
“ EDUCATION TRANSFORMATION TOWARD EXCELLENT QUALIT BASED ON ASEAN COMMUNITY CHARACTERISTICS”

**Islamic State University Sunan Kalijaga
Faculty of Tarbiya and Teacher Training**

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dan Keguruan
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**“EDUCATION TRANSFORMATION TOWARD
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Diterbitkan Oleh:

Fakultas Ilmu Tarbiyah dan Keguruan UIN Sunan Kalijaga
Jl. Marsda Adisucipto Yogyakarta, Indonesia
+62 274 513056, 7103971, Fax.+63 274 519743
e-mail: tarbiyah@uin-suka.ac.id

Bekerja sama dengan :

Lentera Kreasindo
Jl. Depokan II, No. 530
Peleman, Kotagede, Yogyakarta
Telp (0274) 443 6767, 0815 7876 6720, 0856 4345 5556
Email: lenterakreasindo@yahoo.co.id

P R E F A C E



The main theme of the international seminar conducted by *Faculty of Tarbiyah and Teaching State Islamic University Sunan Kalijaga* Yogyakarta, Indonesia, is 'Education Transformation Toward Excellent Quality Based on ASEAN Community Characteristics'. The background of the seminar is the lags of education quality in almost ASEAN countries in comparison with the universities in developed countries. The discussion will be focused on the way how to transform the education model in ASEAN toward excellent quality based on local wisdom. To elaborate the main theme, the organiser of seminar created three sub-themes: 1) globalizing education values based on ASEAN community Characteristics, 2) transforming education toward new paradigm, and 3) building religious next generation. The first theme is to offer the participants to write how to promote the quality of education to global level based on local culture. The second theme is to ask education experts to elaborate the new paradigm in the context of transforming education practise. The third is to give the opportunity to everyone of educator to present his research or experiences in promoting the education model.

Proudly, the organizer of the seminar presents the outstanding speakers from various universities of ASEAN, namely: Faculty of Education University of Malaya (UM), University of Dato Hussen Onn Malaya (UTHM), Faculty of Education University of Brunei Darussalam, Faculty of Education Thaksin Universisty Thailand, and last but not least from UIN Sunan Kalijaga Yogyakarta, Indonesia.

Rosmawijah Jawawi, from the Sultan Hassanal Bolkiah Institut of Education (SHBIE) at University of Brunei Darussalam wrote the transformation of teacher education in University of Brunei Darussalam. The title is '*Teacher Education in Brunei Darussalam: Transforming tomorrow's Generation through Teacher Education today*'. She mentioned in her paper that since 2009, the Sultan Hassanal Bolkiah Institute of Education (SHBIE) at Universiti Brunei Darussalam has transformed into a graduate school of education. The Institute of Education which previously offered undergraduate programmes, has undergone a complete overhaul over the past couple of years to focus more on graduate programmes in research and evidence-based practices. SHBIE as a graduate school offers innovative graduate programmes which include Master of Teaching (MTeach), Master of Education (Med) and Doctorate of Philosophy (PhD). Part of the rationale behind this transformation, as in other countries, was a desire to enhance the professional status of teachers in the nation by (i) having a policy that all teachers should in the long-term be qualified to masters level and (ii) ensuring that the education teachers receive provides them not only with basic teaching strategies, but also with the skills to engage in on-going, evidence-based improvements in their teaching throughout their career. This paper will discuss the transformation of SHBIE in the pursuit of better teacher quality that aims to upgrade the teaching profession in Brunei Darussalam.

The challenge for Brunei is that with a small population, Brunei is heavily dependent on a non-renewable resource for growth and stability. Education, therefore plays a critical role in equipping the country with the human resource needs to support its economic diversification agenda and enhanced well-being of people. The needs for economic diversification has made it imperative for the Ministry of Education to take on reformation and restructuring efforts with respect to education policy, structure, curriculum, assessment and qualifications, and professional development in support of the nation's drives to achieve Brunei Vision 2035 (Wawasan Brunei 2035). In realising

this, SHBI transformed itself into a graduate school of education in 2009 with to produce educators as high quality professionals with integrity and core values.

In relation to Rosmawijah Jawawi's paper, Sittichai Wichaidit from Thaksin University wrote the specific transformation in the classroom under the title '*Science Teaching for the 21st Century: Transforming Classrooms for The Next Generation Learners*'. His conclusion is that educational policy concerns regarding to how science teachers can support students to develop skills needed to be effective citizens in the 21st century. Several skills are considered as the learning objectives of science teaching including critical thinking and problem solving, creativity, collaboration, and communication. People living in this century are expected to master those skills for success in today's world. Yet, it is not clear how to change classrooms from passive learning to be more active and how to provide the context for students to develop those essential skills. The instructional strategy for developing the 21st century skills is proposed in this article. It is developed from the current understandings of how students learn and how scientific inquiry can be organized in science lessons. The strategy was implemented in the learning activities which were parts of the science camp for Thai high school students to develop 21st century skills. After participating in the activities, most students agreed that the activities provided opportunity for them to practice critical thinking and problem solving, creativity, collaboration, and communication. The example of learning activities is presented and there is also the implications of this strategy for science teachers.

The paper elaborated the transformation of education in more specific than before is what was written by Hafsyah Siti Zahara, et all, Departement of Chemistry Education, Faculty of Science and Technology, Islamic State University (UIN) Sunan Kalijaga Yogyakarta '*The effectiveness of Jikustik Learning Model in Student's activity and learning achievement*' According to the wilters, that based on the data analysis, it can be concluded:

1. There is a difference in students' activity between the experimental class and control class, then it can be said that *Jikustik* learning model affects the students' activity.
2. There is no difference in student achievement between the experimental class and control class, so that *Jikustik* learning model has no effect on student achievement.

Based on the results, it can be expected to put forward some suggestions that can be applied in the development of science and education policy. Researchers advise as follows:

1. In order to enhance the activity and student achievement, especially chemistry, teachers as educators need to implement active learning model that can stimulate students to be able to increase its activity during learning, so understanding and knowledge gained can retain for longer time.
2. The mixed-model sometimes needs to be done in order to complement each other. By using the mixed-model, students competencies can be emerge.

Hopefully, this seminar would play the role in attaining the goal of transforming education toward excellent quality in ASEAN through the university. The university can support or add on to the state education development program, enhancing the quality of education, building linkages in education system, ensuring access to education, building bridge with development program as well.

Yogyakarta, November 2014

Editors:

1. Dr. Radjasa, M.Si (UIN Sunan Kalijaga Yogyakarta, Indonesia)
2. Prof. Dato. Dr. Mohd. Noh bin Dalimin (UTHM Johor, Malaysia)
3. Prof. Dr. Mariani Md Nor (UM Kuala Lumpur, Malaysia)
4. Dr. Sittichai Wichidit (Thaksin University, Thailand)
5. Dr. Rosmawijah Jawawi (UBD, Brunei Darussalam)

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BASIC CONSTRUCTION OF THEOLOGY AND PHILOSOPHICAL TEACHER QUALITY DEVELOPMENT OF MADRASAH IBTIDAIYAH

By: Andi Prastowo, S.Pd.I., M.Pd.I.¹

Email: anditarbiyah@gmail.com

ABSTRACT

Various efforts have been initiated and implemented by the government in order to improve the quality of Islamic education in Indonesia. One of them is improving the quality of madrasah ibtidaiyah teachers. From the start repairs on aspects of upstream to downstream, from policy to practice in the field, have all been attempted. Such as through certification of teachers, teacher professional education program, training and workshops, training, and other assistance activities. However, because such efforts are not undertaken, in particular, with the basic theological and filosofis solid base, in the end all these efforts are not implemented optimally and still leaves many series of other problems. To that end, a variety of design and implementation of quality improvement program madrasah teachers should consider the theological basis as follows: human beings are basically in charge of managing the potential and resources; apocalyptic personality; master

¹ The author is a lecturer at the Islamic Elementary School Teacher Education Program of Tarbiyah and Teacher Training Faculty, Sunan Kalijaga State Islamic University. In addition, he also writes various textbooks for college, trainer, hypnotherapist and NLP practitioner.

of science widest; and communicate with a gentle. Similarly, philosophical basis as follows: humans are basically capable to be educated and educate; tend to be able to account for their survival; has the potential to be grown; and building relationships with other people is human nature.

Keywords: theological, philosophical, teachers, madrasah

A. INTRODUCTION

Allah has created human beings with accompanying advantages and disadvantages. It characterizes that human beings are not perfect and not infallible and acts blunder. Neither the teacher, the teacher is human. Therefore God's law applicable to humans also apply to teachers. They have limitations. One great if there are those who shed the error only to the teacher, which is when the quality of education became somber. Yet they are also not being perfect. However, this does not mean excludes repairs for teachers but it's just that there needs to be an effort that is harder to steer, develop, and improve the quality of teachers themselves. So the teacher weaknesses that still exist can be overcome.

In the madrasah, the teacher is an entity that can not be separated. Madrasah is basic plus educational institutions that combine general knowledge with the knowledge of religion are mixed into one that would have advantages in terms of the science of religion as their brothers in boarding school and have advantages in terms of general knowledge as you -saudara them in public schools.² The existence of madrasah teachers is very basic because as the spearhead in the educational process that occurs. Pupils without a teacher is like a scoop without wells, instead of teachers without the pupil as well without the scoop. That is when there is no teacher but the student then as a student

² Sutrisno, "Pemberdayaan Madrasah dalam Menghadapi Era Globalisasi", *Jurnal Pendidikan Agama Islam* (Yogyakarta: Jurusan Pendidikan Agama Islam Fakultas Tarbiyah UIN Sunan Kalijaga, 2005) p. 73

party seeking enlightenment to optimize its potential with stimulus that is expected to be obtained from the teacher, but because of the absence of the teacher so that the process does not occur. Conversely when there is no student teacher but it can be ascertained enlightenment effort that should happen, will not materialize. Then there must be two parties, namely the teachers and students in the learning process.

As in the field, according to the Directorate of Madrasah Education of the Republic of Indonesia, the reality of teachers in madrasah teachers showed that the proportion of civil servants, who usually meet minimum standards, very little because most private and most madrasahs are registered and unregistered status which resulted mostly teachers foundations and BP3 teachers who work full-time and part-time most of the other with the average number of hours per week is not known from the available data. They become a burden on parents or foundation that ability to finance low that obtaining very low remuneration. Fortunately on average they work with utmost dedication. According to statistics many sub-standard qualifications and although some of them have experienced a long and follows the various upgrading capability, but the result of upgrading and this ability is not measured by how much improve their teaching competence.³

Most madrasah teachers also teach incompatible with the background field of study. Upgrading efforts, further study, and the study has been done over the field but in the statistics is not clear how many of those who have managed to meet the teaching competence in accordance with art. This situation is partly because the majority of madrasah teachers are graduates IAIN (state Islamic religious institute) background of religious education, which is due to historically emphasized madrasah religious education on the one hand and a surplus

³ Compiler Team of Ditpenmad, *Pengembangan Sub-Sektor Pendidikan Madrasah* (Jakarta: MORA of Indonesia, 2009) p. 10

of graduates IAIN which limited their employment alternatives on the other side.⁴

Seeing the importance of a teacher in a madrasah education in the then already madrasah teacher quality should be a serious concern for all parties. This is not only because the teacher madrasah became the foundation stone, the spearhead, the basic education of our children in the golden age, but also in respect of the teacher is a human being as homo edukandum. That creature who must be educated, or can be called educabel animal, creature animals can be educated compatriots.⁵ Therefore, the quality of primary school teachers madrasaah basically still need to be developed and improved

Based on some of the ideas and assumptions above, it is imperative effort to develop and improve the quality of madrasah teachers in the context of the development of education in madrasahs. Such efforts would have to have a strong foundation that is not easily shaken in its implementation. Two of them are the most fundamental, the basic theological and philosophical basis. Apasajakah basic theological development and quality improvement madrasah teachers? And, what are the philosophical basis for the development and improvement of the quality of madrasah teachers? The following description explains the above two issues in more detail.

B. DISCUSSION

1. Quality Development Program Elementary School Teacher

Development and improvement of teacher quality madrasah, or commonly abbreviated madrasah ibtidaiyah's teacher, is a necessity and urgency. It is based on the view that the educator (teacher) is one of the most important elements in the education process. On the shoulders of teachers teletak enormous responsibility in an effort to deliver their

⁴ *Ibid.*

⁵ Muzayyin Arifin, *Filsafat Pendidikan Islam* (Jakarta: PT. Bumi Aksara, 2005) p. 54

students toward educational goals aspired. This is due to education is a dynamic cultural transition towards a change continuously, as a vital suggestions for building a culture and civilization. In this regard, education is responsible to meet the needs of learners, whether spiritual, intellectual, moral, aesthetic, and physical needs of learners.⁶

Reality condition madrasah ibtidaiyah's teacher, as the data disclosed by the Directorate of Madrasah Education in the front, showing that the quality is still very low. The low quality of teachers is influenced by several factors, among them the academic qualification factors and factor levels of well-being.⁷ Directorate of Madrasah Education Islamic Education noted that the madrasa teachers registered under MORA totaled 513 193 people. 67 Of this amount, 1% is still under qualification (under-qualified) and only 32.9% are qualified. As for the welfare level, madrasa teachers are still the majority of the civil service (civil servants), which is 84.1% while the number of teachers who have a new civil servant 15, 9% only. On the other side, especially for MI (Madrasah Ibtidaiyah or Islamic Elementary School), madrasah the status of the country amounted to only 7.1% of the total amount of 22 189 MI fruit, while the status of private madrasah reached 92.9%.⁸ The data allows that the proportion of civil servants and non-civil service teachers are much different it is very possible because the difference in the proportion madrasah much different between the MI and MI Private country. So that the level of welfare madrasah teachers majority is still very low.

Based on some of the ideas, views, and the reality of what happened on the field there is a huge demand which must be executed simultaneously by the Government, namely the development and improvement of the quality of teachers MI simultaneously increase

⁶ Samsul Nizar, *Filsafat Pendidikan Islam: Pendekatan Historis, Teoritis dan Praktis* (Jakarta: Ciputat Press, 2002) p. 43

⁷ Compiler Team of Ditpenmad, *Pengembangan Sub-Sektor Pendidikan Madrasah* (Jakarta: MORA of Indonesia, 2009) p. 10

⁸ *Ibid.*, p. 6-7

welfare. The steps that have been taken by the Government is right in between, the certification of teachers and the provision of professional allowances.

Described in the Act Number 14 In 2005 Teachers and Lecturers that certification is a certification process for teacher educators and lecturers.⁹ Explained further by Mulyasa that certification is a process of recognition that one has to have the competence to carry out educational services in a particular educational unit, after passing a competency test conducted by the certification body.¹⁰ Therefore, the certification means a process of recognition to teachers for their dedication, competence, and professionalism has.

The qualifications for teachers, which must have academic qualifications, competence, educator certificate, healthy physically, and spiritually, as well as having the ability to achieve national education goals.¹¹ Academic qualifications for teachers MI is; first, a minimum of four education diploma (D-IV) or graduate (S-1), a second, high educational background in education MI, other education, or psychology; and third, teacher professional certification for MI. Standards of competence as a learning agent in MI which includes pedagogical competence, personal competence, professional competence, and social competence.¹² And, educator certificate is a formal proof of recognition given to teachers as professionals.¹³

Having passed the certification, teachers will be entitled to a professional allowance. As explained in the Law Teachers and Lecturers Number 14 In 2005, Article 15, namely;

⁹ Afnil Ghuza, S.S, *Undang-Undang Guru dan Dosen* (Jakarta: Asa Mandiri, 2008) p. 3

¹⁰ E. Mulyasa, *Standar Kompetensi dan Sertifikasi Guru*, (Bandung: Remaja Rosdakarya, 2007) p. 33-34

¹¹ Afnil Ghuza, S.S, *Undang-Undang ...*, p. 7

¹² Team Editor of Fokus Media, *Standar Nasional Pendidikan* (Bandung: Fokus Media, 2005) p. 19-20.

¹³ Afnil Ghuza, *Undang-Undang ...*, p. 4

Income above the minimum subsistence needs as referred to in Article 14 paragraph (1) huruf a includes basic salary, allowances attached to the salary, as well as other income in the form of allowance, professional allowance, special allowance, and additional beneficiaries related to his duties as a teacher yang ditetapkan with the principle of respect on the basis of achievement. “

And, Article 16 paragraph (1) and (2), namely; “The government gives allowance referred to in Article 15 paragraph (1) to the teacher who has been certified educators who are appointed by the education provider and or education units held by the public.” And the next verse, “professional allowances referred to in paragraph (1) is equivalent to 1 (one) times the base salary of teachers who are appointed by educational units organized by the Government or local government level, tenure, and the same qualifications. “

Hope that can hang with the teacher certification program and an increase in welfare benefits simultaneously through this profession is an increase in the quality of madrasah teachers significantly. Because according Mulyasa, teacher certification is an attempt to guarantee the quality of teachers in order to still meet the standards of competence.¹⁴ In addition, the development and improvement of the quality of teachers MI itself is expected to lead to the achievement of the quality of teachers MI accordance with the standards of competence, or maybe more.

According to the Minister of National Education of the Republic of Indonesia Number 16/2007 on Academic Qualification Standards and Competencies Teacher, teacher competency standards MI include: *first*, pedagogical competence consists of:

- a. Mastering the characteristics of learners from the physical aspect, moral, social, cultural, emotional, and intellectual.

¹⁴ E. Mulyasa, *Standar Kompetensi dan Sertifikasi Guru* (Bandung: Remaja Rosdakarya, 2007) p. 34

- b. Mastering the principles of learning theory and educational learning.
 - c. Mengembangkan kurikulum related to the subjects / fields diambu development.
 - d. Conducting educational learning.
 - e. Using information and communication technology for the sake of learning.
 - f. Facilitate the development of potential learners to actualize its potential.
 - g. Communicate effectively, empathetic, and polite with learners.
 - h. Conduct assessment and evaluation processes and learning outcomes.
 - i. Utilizing the results of assessment and evaluation for the sake of learning.
 - j. Taking action to improve the quality reflective learning.
- Second*, the personal competence consists of:
- a. Acting in accordance with the norm (Islam), legal, social, and national culture of Indonesia.
 - b. Present yourself as a person who is honest, noble, and role models for students and the community.
 - c. Present yourself as a person who is steady, stable, mature, wise, and authoritative.
 - d. Shows the work ethic, high responsibility, a sense of pride to be a teacher, and self-confidence.
 - e. Uphold the code of ethics of the teaching profession.
- Third*, the social competence consists of:
- a. Be inclusive, to act objectively, and not discriminative for consideration of gender, religion, race, physical condition, family background, and socioeconomic status.

- b. Communicate effectively, empathetic, and polite with fellow educators, staff, parents, and community.
- c. Adapt in a charge in all parts of Indonesia which have socio-cultural diversity.
- d. Communicate with the community's own profession and other professions in oral and written or other form.

Fourth, the professional competence consists of:

- a. Mastering the material, structure, concept, and the mindset of scientific support of teaching subjects.
- b. Mastering standards of competence and basic competences subjects / fields of teaching development.
- c. Developing of teaching learning materials creatively.
- d. Developing professionalism on an ongoing basis by the first acts of reflective.
- e. Utilizing information and communication technologies to communicate and develop themselves.

Conceptually, program development and quality improvement of teachers MI that had been initiated by the Government showed still need a more comprehensive formulation. The effort is a business that must be supported by an adequate mechanism. Standardization is done by the Government to the teachers, especially teachers MI, on the competence and academic qualifications they still need to be developed based on a comprehensive assessment to generate the theological foundation and a strong philosophical foundation, through the system to improve the quality of existing teachers ..

2. Basic Theological

There are 4 (four) issues that are the basis for the development and improvement of the quality of teachers MI, namely; first, people were given the ability to manage potential and resources; second, personality apocalyptic; third, the Lord's command to take science widest; and fourth, to communicate with gentle.

All the so-called normative theological foundation because it is the decree of God. Explanation of the following verses understood without any doubt whatsoever, and is absolute. As for each classification is supported by the text (revelation), although a single verse can only serve to justify another. In this theological foundation, the idea of knowledge (truth revelation) unlike in positivistic knowledge which believes that the notion of knowledge is reduced to scientific knowledge, and the idea of scientific knowledge is reduced to intelligensia. So "knowing" shall mean mengekspresikamn relations can be observed (observable) between the facts in the context of mathematical relationships.¹⁵ So, in this foundation, has convinced beforehand that there is a static set of supernatural truth revealed by God to man, and the history of revelation, in this era, is not so important.

While the four foundations of development and improvement of the quality of teachers MI outlined in four competence development which is as follows:

a. **Man was given the ability to manage potential (pedagogical)**

In the aspect of the ability to manage potential, efforts to develop and improve the quality of teachers MI bases of al-Quran Surah an-Nahl: 14: "And He it is, God who beat the ocean (for you), that ye may eat thereof flesh that is fresh (fish), and you pull out of the sea of your jewelry; and ye see the ark sailing her, and that you are looking for (profit) of His Bounty, and that ye may be grateful".

Then the letter al-Jaatsiyah: 13: "And he has subjected to you what is in the heavens and on earth all, (as a gift) than his. Verily in this is truly there are signs (power of God) for people who think". The verses above contains impulses Lord to His servant to utilize, manage, and process natural forces around, whether by land, sea, and air as well as the content contained therein for the benefit of life. This utilization

¹⁵ Etienne Gilson, *Tuhan di Mata para Filsuf*, (terj.) Silvester Goridus Sukur (Bandung: Mizan, 2004), p. 168

by using the power of the mind and intellect that is based on Islamic values.

So the principle in these verses as a theological basis in the improvement of pedagogical competence of teachers, namely that the quality of teachers MI development efforts are directed to; The first, is able to manage learners with a thorough understanding of the potential that exists on the learner; second, capable of managing the learning based on the power of the mind and intellect are based faith. Faith intent here is the belief and confidence of teachers to the laws or the laws of God in total. So does the learning will be beneficial and a maximum. Then the third, which is able to be creative and innovative by using reason he thought the learning management; and fourth, to be grateful for all the results obtained.

b. Personality apocalyptic, the faithful and noble

In the second runway is this apocalyptic personality, personal competence development efforts MI basing teacher of the Koran letters Ali Imran: 110: "You are the best people are born to men, sent to the ma'ruf, and forbid what is wrong, and believing in Allah. in case of the Book believed, it would have been better for them, among them there are believers, and most of them are people who are wicked".

The above verse is showing a pattern of personality is formed through the instructions in the book of revelation of the Qur'an which includes personal daring sent to virtue and able to prevent badness action and faith in God. Then if its context with the foundation in the development of personal competence «MI teacher» (teacher for elementary school plus, the result of a combination of school public primary schools and Islamic boarding school education), the personality of the teacher should be directed to the formation of the personal being capable of commanding the good forbidding the evil, and believe in Allah. It should be noted that the issue is still a lot keberimanan Muslims (teacher) who understand faith separately. They were so feel close and always remember God's commandments and

laws only when doing the deeds that are *«ubudiyah*. However, when they do the deeds that are horizontal (the relationship between man and man, and man's relationship with nature) they still often deny and relent. As an example, there are many teachers who smoke even though they know God's law against the nicotine in cigarettes that can be a source of disease for themselves, and many teachers who throw litter and do not want to keep clean when they knew God's law over a dirty environment is a nest disease. It proves that they are still many who deny God's laws. The five daily prayers and worship vertical diligent they are doing is not enough to be able to make them as personal as the desired Muslim God, which is the full faith and capable of commanding the good and forbidding the evil-. So the problems are fully *keberimanan* should be emphasized in the context of the development of personal competence of teachers MI .. This is an effort that also Islam really bring grace *lil «alamin*.

c. In the act must know the science (professional competence)

In the aspect of capacity building for the mastery of the subject matter, this problem is based on a letter *al -Israa*: 36, "And do not follow what you do not have knowledge of it. Truly hearing, sight and hearts, all these things will be questioned". Then *Yunus*: 101, "Say: «Behold *yaag* in heaven and on earth. Not useful sign of the power of God and the apostles were giving a warning to those who do not believe».

And also, the letter *al-«Ankabut*: 20: "Say: «Walk in the (face) of the earth, so see how God created the (human) from the beginning, then God makes it once again. God has power over all things". The verses above explain to people that God has commanded people to seek knowledge of the entire universe created by Him. It was through the words «notice» is a clue regarding the form of contemplation and thought processes to explore the knowledge that must be human. As a legal order for the innocent people who do not want to seek the widest possible knowledge in the universe, both in heaven and in earth. This

verse clearly shows that humans are instructed to always explore science widest, and a source of knowledge which is the widest in the universe.

In the Law on Teachers and Lecturers Number 14 of 2005 explained that professional competence is «... the ability of mastery learning materials is broad and deep that enable guiding learners meet competency standards set National Education Standards».¹⁶ In the development of these competencies, while the verses above is positioned as a theological foundation, the professional competence of teachers' development efforts should be based on principles, namely; first, the ability of mastering the material widely and deeply can only be done with the use of the maximum potential of the human mind; second, the universe and all its contents, both in the heavens and on earth, is a vast source of knowledge and without limit; and third, the mastery of science has always strived to increase the belief in Allah SWT.

d. Communicate with gentle and forgiving (social competence)

In the aspect of the development of the ability to communicate and get along, this problem is based on the letter of Ali 'Imran: 159: "So due to the grace of Allah ye gentle force against them. in case you get tough again be rude, they would distance themselves from all around you. Therefore ma'afkanlah them, ask forgiveness for them and consult them in the affairs. Then if you Have determined, then put thy trust in Allah. Allah loves those who put my trust in Him".

And also, the letter al-Hajj: 24: "And they were given instructions to the utterances of good and impelled to (also) the way (Allah) the Praised". The verses above explains that humans have been given the tendency by the goodness of God expressed through speech and deeds done gently. As for some of the principles of social interaction that God commands, the good-spoken, gentle to behave, like forgiveness, and always consulted in matters together.

¹⁶ Team Editor of Fokus Media, *Standar Nasional Pendidikan* (Bandung: Fokus Media, 2005) p. 77

As a theological foundation in the context of the development of social competence of teachers MI then efforts to develop and improve the quality of the teacher should be based on efforts to establish the competence of teachers that includes, first, able to communicate verbally as well; second, behave and communicate non-verbally is gentle; third, capable of being personally forgiving; and fourth, always consulted in solving common problems.

2. Basic Philosophical

According Suparlan Suhartono, philosophy stems from the Greek "phillein" which means love and "sophia" which means wisdom. So, philosophy means love of wisdom. Etymologically meaning it has a background that emerged from the establishment of Socrates, several centuries before Christ. Socrates said that the man is not entitled to the wisdom, because of its limited ability. Against wisdom, humans are only entitled to love. Establishment of Socrates that also shows the attitude of his criticism of the Sophists who claimed to have wisdom. So it is understandable that philosophy is knowledge about knowledge.¹⁷

In the context as a basis for the development and improvement of the quality of teachers MI which includes the development and improvement of pedagogical competence, personal competence, professional competence, and social competence, it was explained that the philosophy will be the foundation to explain the whole reality was radically thorough. That is the explanation given to the object of these competencies will be based on the investigation of everything that is of all terms, which is confirmed by Suparlan Suhartono ie, ranging from abstract to concrete terms.¹⁸

Education is to prepare future activities of a nation that not only had to endure in order to exist, but in many dimensions of life on the national and international level can take on the role with dignity. In

¹⁷ Suparlan Suhartono, *Filsafat Pendidikan* (Yogyakarta: Ar-Ruzz Media, 2007) p. 37

¹⁸ *Ibid.*, p. 37

essence, education is an educator assistance to students in the form of guidance, direction, learning, modeling, training, through the implementation of various strategies that educate. Education takes place in space and time are influenced by the physical environment, social, and psychological.¹⁹

In the educational activities involved the interaction between educators and learners who are essentially no different, both in the dynamic process “to be” (on becoming), which aims to make education a whole human being in the image of its uniqueness. To be able to realize it all, MI teachers must have at least four competencies; the pedagogic competence, personal competence, professional competence, and social competence. Steps that can be pursued to make MI teacher quality is to develop the competence fourth.

The four (4) philosophical foundation which is seen as the basis for the development of the quality of teachers MI which include;

a. **Humans are naturally capable to be educated and educate (pedagogical)**

According Suhartono is a typical problem of human education. This means that only human beings have a life eksistemnsi education issues.²⁰ While other creatures, animals for example, live in relatively stable with no change, let alone development.

Implicit in their nature as creatures of education, on the potential nature of creativity, taste, and karsanya, human ability to be educated and educate. Kamampuan educated means three mental potential it since childhood receiving treatment, help, and guidance from others. While the ability to educate means at the level of consciousness and certain circumstances, humans can perform maintenance, help, and guidance to others.

¹⁹ Team Compiler of Department Education of National., *Naskah Akademik Program Pendidikan Profesi Guru dalam Jabatan* (2008) http://www.ditnaga-dikti.org/ditnaga/files/PPG/Naskah_Akademik_PPG.pdf,

²⁰ Suparlan Suhartono, *Filsafat Pendidikan...*, p. 78

With this educational ability, described by Suhartono (2007) that people constantly make changes to develop life and her life as a human. Because education is a matter of human nature, as long as there are human beings, education will always be there. So for humans, education is absolute. Therefore, without human education is not likely to make changes to develop life and living. For, if only by instinct alone, man's existence certainly will soon become extinct. It underlines that the ability of teachers to educate students MI is basically a natural problem. In these relationships, the development and improvement efforts pedagogiknya competence, as teachers MI, should be directed and guided to always responsive to changes in the management of learning and always be able to make changes at any time in the learning process itself. So that the learning process is carried out to the learners will be able to develop and live their lives. Without any changes to the spirit of continuous improvement and innovation relentless then basically pursued education will not bring development and progress means, or in any other sense would stagnate. Because, it has reneged on the nature of existence themselves as being educational. The development of teacher quality should diupayakn MI and directed also to the teachers MI peniciptaan capable of creating innovative and creative learning.

On the other hand, Imam Ghazali also noted that the main task of the educator is perfect, clean, purify, and bring the human heart taqarrub ila Allah. The educator should lead learners to know God more closely through the whole of creation. Educators are required to purify learners. Only through holy souls who will man close to his Creator.²¹ Therefore, it is not easy to be a good teacher.

b. Human tendency to account for their survival (personal competence development)

According Suhartono (2007), humans acquire knowledge that is loaded with good value universal truth-abstract, theoretical, and practical in educational activities and learning continuously. The truth

²¹ Abuddin Nata, *Filsafat Pendidikan Islam I* (Ciputat: Logos, 1997), p. 63-64

value further encourage the formation of attitude wise and equitable behavior. Humans are basically building a culture and civilization with the attitude and behavior.

Humans strive to maintain and develop its survival with the right knowledge. Humans are trying to practice his knowledge in everyday life. In day-to-day behavior, knowledge turns into a moral, ethical life and then become, such that *hakikat perilaku* the form of a tendency to account for the survival and development of the life of this life fully. While the responsibility for such a form of justice.

Based on these premises, the personality of the teacher in a large frame (grand design) to improve the quality of teachers MI should be developed to form a wise and prudent person. Because attitudes and behavior is exactly what will build the culture and civilization. If we kontekskan, at least they can build a noble culture in accordance with Islamic values in society *madrasah*. Thus environment MI will have higher civilized life pattern.

c. **The potential of the human psyche should be developed so that the human spirit is getting smarter**

According Suhartono, creativity, taste, and human initiative needs to be cultivated in a balanced and integrated, so that the more intelligent the human spirit.²² A human being who exists in a spiritual intelligence, tend insightful and profound. Thus insight penetrates the boundary wall “radical positivism” which temporarily imprison human life in shortsightedness, ignorance, and arrogance. Spiritual intelligence opens insights into the world of transcendent sole and absolute nature, that is the world that are beyond the reach of the human mind and *pengalamana*.

Described in the National Standards of Article 28 paragraph (3) point c stated that, “professional competence is the ability to master the learning material is broad and deep that allows guiding learners meet

²² Suparlan Suhartono, *Filsafat Pendidikan...*, p. 56

competency standards set out in the National Standards". To develop these competencies in the realm of teacher quality development MI above the philosophical foundation can be a basis for the improvement of teaching materials for teachers penguasaan MI namely through the development of their scientific insights more broadly and deeply to build spiritual intelligence.

d. Build relationships with others is human nature (social competence)

Suhartono revealed that, man anyone, as any where and when they are, the right to education.²³ Human being as an object of education is the embodiment of man as an individual who became an integral part of society.

Man with attitude educated supportive nature to always encouraged to build relationships with themselves and each other equitably. Attitude wise behavior becomes imperative in the development of relations of fellow human beings. Based on the attraction between the rights and obligations, 'every person shall give to others what they are entitled. "If we have the right to education, the right to education also give to others, according to the fulfillment of their obligations. In this context, there was a mutual relationship between the people who educate one another. Therefore, the harmonious relationship between human beings can be established by the bending which can then be awakened berkebudyaan social relations.

In the context of the development of MI teacher quality, it should depart from the view of the teacher should be guided and directed to be able to behave asocial but more likely to continue to build brotherhood and kinship, and strong relationships with fellow teachers, the students, as well as with others. Justice wisdom, and wisdom is a key element in building relationships with other people. So teachers MI will easily communicate with anyone, anytime, and anywhere. Teachers MI will

²³ *Ibid.*, p. 56

have the ability to collaborate in an effort to improve their quality. And obviously, they will be stronger in kinship thus creating a climate of self-development and improvement of the quality that is more conducive.

Philosophical foundations above must have been deemed appropriate for efforts to develop and improve the quality of teachers MI. However, if it is not accompanied by a clear mechanism, regularly and systematically then also without continuous assessment, namely the implementation of quality improvement programs for teachers MI itself, the foundation will not be significant.

C. CLOSING

Similarly, a description of the basic theological and philosophical basis for the development and improvement of the quality of teachers MI. Came at the end of this review that conclusion. There are two main conclusions of this review, the first, basic theological teacher development and improvement of MI include four (4) issues namely: human beings are given the ability to manage the potential and resources; apocalyptic personality; God's command to take science widest; and communicate with gentle best strategy in socializing. The second conclusion, the philosophical basis of the development and improvement of the teacher MI; humans are naturally capable to be educated and educate; human tendency to account for their survival; the potential of the human psyche should be developed so that the human spirit more intelligent; and building relationships with other people is human nature.

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