

PEDAGOGICAL AND PROFESSIONAL COMPETENCIES OF AQIDAH AKHLAK TEACHERS IN MANAGING THE LEARNING PROCESS MAN 2 MEDAN

Bahtiar Siregar^{1*}, Tumiran², Manshuruddin³, Aziz Mardinsyah⁴

*1, 2, 3,4 Universitas Pembangunan Panca Budi, Indonesia

¹*email*: bahtiarsiregar@dosen.pancabudi.ac.id

²*email*: tumiran@dosen.pancabudi.ac.id

³*email*: manshuruddin@dosen.pancabudi.ac.id

⁴*email*: azizmardinsyah@mahasiswa.pancabudi.ac.id

Abstract: This research is an important contribution to thinking in the development of knowledge regarding the concepts and principles of implementing learning. The results of the research can be used as a means of understanding educational concepts in learning to better understand the character of each student, as well as providing functional education and learning services for students. Teachers must be fully competent (competent). constructing phenomena, and finding hypotheses. This research is the Pedagogical Competence of Islamic Religious Education Teachers in Managing Islamic Education Learning at MAN 2 Model Medan. The research results that will be obtained will not be through statistical procedures, but the discussion of this research will be packaged in the form of a description that describes the actual situation. Data collection techniques: observation, interviews, and documentation. The second way, the researcher carries out an analysis after collecting data in a certain period through three stages including: Data Reduction (Data Selection), Data Display (Data Presentation) and Conclusion Drawing/Verification (Conclusion Drawing). Teachers understand and master the character of their students. Both from the physical aspect, moral aspect, spiritual aspect, social aspect and emotional aspect. This is done so that before learning takes place it can arouse students' enthusiasm and active learning. Learning takes place at school under direct teacher supervision. A teacher plays an important role as a person who is responsible for student development, namely by pursuing all their potential, both cognitive potential (knowledge), affective potential and psychomotor potential. For this reason, teacher behavior in the educational process should be developed. In such a way that it can have a positive influence on the educational process and results.

Keywords: Pedagogical Competence, Teacher Professionalism and Classroom Management

INTRODUCTION

Teachers are the most determining component in the education system as a whole, which must receive central, first and foremost attention. Because teachers play a major role in educational development, especially those held formally in schools. Teachers also greatly determine the success of students, especially in relation to the teaching and learning process. The learning process is a combination of the two concepts of learning and teaching, where learning refers to what the learner does, while teaching activities are activities that refer to the teacher. Competence is a combination of knowledge, skills, values and attitudes which are reflected in habits of thinking and acting¹

The formation of a team between teachers and parents in educating children has been proven to have a significant contribution in instilling discipline in children. This study revealed that when teachers and parents work together, they can model positive and consistent behavior.²

Therefore, when there is reciprocity between learning and teaching then there is definitely learning involved.³ "Teachers are professional educators with the main task of educating, teaching, guiding, directing, training, assessing and evaluating students in early childhood education through formal education, basic education and secondary education."⁴

Teaching is a profession or position that requires special skills as a teacher. This type of work cannot be done by just anyone outside the field of education. Tasks include educating teachers as a profession, teaching and training. Educating means passing on and developing life values or personality. Teaching means continuing and developing science and technology. Meanwhile, training means developing skills in students.⁵ Therefore, a teacher's readiness in the form of actions/performance is not only from visible appearance but also through mental attitudes that show the teacher's personality, as well as his appearance in front of the class when teaching.⁶

¹ E. Mulyasa, *Kurikulum Berbasis Kompetensi*, cet. 7 (Bandung: Remaja Rosdakarya, 2005), h. 37.

² Elvi Sahara Rangkuti dan Abdi syahrial, KOLABORASI GURU DAN ORANG TUA DALAM MENANAMKAN KARAKTER DISIPLIN ANAK USIA DINI DI PAUD NURUL FALAH PENYAMBUNGAN BARAT, (Jurnal Review Pendidikan dan Pengajaran <http://journal.universitaspahlawan.ac.id/index.php/jrpp> Volume 7 Nomor1, 2024 P-2655-710X e-ISSN 2655-6022 (2127)

³ sulistyorini, *Evaluasi Pendidikan*, (Yogyakarta: TERAS, 2009), hlm. 34

⁴ undang-Undang No 14 Tahun 2005 *Tentang Guru dan Dosen*, hlm. 2

⁵ Hamid Darmadi, "Tugas, Peran, Kompetensi, Dan Tanggung Jawab Menjadi Guru Profesional", *Jurnal Edukasi*, Vol. 13, Nomor 2, Desember 2015, hlm. 163-164

⁶ Sadirman, *Interaksi dan Motivasi Belajar Mengajar* (Jakarta: Raja Grafindio Persada, 2011), h. 181.

Islamic Religious Education plays a very important role in instilling and transferring religious values through personal teachers, subjects taught, programs created and so on, so that in turn it will form an attitude and behavior of student tolerance towards religious life, internal tolerance of religious communities and religious tolerance with the government. So that the goal of Islamic Religious Education is realized, namely to develop religious skills in depth so that they can be used as a guide to life, both in one's relationship with Allah SWT, in relationships with fellow humans, and in one's relationship with the natural environment.⁷

THEORETICAL BASIS

Competency is an ability that is appropriate and inherent in an educator to produce professional work appropriately, effectively and efficiently. Teacher competency consists of 4 competencies, namely: pedagogical competency, personality competency, social competency and professional competency.

- a) Pedagogical competence is the competence that every teacher has in seeing the personality and character of their students through various aspects of life, be it moral, emotional or intellectual.
- b) Personality competency is a competency that is assessed from personality, whether it is seen from a good personality, maturity, authority, and noble character. This personality will determine whether the teacher will be the one to educate his students or vice versa.
- c) Social competence is a competency that teachers must have in communicating and getting along well with their students, fellow teachers and other employees.
- d) Professional competence is the competence of teachers who have sufficient educational potential and are capable, whether seen at the stage of applying the principles of work as a teacher, being able to understand interesting teaching approaches, or applying scientific concepts.⁸

As a profession, teachers have very complex tasks. A teacher will face many students who have diverse characters. When interacting with students in class, sometimes he finds good things and bad things, finds students who are diligent and lazy, active and inactive, and finds students who are smart and less intelligent. Therefore, teachers are required to be able to carry out their duties and responsibilities

⁷ Ismaraidha dkk, paya Guru Pendidikan Agama Islam dalam Menanamkan Sikap Toleransi Beragama Pada Siswa SMA Gajah Mada Binjai, (INNOVATIVE: Journal Of Social Science Research, Volume 4 Nomor 2 Tahun 2024 Page 1470-1488, E-ISSN 2807-4238 and P-ISSN 2807-42460) Website: <https://j-innovative.org/index.php/Innovative>

⁸ Hairuddin Cikaa, "Peranan Kompetensi Guru Pendidikan Agama Islam (PAI) Dalam Meningkatkan Interaksi Pembelajaran Di Sekolah", *Jurnal Pendidikan dan Pembelajaran*, Vol. 3, Nomor 1, Mei 2020, hlm. 48-49

well. One way is to have pedagogical competence as a basic competency that every teacher must have.

Islamic religious education is provided by following the demands that religion be taught to humans with the vision of creating humans who are devoted to Allah SWT and have noble morals, and aims to produce humans who are honest, fair, virtuous, ethical, mutually respectful, disciplined, harmonious and productive, both personal and social.⁹

Teachers must be fully competent (competent). The competence possessed by teachers is not limited to knowledge about their professional duties such as knowing about educating, teaching, guiding, directing, training, assessing and evaluating students, but overall competence which shows mastery of the aspects of knowledge, skills and behavior contained in it. elements of awareness, motivation and responsibility to act in an integrative manner in carrying out professional duties.¹⁰

Mastery of material is one of the characteristics of professional teacher competence. The teacher's teaching ability in accordance with the standard demands of the tasks carried out has a positive effect on the results to be achieved such as changes in students' academic results, students' attitudes, and students' skills. To achieve success in achieving the goals of Islamic Religious Education, the role of all elements of the school, parents of students and the community is very important. In particular, the role of educators is that educators are expected to be able to develop strategies and learning methods that are in accordance with competency standards and basic competencies and adapted to students' conditions.¹¹

Students, and changes in teachers' work patterns which are increasing, on the other hand, if teachers have very little teaching ability, this will result in not only reducing students' learning achievements but also reducing the level of performance of the teachers themselves. For this reason, teachers' teaching abilities are very important and a necessity for teachers to have in carrying out their duties and functions, without good teaching skills it is very unlikely that teachers will be able to innovate or create from the material in the curriculum which in turn creates boredom for teachers and teachers. students to carry out their respective duties and functions. Thus, the teacher's competence has not yet fully become a part of him and therefore

⁹ Bahtiar Siregar, Tumiran, dkk, otre Guru Pendidikan Agama Islam Implementasi Kurikulum Merdeka Belajar di SMA Ar-Rahman Medan Helvetia, (NNOVATIVE: Journal Of Social Science Research, Volume 3 Nomor 2 Tahun E-ISSN 2807-4238 and P-ISSN 2807-42468, 2023) 1266-1277

¹⁰ Nana Sudjana, *Dasar-Dasar Proses Belajar Mengajar* (Bandung: Sinar Baru Algesindo, 1989), h. 89

¹¹ Hernawan syahputra Lubis, Rustam ependi, Muhammad Yunan dan sakban Lubus, EMBINAAN PENDIDIKAN AGAMA ISLAM PADA MASYARAKAT MUSLIM DESA LAU GUMBA BERKEARIFAN LOKAL, (olume 16, Nomor 4:1147-1158 Oktober 2022|ISSN (P):1829-7463 \ ISSN (E):2716-3083: Universitas Dharmawangsa), hal 1050

cannot be said to have carried out or implemented cognitive, affective or psychomotor behaviors that show that he is someone who has competence. Regarding this, according to researchers, his role as a teacher who must be fully responsible for students is still not considered as a professional teacher in learning. Because teachers are not only required to master the teaching materials to be taught, teachers also have to master the right strategies, so that students' achievement in taking subjects is in accordance with the targeted learning outcomes. Student activity during the teaching and learning process is also not fully optimal. This was seen during the learning process, most students just nodded and remained silent when the teacher asked several questions¹²

Apart from several statements regarding the meaning of competence that have been explained, in the book Sutadipura, Gordon also states that there are several aspects or domains contained in the concept of competence, namely as follows:

- a) Knowledge, namely awareness in the cognitive field, for example a teacher knows how to identify learning needs and how to carry out learning for students according to their needs.
- b) Understanding, namely the cognitive and affective depth possessed by an individual, for example a teacher who will carry out learning must have a good understanding of the characteristics and conditions of students in order to carry out learning effectively and efficiently.
- c) Ability, namely something that an individual has to carry out the tasks or work assigned to him, for example the teacher's ability to select and make simple teaching aids to provide ease of learning for students.
- d) Values, namely a standard of behavior that is believed to be psychologically integrated within a person, for example the standard of teacher behavior in learning (honest, open, democratic, etc.).
- e) Attitude, namely feelings or reactions to stimuli that come from outside, for example reactions to the economic crisis, feelings towards increases in wages/salaries and so on.¹³

Meanwhile, the term pedagogy is the science of children's education whose scope is limited to educational interactions between educators and students related to the science and art of teaching.

The scope of Islamic religious education, which is basically carried out in schools, is;

- a). Submission of Faith, where submission of faith means a teaching and learning process about aspects of belief, in this case of course belief according to Islamic teachings, the essence of this teaching is about the pillars of Islam.
- b). Moral

¹² Observasi, MAN 2 Medan, 10 Januari 2024

¹³ utadupura Baldandi, Kompetensi Guru dan Kesehatan Mental, (Bandung: Angkasa, 1986), hlm. 10-12

Teaching, where moral teaching is a form of teaching that leads to the formation of the soul, the individual's way of behaving in life, this teaching means the teaching and learning process in achieving the goal so that those taught have good morals. c). Teaching Worship, where teaching worship is teaching about all forms of worship and the procedures for implementing them.¹⁴

Teacher's Role

Some of the roles of a teacher, including the teacher as a teacher, namely the teacher at school provides services to students that are in line with the goals of the school concerned, because the teacher is a factor that influences the success or failure of the learning process, the teacher as an educator, meaning being a role model, *uswatun hasanah*, as well as an idol for their students, the teacher as a guide, meaning helping to direct the learning process in the form of the development of the physical and mental spiritual journey of students, the teacher as a trainer, meaning providing repetition of learning skills in accordance with predetermined competencies, the teacher as an advisor, meaning providing services to students so that they can understand themselves, Teachers as innovators, meaning that the past experiences experienced by teachers will carry a very significant meaning for students.¹⁵

From several teacher roles, it can be said that the teacher's role does not only focus on teaching. As we know, teachers come to class to provide material according to their schedule and then go home after finishing their lesson. However, teachers have many roles that must be implemented both in teaching and learning activities and outside class hours as explained above.

The teacher's personality is a determining factor in success in carrying out his duties as an educator. As a role model, teachers must have a personality that can be used as a profile and idol for students. In this way, all movements of a teacher become the center of students' attention. Because a teacher's personality who is polite, sympathetic, respectful of students, honest and exemplary has an influence on success in ongoing learning. For this reason, example is a factor important in learning because it includes the main highlights that can create the calm and pleasant atmosphere needed by students which will ultimately encourage students' enjoyment of the teacher's subject.¹⁶

¹⁴ Ismaraidha dkk Implementasi Pembentukan Karakter Melalui Pembelajaran Pendidikan Agama Islam Di SMK BM Sinar Husni Medan, (INNOVATIVE: Journal Of Social Science Research Volume 4 Nomor 1 Tahun 2024 Page 12861-12873, E-ISSN 2807-4238 and P-ISSN 2807-4246 Website: <https://j-innovative.org/index.php/Innovative>

¹⁵ Zainal Asri, *Micro Teaching*, (Jakarta: Raja Grafindo Persada, 2010), hlm. 10-11

¹⁶ Bu di Agus Sumantri, dkk, "Pengaruh Kompetensi Kepribadian Guru Terhadap Prestasi Belajar Siswa Di MTS Ar-Riyadh 13 ULU Palembang", *Jurnal PAI Raden Fatah*, Vol. 1, Nomor 3, Agusutus 2019, hlm. 296

Aqidah in Arabic (in Indonesian it is written aqidah), according to etymology is a bond, connection. It is called that, because it binds and becomes the link or hanger of everything. 36 Meanwhile, Aqidah linguistically comes from the words 'aqoda, ya'qidu, 'aqdan, 'itiqodan, which means belief in the heart or belief. Meanwhile, in terms of terminology or terms according to Abdulla Azzam, Aqidah is faith with all its pillars. What this means is belief or belief in the existence of Allah SWT, His angels, His books, His prophets, the day of resurrection and His qada and qadhar.¹⁷

It can be said that Aqidah is the basic belief of a Muslim which originates from Islamic teachings which must be adhered to by Muslims. According to Toto Suryama, quoted in Rosihon Anwar, the objectives of Islamic faith are as follows:

- a) Guiding and developing the Godly basis of humans. Since birth, humans have had the potential for diversity (fitrah) so throughout their lives they need religion to seek belief in God. Islamic faith plays a role in fulfilling the needs of human nature, guiding and directing humans to the correct belief about God, not guessing or presuming, but showing the true God.
- b) Provides calm and peace of mind. Religion as a natural human need will always demand and encourage him to continue to seek it. Aqidah provides definite answers so that spiritual needs can be met so that they can obtain the peace and tranquility of their soul that they need, and avoid anxiety.
- c) Provide definite life guidelines. Belief in God provides definite direction and guidance because aqidah shows true truth and belief. Aqidah provides knowledge about where humans came from, what life is for and the direction humans will go so that human life will be clearer and more useful.
- d) Freeing the mind and mind from the errors that arise because of the soul who are empty of aqidah. People whose souls are empty of aqidah sometimes fall into various misguidance and khurafat.¹⁸

According to the term etymology (language), the word Akhlak comes from the Arabic word akhlaq, the plural form of which is kholaq, which means "character, behavior, temperament and character". The word morals is rooted in the word kholaq, which means to create. The word Akhlak is one root word with khaliq (Creator), makholaq (created) and kholaq (creator). This gives the meaning that between Allah's will as a khaliq and the treatment of a makholaq there needs to be an integration. Humans must live this life as it is.

¹⁷ Mohammad Daud, *Pendidikan Agama Islam*, (Jakarta: PT Raja Grafindo Persada, 2005), hlm 199

¹⁸ Rosihon Anwar, *Aqidah Akhlak*, (Bandung: CV PUSTAKA SETIA, 2016), hlm 13-17

There are several definitions of Morals according to terms expressed by experts in their respective fields, which are quoted in Muhammad Abdurrahman, including:

- a) According to Miqdad Yaljan. Morals are every noble behavior, carried out by humans with a noble will and for a noble purpose. Meanwhile, a human being who has morals is a human being who is noble in his life physically and spiritually, in accordance with himself and also in accordance with other people.
- b) According to Ahmad bin Mohd Salleh. Morals are not outward (real) actions, but include thoughts, feelings and intentions both individually and in groups of society. Is it related to fellow humans or related to other creatures of God? All of these have their own ethical values and principles as determined by Allah for humans through the revelation brought by the Prophet Muhammad.
- c) According to Ahmad Khamis. Morals are teachings, a set of rules and regulations, whether verbal or written, regarding how humans should live and act so that every action and deed they do makes them a good human being.
- d) According to Al-Ghazali. Morals are traits embedded in the soul that cause actions to be easily carried out without the need for thought and consideration).

Based on this view, a discussion can be presented regarding findings related to the professional competence of Aqidah Akhlak teachers in classroom management. Thus it can be concluded that teachers must pay attention to the criteria for selecting methods before teaching, for example must according to the material and conditions of the students. Using the right method will determine the effectiveness of learning, so that the desired learning objectives can be achieved. On the other hand, if the method is not chosen and used correctly, the teacher will experience failure in delivering the material, which can hinder the achievement of the learning objectives to be achieved.

Learning methods are ways to make it easier for students to achieve certain competencies. So, learning methods can be interpreted as tools used to achieve learning goals. As stated by Sunhaji: "goals are the main component that the teacher first formulates in learning. Thus, learning objectives require the selection of relevant methods in teaching practice. The choice of method needs to take into account the nature of the teaching materials and the teacher's skills in choosing and implementing teaching methods. The role of students is very central in the teaching system, therefore the conditions and needs of students become the benchmark for selecting teaching elements, including methods. The selection and use of methods must take into account the students themselves, namely how far the students can be included in the learning process.

Islamic religious education (PAI) as part of national education has an important role in strengthening faith and devotion to God Almighty. Therefore, Islamic religious education aims to prepare students to believe, understand, appreciate and practice the religion of Islam through guidance, teaching and training activities by paying attention to the demand to respect other religions in harmonious relations between religious communities in society to realize national unity.¹⁹

RESEARCH METHODOLOGY

In this research, the author uses a qualitative research approach, because it presents data in the form of words. Qualitative research method is a research method based on postpositivism or interpretive philosophy, used to research the conditions of natural objects, where the researcher is the key instrument, data collection techniques are carried out by triangulation (a combination of observation, interviews and documentation), the data obtained tends to be qualitative data, data analysis is inductive/qualitative, and the results of qualitative research are to understand meaning, understand the uniqueness of constructing phenomena, and find hypotheses.

This research is the Pedagogical Competence of Islamic Religious Education Teachers in Managing Islamic Education Learning at MAN 2 Model Medan. The research results that will be obtained will not be through statistical procedures, but the discussion of this research will be packaged in the form of a description that describes the actual situation

Data collection techniques: observation, interviews, and documentation. The second way, researchers carry out an analysis after collecting data in a certain period through three stages including: Data Reduction (Data Selection), Data Display (Data Presentation) and Conclusion Drawing/Verification (Conclusion Drawing).

RESEARCH RESULT

Pedagogical and Professional Competencies of Aqidah Moral Teachers in Learning Management.

A teacher is considered to understand and master the characteristics of students well, if he or she has made preparations before carrying out the teaching process. One indicator that a teacher is said to understand and master student characteristics is that he has prepared a learning method that suits the student's character. Based on the findings obtained, the Aqidah Akhlak teacher was able to

¹⁹ Hadi Saputra Panggabean, Nurhalima Tambunan dkk, Integrasi Model Pendidikan Keluarga dalam Menanamkan Nilai-Nilai Agama Islam pada Masa Pandemi Covid-19 di Desa Nagori Wonorejo Kecamatan Pematang Bandar Kabupaten Simalungun, (Book Chapter of Proceedings Journey-Liaison Academia and Society Availabel Online: <https://j-jas.lemkomindo.org/index.php/BCoPJ-LAS>, Vol.1, No.1, April 2022 (hal:792-808)

understand his students. Viewed from the physical aspect, the teacher before starting the lesson takes attendance one by one of the students and asks about their physical and mental readiness, such as asking about the students' health and readiness to learn so that students remain enthusiastic about actively learning.

From a moral aspect, teachers always guide students to always behave positively and avoid negative behavior and teach students to behave well in everyday life. From the spiritual aspect, every time we start learning in the first hour before starting the lesson, we begin by giving an opening greeting and praying, then before closing the lesson the teacher also gives a closing greeting to the students. Thus, looking at several of these aspects, such as before learning begins, it can be seen that the Aqidah Akhlak teacher provides enthusiasm for psychological conditioning of students. Apart from that, students also respond to questions from the teacher because the teacher uses good language which can motivate students to answer so that this involves students being actively trained even before the learning process takes place.

Learning Planning

Learning planning is a very important step before implementing learning. Careful planning is needed so that the implementation of learning runs effectively. Learning planning is outlined in the RPP. Where the RPP contains KI, KD, indicators achieved, material, learning steps, learning media, learning resources, and assessment. Based on the findings obtained, the Aqidah Akhlak teacher has prepared a lesson plan which includes activities to formulate learning objectives to be achieved, determine lesson materials, determine teaching methods that can actively involve students, and make learning easier. From the beginning of the lesson, before starting to explain the material, the teacher always takes attendance one by one and asks about their readiness to take the moral aqidah subject so that learning is focused until the end of the lesson. This means that the moral aqidah teacher is able to prepare lesson plans in accordance with the curriculum applicable at the school in question. Apart from that, the teacher also always directs students to always be enthusiastic about active learning and provide advice to avoid negative behavior. Don't forget that every time the teacher starts and closes the lesson, he always starts and ends with a greeting and then prays together.

Implementation of Learning

Based on the findings related to the implementation of learning, Aqidah Akhlak teachers have been able to implement learning and educational learning principles well, namely by trying to attract students' attention and provide motivation to students, luring students to be active and involved in learning activities. Teachers also try to form as many stimulus and response relationships as possible from students. Apart from that, teachers also provide apperception before starting learning and provide reinforcement or conclusions every time they end the learning process. Thus, the implementation of learning carried out by the Aqidah Akhlak teacher has

been carried out well. Starting from opening the teaching material until ending the lesson. As for students' active learning in learning, it can be seen from their participation in teaching and learning activities, and the opportunity to conclude and answer questions that have been asked by their teacher. Apart from that, the Aqidah Akhlak teacher also uses the question and answer method in class which increases student activity in learning.

Evaluation of Learning Outcomes.

From the results of research conducted by Aqidah Akhlak teachers, they already have good abilities in assessing and evaluating learning outcomes. Where, evaluation is carried out to assess the process and results of lessons. For the assessment process, what is assessed is student activity, attitudes and skills in participating in learning. Meanwhile, the results for assessment are from the results of daily tests and semester tests. Where process activities are carried out during the learning process. This evaluation is carried out at the end of the lesson, so that the teacher can find out the level of students' understanding of the material that has been presented. Evaluation of learning outcomes when the learning process is carried out by the Aqidah Akhlak teacher to see how active the students are in participating in learning activities. This can also help teachers know that the material that has been presented has been understood. As for the results evaluation, it is carried out every three months (UTS). Meanwhile, evaluation of results is carried out at the end of each semester or once every 6 months (UAS). By passing these three evaluations, it will be easier for Aqidah Akhlak teachers to measure the extent of students' abilities during one semester.

CONCLUSION

Progressive teachers dare to try new methods, which can help improve teaching and learning activities and increase student motivation to learn. So that students can learn well, the teacher's teaching method is to understand and master the character of their students. Both from the physical aspect, moral aspect, spiritual aspect, social aspect and emotional aspect. This is done so that before learning takes place it can arouse students' enthusiasm and active learning. It must be done appropriately, efficiently and as effectively as possible. Understanding of students: In this component, learning planning: In this component, the teacher prepares a lesson plan first. Because careful planning will show optimal results in learning. In this way, it will actively involve students and simplify the learning process. Carrying out learning: In this component, the teacher tries to convey the material and establish a relationship between stimulus and response from students, so that in the learning process students can more easily understand and be actively involved both mentally and physically. Learning evaluation: In this component, to measure student success, the teacher carries out an evaluation by giving assignments. For the assessment

process, what is assessed is the student's activity, while for the assessment, the results assessed are the assignments. So, it will make it easier to see students who still need repetition or enrichment.

REFERENCE

- Agus Sumantri, dkk, "Pengaruh Kompetensi Kepribadian Guru Terhadap Prestasi Belajar Siswa Di MTS Ar-Riyadh 13 ULU Palembang", *Jurnal PAI Raden Fatah*, Vol. 1, Nomor 3, Agustus 2019
- Bahtiar Siregar, Tumiran, dkk, otret Guru Pendidikan Agama Islam Implementasi Kurikulum Merdeka Belajar di SMA Ar-Rahman Medan Helvetia, (NNOVATIVE: Journal Of Social Science Research, Volume 3 Nomor 2 Tahun E-ISSN 2807-4238 and P-ISSN 2807-42468, 2023) 1266-1277
- E. Mulyasa, *Kurikulum Berbasis Kompetensi*, cet. 7, Bandung: Remaja Rosdakarya, 2005
- Elvi Sahara Rangkuti dan Abdi syahrial, KOLABORASI GURU DAN ORANG TUA DALAM MENANAMKAN KARAKTER DISIPLIN ANAK USIA DINI DI PAUD NURUL FALAH PENYAMBUNGAN BARAT, (Jurnal Review Pendidikan dan Pengajaran <http://journal.universitaspahlawan.ac.id/index.php/jrpp> Volume 7 Nomor1, 2024 P-2655-710X e-ISSN 2655-6022 (2127)
- Hadi Saputra Panggabean, Nurhalima Tambunan dkk, Integrasi Model Pendidikan Keluarga dalam Menanamkan Nilai-Nilai Agama Islam pada Masa Pandemi Covid-19 di Desa Nagori Wonorejo Kecamatan Pematang Bandar Kabupaten Simalungun, (Book Chapter of Proceedings Journey-Liaison Academia and Society Availabel Online: <https://j-las.lemkomindo.org/index.php/BCoPJ-LAS>, Vol.1, No.1, April 2022 (hal:792-808)
- Hairuddin Cikkaa, "Peranan Kompetensi Guru Pendidikan Agama Islam (PAI) Dalam Meningkatkan Interaksi Pembelajaran Di Sekolah", *Jurnal Pendidikan dan Pembelajaran*, Vol. 3, Nomor 1, Mei 2020
- Hamid Darmadi, "Tugas, Peran, Kompetensi, Dan Tanggung Jawab Menjadi Guru Profesional", *Jurnal Edukasi*, Vol. 13, Nomor 2, Desember 2015
- Hernawan syahputra Lubis, Rustam endi, Muhammad Yunan dan sakban Lubus, EMBINAAN PENDIDIKAN AGAMA ISLAM PADA MASYARAKAT MUSLIM DESA LAU GUMBA BERKEARIFAN LOKAL, (olume 16, Nomor 4:1147-1158 Oktober 2022|ISSN (P):1829-7463 \ ISSN (E):2716-3083: Universitas Dharmawangsa
- Ismaraidha dkk, paya Guru Pendidikan Agama Islam dalam Menanamkan Sikap Toleransi Beragama Pada Siswa SMA Gajah Mada Binjai, (INNOVATIVE: Journal Of Social Science Research, Volume 4 Nomor 2 Tahun 2024 Page 1470-1488, E-ISSN 2807-4238 and P-ISSN 2807-42460) Website: <https://j-innovative.org/index.php/Innovative>

- Ismaraidha dkk Implementasi Pembentukan Karakter Melalui Pembelajaran Pendidikan Agama Islam Di SMK BM Sinar Husni Medan, (INNOVATIVE: Journal Of Social Science Research Volume 4 Nomor 1 Tahun 2024 Page 12861-12873, E-ISSN 2807-4238 and P-ISSN 2807-4246 Website: <https://j-innovative.org/index.php/Innovative>
- Mohammad Daud, *Pendidikan Agama Islam*, Jakarta: PT Raja Grafindo Persada, 2005
- Nana Sudjana, *Dasar-Dasar Proses Belajar Mengajar* Bandung: Sinar Baru Algesindo, 1989
- Observasi, MAN 2 Medan, 10 Januari 2024
- Rosihon Anwar, *Aqidah Akhlak*, Bandung: CV PUSTAKA SETIA, 2016
- Sadirman, *Interaksi dan Motivasi Belajar Mengajar* Jakarta: Raja Grafindio Persada, 2011
- Slameto, *Belajar dan Faktor-faktor yang Mempengaruhinya*, Jakarta: Rineka Cipta, 2013
- Sulistiyorini, *Evaluasi Pendidikan*, Yogyakarta: TERAS, 2009
- undang-Undang No 14 Tahun 2005 *Tentang Guru dan Dosen*
- Utadupura Baldandi, *Kompetensi Guru dan Kesehatan Mental*, Bandung: Angkasa, 1986
- Zainal Asri, *Micro Teaching*, Jakarta: Raja Grafindo Persada, 2010