was the one who gave people the ability to understand something.³⁵

Similarly, the Head of the MGMP and the Principal with an Islamic religious education background of SMPN 1 Glumpang Tiga, Pidie, also acknowledged that spiritual competence would affect the morals of students as seen from the exemplary and disciplined teachers. He described that if a teacher became a role model, he/she would be respected by students, and what the teacher said would be followed suit by students. For example, when a student was found to have violated the school rules (e.g., smoking) and the teacher merely pointed at the cigarette, the student would feel guilty and give the cigarette to his teacher without protesting.³⁶

The results of the interviews above suggested that the spiritual competence of Islamic religious education teachers would have implications for the morals of students. A teacher with morality,

³⁴ Badan Standar Nasional Pendidikan. (2020). *Fokus Pendidikan SD/MI, SMP/MTs, SMA/MA*, Jakarta: Badan Standar Nasional Pendidikan, 2020.

³⁵ DHN, Interview, August 30, 2022.

³⁶ SMH, Interview, August 31, 2022.

responsibility, and sincerity knows that teaching is an act of worship and that knowledge belongs only to God, the All-Knowing.

Similarly, the Principal of SMPN 1 Mutiara also stated that the spiritual competence of Islamic religious education teachers influenced the improvement of the morals of students. He described that before the school provided guidance and awareness to students, some skipped classes and jumped fences. Since teachers have guided extracurricular activities, the students rarely skipped school. These students were starting to realize the importance of learning.³⁷

In addition, the Vice Principal of SMPN 2, Kembang Tanjong, explained that spiritual competence could be realized by activating extracurricular activities related to the religious domain, such as *dhikr* (remembrance of Allah), *taqiyah* (Islamic speeches) and Islamic celebrations (e.g., *mawlid*/birth of the Prophet PBUH). This is evidenced by the reduced number of students who violated school rules, such as skipping school and fighting among students. The students have begun to feel conscious that the purpose of school is to study seriously. Moreover, the cooperation between teachers at school has been good in religious development. Teachers of counseling, guidance, and other subjects have also contributed to moral development, which makes it not the duties and responsibilities of Islamic religious education teachers alone.³⁸

The counseling and guidance teacher at SMP 2 Kembang Tanjong 2 confirmed the above statement. He explained about the mechanism for dealing with problematic students. The counseling and guidance teachers would generally resolve issues related to students' morality through advice and guidance. If the issues could not properly be solved, the vice principal would handle them. Generally, issues that were not too serious would only reach the vice principal. However, if these matters became more problematic, the parents would be summoned to the school to discuss with the principal and find the best solution for the students concerned.³⁹

From the results of the interviews above, students' problems related to morals, such as skipping school, jumping the school fence, and

³⁷ CRN, Interview, August 25, 2022.

³⁸ MKH, Interview, August 30, 2022.

³⁹ RMT, Interview, August 30, 2022.

bullying, could be overcome by religious coaching in the extracurricular period since religious teaching in the class had limited time. In doing so, the teachers' spiritual competence will influence the moral development of students.

Teachers nowadays face challenges in educating students who skip school, jump fences, get involved in fights, experience sexual harassment, conduct bullying, and use drugs. According to Nata, in the theory of Islamic educational psychology, early adolescence (junior high school years) is a period full of turmoil, conflict, frustration, self-adjustment, romance, search for identity, transition to the adult world, difficulty and trouble for oneself, others, and social environment, and uncontrolled ego. During this period, the ability to increase abstraction and critical power also rises. Therefore, teenagers at this age need a frame of reference. They will also be fine if they find good values, norms, and examples. Conversely, if adolescents are exposed to wrong values and examples, the consequences will also be harmful.⁴⁰

In this regard, a student from SMPN 2 Mutiara admitted that the inculcation of spiritual values would affect the morals of students. He said that instilling religious values would affect their behavior as students, which could be done by having interesting and creative methods and approaches from qualified Islamic religious education teachers. When teachers sometimes use storytelling, socio-drama, and demonstration methods in discussing Islamic religious education materials, the students can be involved in the learning process. Several examples included stories about the Prophet and his Companions, plays about the nature of Allah, who is All-Seeing, and demonstrations of the practices of *wudhu* (ablution) and *hajj* (pilgrimage). In the case of practicing *hajj* and *umrah*, the teachers took the initiative to invite speakers from outside the school who were well known and used to serve in *hajj* and *umrah* ritual training in Pidie District; hence, the students would not feel bored and inactive in learning.⁴¹

The interviews with the students revealed that teachers of Islamic religious education have played a significant role in fostering and instilling moral values during formal classroom learning and extracurricular activities. As a result, the students have felt comfortable

⁴⁰ Abuddin Nata, *Psikologi Pendidikan Islam*, Depok: Rajawali Press, 2018.

⁴¹ ALF, Interview, August 25, 2022.

learning in non-monotonous religious lessons. As an educational institution, the school has given serious attention to maximizing religious development both in the learning process in the classroom and in extracurricular activities.

In addition, the Principal of SMPN 3 Tangse explained that school activities, especially the extracurricular ones, have been focused on Islamic religious education. For example, the school would organize routine Qur'an recitation every morning or *one day one ayat*, wherein students recited the Qur'an every day and then prayed before starting lessons. Additionally, the students and the teacher would read the surah Yasin every Friday. The school would also hold the *pesantren kilat* (Islamic crash course), which provides religious and character education. The school would also conduct a *takziah* (condolence) visit to the bereaved families of any schoolteacher, staff, or relative who passed away, and pray for the deceased (*samadiah*) as well as bring along a modest donation. In this way, a sense of friendship, togetherness, and goodwill would develop.⁴²

In this context, any extracurricular activities can affect the morals of students. These activities are greatly supported by the duties, responsibilities, and sincerity of the teachers of Islamic religious education with the support of other teachers and principals.

Of the four schools under study, the study found several extracurricular activities concerning Islamic religious education, such as Qur'an recitation (*one day, one ayat*), Yasin recitation, joint *dhikr*, short Islamic speeches, congregational prayers, Friday alms, Islamic crash course, *hajj* and *umrah* rituals, and spiritual tourism.

Teachers who carry out Islamic religious education can add lessons through extracurricular learning aside from formal learning in the classroom. Any extracurricular activity can be held in school, class, or prayer room outside of formal school hours. Although it requires additional facilities, teacher's time and energy, and even costs, which can become a challenge for teachers, it helps promote the spirit of *da'wah* (Islamic propagation) to spread religious knowledge wherever and

⁴² ABL, August 26, 2022.

whenever. Therefore, it also requires good coordination and cooperation between teachers and parents.⁴³

Seriousness and responsibility as manifestations of the spiritual competence of Islamic religious education teachers are visible in several schools, for example, SMPN 1 Mutiara. The Islamic religious education teacher at the school explained that as teachers, they performed religious development in terms of Islamic religious practices (e.g., carrying out *wudhu* and *salat*) directly in the mosque. Such practices aimed to let students experience spiritual conditions as they performed worship activities in the holy mosque, the house of Allah SWT. Therefore, students would not make noise nor disturb their friends in the mosque, which might not have been possible in school. Further, the most crucial point was that by practicing *wudhu* and *salat* along with all the readings and procedures for the implementation, students could experience and get used to and repeat worship to Allah as a process of inculcating spiritual values.⁴⁴

The Principal of SMPN 3 Tangse also stated that the spiritual competence of Islamic religious teachers has encouraged them to take religious development seriously. He mentioned that teachers with good spiritual competence would influence their students' moral and spiritual intelligence. Any teacher or school principal with a good attitude, i.e., being patient and compassionate in teaching, would become a figure that students could look up to and follow suit. On the other hand, those who were impatient and indifferent to the problems faced by students would keep the students away and could not correctly educate them.⁴⁵

The observation also showed that Islamic religious education teachers at SMPN 3 Tangse have applied several strategies in cultivating the students' love for the Qur'an. The students have been getting used to reciting the first ten verses of Surah al-Kahf and becoming accustomed to opening the Qur'an directly when discovering any arguments in the textbooks or the materials being discussed.⁴⁶

⁴³ Abd. Rouf, "Potret Pendidikan Agama Islam di Sekolah Umum," *Jurnal Pendidikan Agama Islam* 3, No. 1. (2015).

⁴⁴ YSR, August 25, 2022

⁴⁵ ABL, Interview, August 26, 2022.

⁴⁶ Observation, August 29, 2022.

Students' Learning Enthusiasm

During junior high school, students are still highly dependent on a teacher who can motivate them to achieve and behave well. Teachers with high spiritual competence will be able to provide a stimulus to students so that their spiritual values boost their spirit of learning. Barmola and Ariani affirm that spiritual values can encourage students to be enthusiastic about learning and achieve higher than those with no spiritual drive.⁴⁷

The teacher of Islamic religious education at SMPN 2, Kembang Tanjong, said that before he became a teacher when he started teaching, he realized that the teacher influenced the students' enthusiasm and motivation to learn. Based on his previous experience in college, his lecturers were people who were very sincere in teaching, and their attitudes had an impact on his enthusiasm for and motivation to learn. He also felt grateful to God that he could still recall what he studied before. As he is currently a teacher, his lecturers' enthusiasm and sincerity influence him in teaching. He has often conveyed this to his students during learning in and outside the classroom.⁴⁸

Similarly, the Principal of SMPN 1, Glumpang Tiga, admitted that the spiritual competence of teachers could affect students' enthusiasm for learning. Teachers with spiritual competence would educate students wholeheartedly, and the students could genuinely feel that sincerity, thus making the learning atmosphere comfortable and enjoyable. Then, the students could learn to recite the Qur'an correctly and any other subjects.⁴⁹

Other students of SMPN 2 Kembang Tanjong also acknowledged that Islamic religious education teachers always advised about religious values and good morals. They said that the teachers would advise the students with good examples so that they might have noble characteristics such as obedience to Allah, love for the Prophet, filial piety, and being good to teachers and fellow friends. They admitted to feeling happy to participate in religious education lessons because the students could gain knowledge and be reminded of the afterlife. The students

⁴⁷ Barmola, *Spiritual and Motivation*, Ariani, *The Role of Religiosity and Spirituality*.

⁴⁸ DHN, Interview, August 30, 2022.

⁴⁹ SMH, Interview, August 31, 2022.

were also guided in-class lessons and extracurricular activities such as *Aaliyah* and reciting surah Yasin. The students would give *tausiyah* in front of their friends on topics of the mortal world, death, and respect for teachers. Thus, religious lessons have been quite engaging for the students.

The above findings indicated that the teacher's spiritual competence could impact the enthusiasm and motivation of students in learning. This is because the students could feel the teachers' sincerity, responsibility, and earnestness in teaching, which would eventually raise their seriousness and motivation in learning and their spiritual intelligence.

Spiritual intelligence in students can foster a clear understanding of the goals to be achieved by a highly motivated act. The existence of clear and conscious goals will affect needs, and this will build motivation in students to act correctly, such as diligent learning. Spiritual intelligence builds motivation that comes from within the individual, and such motivation is more effective than motivation imposed from outside.⁵⁰

Further, the results of the focus group discussion with Islamic religious education teachers at SMPN 1 Glumpang Tiga Pidie revealed that teachers' spiritual competence could encourage them to provide proper guidance to students, improving their atmosphere and learning conditions. Their experiences showed that the students could recite the Qur'an better, become more polite, and have no problems at school. These students would also become better at other fields of study. Conversely, those lacking competence in reciting the Qur'an generally have low academic achievements.⁵¹

Nevertheless, they also encountered several challenges from the students who needed help with attitude, behavior, academic skills, reciting the Qur'an, and performing prayers. These students mostly came from troubled families, divorced parents, or orphans. The teachers tried to provide unique guidance, such as having the Qur'an reciting program. Before starting lessons, the students would recite the Qur'an in the classroom, and the teachers would prioritize helping the students who could not recite the Qur'an well.

⁵⁰ Omar Hamalik, *Psikologi Belajar*. Irawan, "Peranan Kecerdasan dalam Meningkatkan Belajar Siswa, *Munaqasyah: Jurnal Ilmu Pendidikan dan Pembelajaran*," Vol. 1, No. 1. (2018).

⁵¹ FGD, August 31, 2022.

The study found various learning strategies by Islamic religious education teachers at SMPN 3 Tangse, SMPN 2 Kembang Tanjong, and SMPN 1 Glumpang Tiga to improve students' intellectual intelligence. For example, students were explicitly treated; they would be approached by calling their names, or their seats were pulled closer to the teacher. By doing so, students would feel cared for, treated well, and motivated to study seriously.⁵²

The spiritual competence obtained from the inculcation of religious values, which helps increase the spiritual competence of Islamic religious education teachers, can also influence the spiritual intelligence of students. This spiritual intelligence then influences the students' learning motivation and academic achievement. Basuki remarks that there is a relationship between spiritual intelligence and academic achievement, in which the more students feel motivated to learn, the better the students' achievements will be. Thus, the higher the spiritual intelligence of the students is, the more motivated they are to learn, and their academic achievements will increase.⁵³

Spiritual intelligence in learning Islamic religious education at SMA Negeri 20 Pangkep (South Sulawesi) is an Islamic religious education learning activity in which several indicators of emotional intelligence and spiritual intelligence are integrated, including managing self-emotions, managing empathy, building relationships, and having meaning and high self-awareness. This concept is integrated by Islamic religious education teachers in implementing emotional and spiritual intelligence.⁵⁴

Further, the arguments put forward by Zohar, Marshall, and Pasiak describe that spiritual intelligence is the highest compared to intellectual intelligence and emotional intelligence. Spiritual intelligence in humans is a complete picture of human intelligence to face and solve problems of meanings and values.⁵⁵ Spiritual intelligence can place our behavior and

⁵² Observations at three junior high schools, August 26-31, 2022.

⁵³ Kasih Haryo Basuki, "Pengaruh Kecerdasan Spiritual dan Motivasi Belajar terhadap Prestasi Belajar Matematika," *Jurnal Formatif*, Vol. 5, No. 2. (2015).

⁵⁴ Ruhul Yusuf, Muhammad Yaumi, Muhammad Khalifah Mustami, "The Implementation of Emotional and Spiritual Quotient in Islamic Religious Education in SMA Negeri 20 Pangkep," *JICSA* Vol 10, No. 1. (2021).

⁵⁵ Danah Zohar and Ian Marshal, *SQ: Spiritual Intelligence—The Ultimate*

life in the context of a broader and richer meaning, an intelligence to judge that one's actions or way of life is more meaningful than others. Spiritual intelligence can also be a support for the functioning of intellectual intelligence and emotional intelligence.

Therefore, a teacher's spiritual competence can influence and even improve the student's academic achievements because teachers with such competence will teach sincerely, responsibly, and wholeheartedly so that students can feel enthusiastic, motivated, and comfortable in learning, all of which will affect the quality of learning.

In short, teachers' spiritual competence is closely related to the quality of learning and education. The quality of education and learning is primarily determined by sincerity, voluntary attitude, and awareness in carrying out one's duties, often known as organizational citizenship behavior (OCB).⁵⁶ Any individual who has high OCB can be seen from one's attitude of wanting to help coworkers, volunteering to do extra activities, avoiding conflicts with coworkers, protecting organizational property, respecting the rules that apply to the institution, being tolerant, giving suggestions, and building communication, and not wasting time at work. Therefore, those with OCB will have an honest, transparent, tolerant, wise, disciplined, helpful, compassionate, courageous, and democratic attitude.⁵⁷

A teacher with high OCB at school is described as diligent in teaching, using time efficiently, working collaboratively, and emphasizing professional activities rather than personal ones. Such teachers strive for all parties involved in the school to benefit spiritually, positively impacting work involvement, organizational identification, and job satisfaction. There is a very close relationship between OCB and SQ (spiritual quotient) of a teacher. This means that these two variables can influence each other; the higher the spiritual value or SQ of a teacher and administrative staff, the better the quality of work (OCB) they will

Intelligence, Great Britania: Bloomsbury, 2000. Taufik Pasiak, *Revolusi IQ/EQ/SQ: Antara Neurosains dan Al-Quran*, Bandung: Mizan, 2004.

⁵⁶ Maisarah, *Peningkatan Organizational Citizenship Behavior dan Spiritual Quotient*.

⁵⁷ Maisarah, *Peningkatan Organizational Citizenship Behavior dan Spiritual Quotient*.

do, and vice versa. As these two variables are closely related, the optimization of the two variables can be done together.⁵⁸

Maisarah argues spiritual value-based training can improve OCB and SQ for teachers and education staff. In theory, an increase in OCB and SQ can reduce and solve various problems faced by teachers and administrative staff in schools and positively impact the quality of teacher work in the schools. The increase of the teachers' OCB and SQ will indirectly improve the learning process, leading to the quality of school graduates and, eventually, the quality of education in general.⁵⁹ Teachers with a sincere character, voluntary attitude, and awareness in performing their duties can positively and significantly increase their spiritual intelligence.

The term OCB is similar to what Zohar, Marshall, or Pasiak described as spiritual intelligence. Thus, teachers who have spiritual competence will affect the quality of education and learning. Spiritually competent teachers have a voluntary attitude, are aware of their duties and functions as teachers, and are honest, transparent, wise, disciplined, helpful, and compassionate towards students and other people. Likewise, according to De Porter, a good educator can present a fun, creative, and innovative learning process to motivate students to learn, often called quantum teaching.

Conclusion

The spiritual competence of the teachers of Islamic religious education will have implications for teachers and students. Spiritual competence is key in motivating teachers to teach sincerely, earnestly, responsibly, and with discipline. Teachers will be better at carrying out the learning process (preparation, process, and evaluation), and then the quality of learning will improve. Sincerity, trust, and responsibility will motivate people to do more and give deep meaning to humans, as humans tend to be good, *nafs al-antique* (soul with a tendency to be good) or *fitrah* (nature). Likewise, spiritual competence will affect morals and enthusiasm for students' academic achievements. Students receive

⁵⁸ Maisarah, *Peningkatan Organizational Citizenship Behavior dan Spiritual Quotient*.

⁵⁹ Maisarah, *Peningkatan Organizational Citizenship Behavior dan Spiritual Quotient*.

proper guidance, advice, and examples from the teachers in class and extracurricular activities such as reciting surah Yasin, joint *dhikr*, having *tausiyah*, doing short Islamic speeches, and performing congregational prayers. Students will also feel excited and motivated to learn because the teachers sincerely and responsibly create a conducive learning atmosphere.

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