



Journal Homepage: [www.journalijar.com](http://www.journalijar.com)

## INTERNATIONAL JOURNAL OF ADVANCED RESEARCH (IJAR)

Article DOI: 10.21474/IJAR01/14552  
DOI URL: <http://dx.doi.org/10.21474/IJAR01/14552>



### RESEARCH ARTICLE

#### DIMENSIONS AND APPLICATIONS OF TEACHER SPIRITUALITY IN THE DEVELOPMENT OF ISLAMIC PRIMARY SCHOOL TEACHER COMPETENCY IN TANGGAMUS DISTRICT

Sundusiah, Idham Kholid, Nirva Diana and Zulhannan

Post-Graduate Program of Islamic Education Management Study Program, Raden Intan State Islamic University of Lampung, Indonesia.

#### Manuscript Info

##### Manuscript History

Received: 15 February 2022

Final Accepted: 18 March 2022

Published: April 2022

##### Key words:-

Dimension, Application, Teacher Spirituality, Teacher Competence

#### Abstract

Teacher competence is a crucial factor in the sustainability of the educational process. However, the portrait of the low competence of teachers is still a severe problem in the process of implementing education. The development of teacher work spirituality is believed to be a significant factor in efforts to increase teacher competence more effectively. This study aims to reveal which aspects of the pedagogic, personality, social, and professional competencies of MI teachers in Tanggamus Regency require development and to what extent the work spirituality framework can be developed and applied to promote these competencies. The method used in this research is descriptive qualitative with a case study approach. Data were obtained from direct interviews, observation, and documentation of teachers, madrasah principals, and madrasah ibtidaiyah supervisors in Tanggamus district and were analyzed with data reduction, data display, and data verification. The results of the study explain that there are many aspects of the competence of Madrasah Ibtidaiyah teachers in Tanggamus, especially pedagogic competence and professional competence, that have not shown satisfactory results. Therefore, development efforts should be thoughtfully made by all relevant parties. In addition, the description of the research data also finds the potential for teacher work spirituality that can be optimized with the correct principles and implementation strategies to support the development of all madrasa teacher competencies and improve the quality of learning more effectively.

Copy Right, IJAR, 2022., All rights reserved.

#### Introduction:-

Quality education requires the ability of school resources to transform various types of inputs and situations to achieve a certain degree of added value for students. Education experts generally agree that the quality of the implementation of education ultimately boils down to the aspects and qualities of teachers the teacher's existence is the leading actor as a facilitator of the implementation of the student learning process. Therefore, teachers must have sufficient competence and quality because teachers are one of the micro components of the education system and take many roles in the education process as their performance and competence are very influential in realizing the national education program.<sup>[1]</sup>

**Corresponding Author:- Sundusiah**

Address:- Post-Graduate Program of Islamic Education Management Study Program, Raden Intan State Islamic University of Lampung, Indonesia.

The existence and urgency of competent teachers have become the main topics and targets of various studies and educational research because teachers are one of the key holders of the success of an educational process. The progress and setbacks of an educational institution are also highly dependent on the quality of the teacher. No matter how good the curriculum and the completeness of the infrastructure provided, without the support of qualified teachers, it is difficult to achieve the desired goals.<sup>[2]</sup> Thus, the quality and competence of teachers dramatically determine the quality of education, the success or failure of the learning process, and the achievement of educational and learning objectives.

Teacher competence, as stated in Law no. 14 of 2005 Article 10 paragraph (1), covers pedagogic competence, personality competence, social competence, and professional competence obtained through professional education.<sup>[3]</sup> These four competencies are interrelated and become one of the main factors in determining the quality of education. However, some data explain the problem of the low quality of education and the quality of teachers in Indonesia that requires serious attention and improvement efforts. The UNESCO Report in the 2016 Global Education Monitoring Report shows that education in Indonesia is only ranked 10th out of 14 developing countries, and the teacher component ranks 14th out of 14 countries.

This condition is also supported by data from the results of the Teacher Competency Test (UKG) conducted by the Ministry of Education and Culture in 2015, showing that the average national teacher competency only reached 53.02 from the established standard of 55. In Lampung province, the implementation The Teacher Competency Test in the same year only got an average of 53.38. This shows that the average UKG score of Lampung Province is still below the national standard. Meanwhile, from the same source, it was stated that the results of the Tanggamus Regency Teacher Competency Test got an average score of 51.60, with the elementary school level having the lowest level of 48.90.<sup>[4]</sup> This data illustrates that the competence of teachers at the elementary school level is the most crucial level in providing a solid educational foundation and will significantly affect the quality of education at the next level still requires serious attention and improvement efforts. Therefore, research and efforts to develop the ability and competence of teachers at the elementary school level in Tanggamus Regency are urgently needed so that educational problems can be solved correctly and the quality of education can be improved optimally.

Although there is debate as to which factors most influence the quality of education in madrasas, teacher competence is the most crucial factor and a benchmark in the quality of education in madrasah ibtidaiyah. This is in line with the research findings on the performance of madrasah ibtidaiyah teachers, which reveal that teacher performance and the certification of that performance are the essential factors in creating an optimal quality of teaching and learning.<sup>[5]</sup> Teacher performance is a benchmark of madrasa's success in educating and shaping the character of students, which requires optimal improvement efforts through various training programs, development, and performance evaluation.<sup>[6]</sup> Therefore, improving the quality of teacher performance and competence in teaching must be supported by efforts to improve leadership, culture, work motivation, and work commitment in madrasas.<sup>[7]</sup> In addition, work discipline and compensation obtained by teachers can also be optimized to enhance the quality of teacher competence in Madrasah Ibtidaiyah.<sup>[8]</sup>

By briefly explaining the low competence of teachers in several areas, especially the Tanggamus district of Lampung province, it is necessary to have a concept that can support the four main competencies of teachers. In this case, the work spirituality of teachers is believed to be a relevant factor to be used as the foundation of teacher competence. Work spirituality has become a research study in various fields, especially concerning the quality of a person's performance in the context of a public company.<sup>[9]</sup> It is rarely found to examine the performance and competence of teachers in schools,<sup>[10]</sup> especially Islamic educational institutions. In addition, research on spiritual values in Islamic religious education is only limited to theoretical and philosophical studies.<sup>[11]</sup> Research on the development of work spirituality, especially for teachers in Islamic education institutions, namely madrasas, has practically not received in-depth analysis.

Therefore, this study aims not only to photograph which aspects of the pedagogic, personality, social, and professional competencies of MI teachers in Tanggamus District require development but also to what extent the work spirituality framework can be developed and applied in the development of these teacher competencies.

### **Research Method:-**

This research is descriptive qualitative research with a case study approach exploring research problems in detail and depth. The subjects of this study were mostly Islamic religious teachers at MIN 1 Tanggamus, MIN 2

Tanggamus, MI Mathla'ul Anwar Landbaw and MI Mathla'ul Anwar, Talang district, Tanggamus district, Lampung Province. The data were obtained from direct interviews, observations, and documentation of teachers, madrasah principals, and madrasah ibtidaiyah supervisors in the Tanggamus district. Interview, observation, and documentation guidelines have been prepared and will be used for source triangulation in the validity of the data. Data analysis was carried out with the stages of data reduction, data display, and data verification which were then reported in research writing.

## Results and Discussion:-

### Portraits of the Four Main Competencies of MI Teachers in Tanggamus District:

Until now, the competencies that teachers must possess have been standardized in Law no. 14 of 2005 concerning Teachers and Lecturers, Article 10 states that there are four competencies that teachers must possess, namely pedagogical, personal, social, and professional competencies.[12] The research data describes that the teachers at Madrasah Ibtidaiyah in the Tanggamus district meet the basic requirements to become teachers and educators. Most of them even have excellent competence. However, most teachers find it difficult to give equal attention to all students in carrying out learning activities in the classroom because the differences in students are pretty prominent in terms of ability, action, and learning style. Teachers also find difficulties in providing direction and guidance as well as preventing student behavior that deviates and harms other students. This also indicates a lack of personal closeness from a teacher to students so that students do not pay too much attention to what is taught by the teacher and are closed to the teacher's advice.

In addition, almost all assessment formats still tend to be the same, with assessment techniques not much different. In addition, the assessments given tend to be formal and can only represent the results of learning without describing the process and development of student progress. This problem is caused by the lack of teacher knowledge in alternative and innovative assessments of student learning outcomes. Improvement efforts can at least be carried out with several strategies, namely a) optimizing collaboration between teachers, b) optimizing collaboration between teachers and students, c) optimizing support from external parties (foundations and agencies), d) focusing teacher development programs on knowledge and implementation of learning assessments more effective, e) optimizing the professionalism and quality of teachers, and d) increasing the cooperation of teachers, students, and parents<sup>[13]</sup>

This study also concludes the results of professional competence, namely that teachers at Madrasah Ibtidaiyah, Tanggamus Regency, have mapped competency standards and have formulated planning and carried out learning well in accordance with the learning implementation plan according to the specified time. In addition, teachers can also identify topics and materials that are considered difficult to develop and modify to be applied in learning more effectively<sup>[14]</sup>

In addition, the activities of developing scientific works, innovation works, and teacher activity in other scientific activities need serious attention and require improvement efforts. For this reason, the support of all madrasah citizens and the government in conducting programs to develop the ability to compose scientific works, research, and teacher innovation needs to be continuously improved so that improving the quality of education can be optimized. The government's policy regarding the obligation of teachers to carry out research has not been balanced with sufficient scientific and experience provision, which is a weakness of the professional competence of teachers at this time. Therefore, intensive training and guidance in the preparation of scientific and research works are needed by teachers.

The following description is about personality competence. There are no significant differences in the personality competencies possessed by teachers at four madrasahs in the Tanggamus district. In general, all teachers have high personality competencies in acting by religious, legal, social, and cultural norms but have also shown mature personalities and role models for students. In addition, teachers also offer a high work ethic and responsibility and good manners in behaving and communicating. The main drawback is the self-evaluation that has not been carried out effectively. At the same time, self-evaluation is one of the primary keys to developing a teacher's self<sup>[15]</sup>

The last competency photographed in this research is social competence which explains that the teacher has applied an objective and non-discriminatory attitude in treating students in the learning process in class. Although the teacher's activity in social activities is still not optimal, the teacher's communication with all madrasa residents and the community can be categorized as very good. This indicates that teachers should increase their activity and involvement in community activities because this is a significant part of social competence<sup>[16]</sup>

The following discussion compares the results of the descriptions of the four competencies so that patterns and findings can be analyzed further. This analysis explains fundamental differences in data collection on pedagogic competencies and the other three competencies. Pedagogic competence is an essential ability that is easy to observe and assess and can be proven by supporting documents. This convenience is since most of the pedagogical competencies are important actions that can be seen with the five senses with various complementary documents. In contrast, in other competencies, data tends to be obtained from personal individual recognition and the perspective of peers and leaders who tend to be biased by various considerations and pressure.

In addition, madrasas with higher accreditation scores tend to have higher teacher pedagogic and professional competencies than madrasas with low accreditation. However, there is no significant difference in the social competence and personality in all of these madrasas, so almost all madrasas with high and low accreditation have pretty good social and personality competencies. Although this phenomenon has not provided evidence of a link between the value of accreditation and teacher competence, it can be understood that the higher the professional competence of teachers, the greater the potential for increasing madrasah accreditation which is one of the fundamental indicators in determining quality madrasah. This is to previous research that teacher skills in teaching are a determining factor for the effectiveness of learning in the classroom<sup>[17]</sup> In addition, pedagogic competence is also believed to be the core competence of teachers in encouraging effective and efficient learning activities<sup>[18]</sup>

This study also found a tendency towards bias and lack of validity of data descriptions in the collection and assessment of personality competencies and social competencies. Personality assessment is challenging to do using only brief observations and behavioral checklist guidelines; besides, it also requires a lot of time in assessing a person's behavior, for example, with daily observations by the head of the madrasa. This also occurs in social competence, which seems limited to communication skills, namely communicating and interacting effectively and efficiently with students, fellow teachers, parents/guardians of students, and the surrounding community. In comparison, social skills are pretty complex things that involve a positive motivational mood that requires successful social adaptation and the development of awareness to realize the goals of togetherness supported by emotional, cognitive, and behavioral abilities<sup>[19]</sup>

The findings of this study also indicate that several aspects of teacher competency indicators overlap. For example, in professional competence, teachers are expected to show their expertise in mastering the field of study, curriculum, and communication and information technology in learning that has similarities and seems to overlap with pedagogic competencies. This overlap is also felt in the teacher's attitude in providing assistance and help can be categorized as personality competence and social competence. The sub-indicator of communication with students is also explicitly listed in pedagogic competence and indirectly included in the category of communication skills which is an indicator of social competence. This inequality can also be identified in carrying out research data collection, namely when the informants provide answers to the questions asked but answer the questions.

The obstacles found in the implementation of the teacher's duties in the field are basically due to the lack of knowledge and experience of teachers, especially in terms of evaluation/assessment of effective learning, adjustment of material to everyday life, as well as the preparation of research and scientific works. These problems will be overcome by increasing the intensity of teacher development programs that focus on the weaknesses of these teachers, not on providing general learning concepts. So this research becomes one of the considerations for implementing a more specific and targeted teacher development and training program.

### **The Urgency of the Spirituality Potential of MI Teachers in Tanggamus:**

The results of this study reveal that several teacher competencies still require special attention in efforts to improve and develop, namely pedagogic competence and professional competence, which show results that are still quite far from what is expected, so that madrasa teachers in the Tanggamus district has not demonstrated maximum work performance. In addition, there are phenomena outside the four major research questions that deserve attention, namely regarding some favorite teacher figures who tend to be liked and loved by students whose teachers are academically not too prominent and have pedagogic and professional competencies that are not too high but get an outstanding response from students. Although many aspects can influence this case, when examined in terms of the competence of the teacher, there are similarities in the characteristics or characteristics that can indicate the pattern of phenomena that occur, namely, the favorite teacher has similarities in terms of being friendly and easy to get close to students, have reasonable emotional control and are not easily angered, understand students' shortcomings and do not cover their weaknesses in front of students, show sincerity and sincerity in teaching, have strong

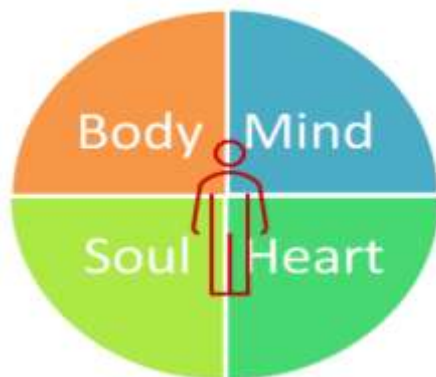
character values, try to make it easier for students, and have high devotion to worship. Although some of these findings describe some aspects or parts of the four teacher competencies, the researcher feels that this is part of a larger concept beyond the four teacher competencies, namely the existence of the spirituality of teacher work.

In simpler terms, this study shows that teachers who appear to be good at communicating and have good relations with students, teachers, and other people, as well as have a pretty good personality, politeness, and acting according to applicable norms, do not necessarily have a high responsibility and commitment in carrying out every task and carry out the learning process wholeheartedly with all the power and effort in providing the best teaching and completing the existing administrative requirements. In addition, by still making the teaching profession an additional job and focusing efforts on other, more promising careers, it also illustrates the low satisfaction of someone who has a domain as a teacher to meet their needs both physically and mentally. Therefore, it is still common to find high levels of teacher work stress in the implementation of the educational process, which also impacts the emergence of conflicts of interest and social events in educational institutions. In addition, someone who has a low work commitment and is less productive is a sign of a declining quality of performance that requires efforts to increase spirituality in the world of work<sup>[20]</sup> So it can be concluded that the development of other elements in the teachers' four competencies that have been mentioned can encourage teachers to increase their performance potential more thoroughly, namely by developing the spirituality potential of the teacher's work.

Various studies have proven that one's performance is positively influenced by spirituality.<sup>[21]</sup> The efforts to increase the value of spirituality in the world of work can provide impetus to improve performance continuously, both for oneself<sup>[22]</sup> and in performance in a group<sup>[23]</sup> In addition, spirituality has a significant relationship in influencing work commitment<sup>[24]</sup> in affective and normative dimensions<sup>[25]</sup> Job satisfaction as one of the determinants of the quality of a person's work performance is also affected positively and significantly by the existence of spiritual values upheld in an organization or institution<sup>[26]</sup>

Spirituality is not about supernatural things but is an extension of the dimension of self-actualization, which has a crucial role in the institutional, managerial context. The work environment is one way to know the value and meaning of life. In this case, one's spirituality will certainly significantly affect one's performance conditions and change the work context into a more noble value to align a person's goals, vision, mission, and identity and the place where one works<sup>[27]</sup> Spirituality is one of the main elements in bringing peace, stability, and sustainable development to a human being<sup>[28]</sup>

Several studies have illustrated how important it is to consider the value of the nature of a human being in running an institution<sup>[28]</sup> The concept of work spirituality has become the focus of research on efforts to improve human resources in various individual, group or organizational, and social contexts<sup>[29]</sup> Work spirituality will be able to provide meaning in a job and the quality of life of a person in the world of work<sup>[30]</sup> As a human being in any context, including in an institution, four fundamental human dimensions must be fulfilled: body, mind, heart, and soul, especially in the search for the meaning of life.



**Figure 1:- Human Fundamental Dimensions Universally.**<sup>[31]</sup>

Work spirituality includes a worker's self-concept in viewing the value and usefulness of a job, developing interpersonal relationships, and adjusting to organizational values that have been compiled<sup>[32]</sup> Work spirituality, in various studies, can be used as one of the main strategies in instilling the values to be transferred in an institution to

produce better work performance<sup>[33]</sup> Concerning a person's performance, the quality of spirituality will be able to influence several aspects, ranging from self-discovery in the primary role in an institution<sup>[34]</sup> personal development, and attitude change in the process of adjusting to organizational or institutional culture<sup>[35]</sup> trust in carrying out work in teamwork<sup>[36]</sup> triggering the value of goal alignment and sense of belonging between workers and the organization<sup>[37]</sup> and decreased mental burden and work stress<sup>[38]</sup>

Spiritual conditions even affect psychological and mental needs, especially for teachers in madrasas. Ardian argues that the main benefits of having high spirituality are 1) Increasing feelings of self-peace and inner strength, increasing personal awareness, good acceptance of life in the world, ability to cope with life's uncertainty and ambiguity, ability to accept conditions such as physical decline due to age, mental health conditions terminal illness and stress. 2) The ability to adapt well ( successful adaptation ) and restore health and natural harmony is essential for health<sup>[39]</sup> A study also proves that religious beliefs and practices (religiosity) are associated with greater life satisfaction, happiness, positive affect, and increased morale, so one's religiosity or spirituality has been shown to affect individual mental health positively<sup>[40]</sup>

Work spirituality also has strength, energy, vitality spirit, energy or morale, and motivation<sup>[41]</sup> In the institutional context, spiritual values are proven to encourage institutional performance towards a better direction. Some values such as intuition and creativity, honesty, and trust, self-actualization, professional commitment and commitment, and the quality of performance are a solid foundation for building a vibrant and dynamic work environment in educational institutions<sup>[42]</sup> The literature study conducted by Karakas on more than 140 articles on spirituality in the workplace shows how spirituality benefits employees and supports organizational performance, namely (1) spirituality improves employee welfare and quality of life, (2) spirituality provides sensitivity to goals and objectives. The meaning of work and (3) spirituality present employees' sensitivity to the attachment to social life<sup>[43]</sup> Therefore, spiritual development must be the main focus that must be put forward to improve the quality of education as a whole, especially in developing teacher competencies more optimally.

In the Islamic concept, an educator is responsible for preparing students for the future in the world and eternal life in the hereafter. Al-Ghazali mentions several things as follows: (a) the teacher is the second parent in front of the students, (b) the teacher is the heir of the prophet, (c) the teacher is the guide and spiritual guide of the students, (d) the teacher is the central figure. For students, (e) teachers as motivators for students, (f) teachers as someone who understand the level of the intellectual development of students, and (g) teachers as role models for students<sup>[44]</sup> Therefore, teachers must have spiritual-religious abilities inherent in more values that they want to be internalized to their students, especially in terms of etiquette and morals.

The existence of work spirituality is significant in the continuity of the education process in madrasas. The tendency of society in this modern era has shifted to the separation of religious affairs and public affairs, which has resulted in the concept of education also experiencing a shift and being separated in the elements of divinity. Education is only colored by the power of logic and rationality, which considers irrational religious teaching so that it is separated from general education<sup>[45]</sup> In its development, the concept of religion and spirituality also releases its function and institutional structure with other social institutions. In the end, it is driven by the interests of power politics and business. This separation also impacts religious values and spirituality, which are increasingly considered mere religious rituals<sup>[46]</sup> This is not following the goals of national education, which is identical to creating a generation that believes and is devoted to Allah SWT so that the world of education will never be separated from the elements of religion and spirituality. Education and internalization of spiritual values need to be carried out by someone with good spirituality. Therefore, all madrasa teachers need to have high spiritual quality so that all existing teacher competencies can be optimized and realize the nation's educational goals and ideals.

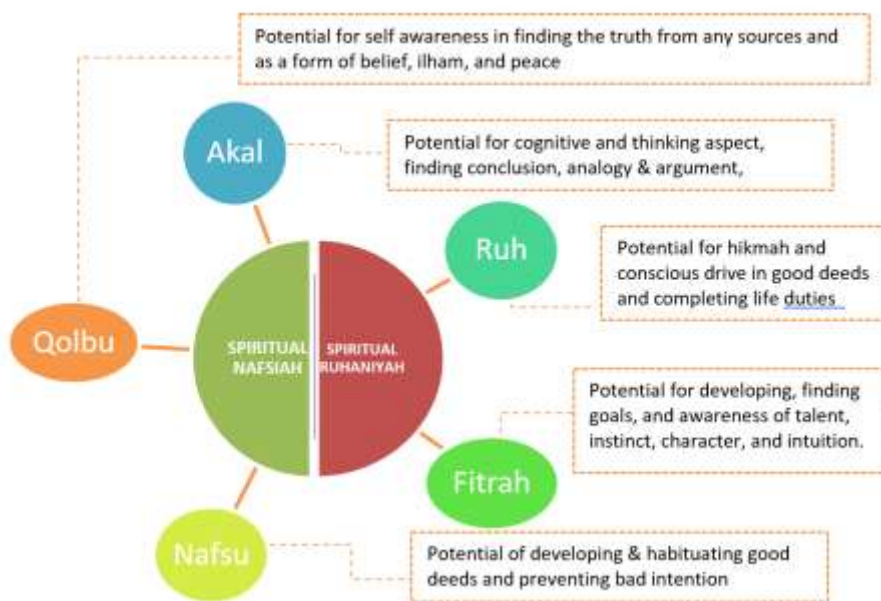
### **Framework and Application of MI Teacher Work Spirituality in Tanggamus District:**

Milliman explains one of the conceptual models of work spirituality by dividing the dimensions of spirituality into three aspects: the meaning of a job, social values, and value conformity<sup>[47]</sup> These three dimensions are then used to develop five aspects of one's job quality: commitment, loyalty, satisfaction, involvement, and self-confidence. Pawar also points out that the quality of a person's work response is strongly influenced by spirituality in the world of work and divides the dimensions of work spirituality into four parts, namely values in a job, community or sociality at work, positive goals of the organization, and personal spirituality of workers<sup>[48]</sup> Vandenberghe also adds a cultural dimension of spirituality to the workplace and provides an overview of its contribution to well-being and work performance<sup>[49]</sup> Some of these models can be developed into a more comprehensive model as follows;



**Figure 2:-** Dimensions of Spirituality in Performance Improvement.

The spiritual concept in the study of Islamic education is assumed not only about objects that can be seen with the five senses but also about non-sensory things<sup>[50]</sup> Based on the notion of monotheism, spirituality in Islamic education can be divided into two categories: the spiritual potential of Nafsiyah, which includes reason, lust, and heart, and the spiritual potential of Rohaniyah, which consists of the spirit and nature. The whole can be described as follows:



**Figure 3:-** The Concept of Potential Spirituality in Islamic Education.

Several principles and alternative steps that can be taken and adopted in developing training, development programs, and systems for developing teacher spirituality can be described as follows:

### Values Reorientation

The alignment of personal and institutional values is one of the main dimensions of teacher spirituality. The discrepancy between values that teachers and values formulated by schools believe can impact decreasing teacher commitment and work performance<sup>[52]</sup> Therefore, it is necessary to have an effort to harmonize these values, which is accommodated in the form of development activities based on the following principles;

- Focusing the intention of teaching into pure worship symbolizes the usefulness of a teacher's life and making God's blessing the primary goal.
- Listen to the voice of the heart. Conscience is part of the manifestation of divine guidance, which also determines the scale of priority and importance.

- c. Has humility for the knowledge possessed? All truth belongs to Allah SWT. So all abilities and experiences in the past are not entirely correct. Leaving the sense of "truth" and "knowing" will open the door to wisdom and new knowledge.
- d. Have a student mentality. Being a teacher does not mean just teaching students. However, the teacher must also have a student mentality who is constantly thirsty for knowledge and open to development and change. So the concept of "tolabul 'Science'" must also be held tightly by the teacher.
- e. Have a pledge or promise yourself to create an impetus in carrying out the vision of life in this world and the hereafter.

**1. Transformation Planning:**

The next step is to realize the values that have been formulated and harmonized with various spiritual dimensions into self-development planning and to improve the quality of teaching in general<sup>[53]</sup> with the following principles:

- a. Planning new habits that are better and more useful
- b. Get used to thinking critically and deciding something after seeing the problem from various sides
- c. Always oriented towards the ultimate goal, namely the afterlife that brings optimal effort in carrying out tasks
- d. Trying to align every goal or target to be achieved by aligning it with your mind and conscience
- e. Making the weaknesses of the past a new target for future self-development
- f. Develop lesson plans, learning materials, and infrastructure that support the development of spirituality in the school environment.

**2. Personal Habituation:**

With a good change plan, its implementation will be easier to do in a more focused manner. The main form in implementing the transformation of the teacher's self-spirituality is to make personal habituation a sustainable development effort, both the teacher's own internal habituation and habituation to spirituality in the work environment<sup>[54]</sup> which can be based on the following principles:

- a. Get used to starting something good, for example, beginning greetings, escorting prayers, starting giving and helping, and so on.
- b. Strive to live in order and istiqomah in carrying out worship and goodness even though it is simple.
- c. Trying to control the mood so it doesn't affect the implementation of tasks at school.
- d. Can sort out external influences in everyday life that are destructive
- e. Get used to facing every problem and formulating solutions independently to create a formidable person dealing with issues and suffering<sup>[55]</sup>

**3. Social Directing:**

Along with the implementation of the habituation of the teacher's self-spirituality, the performance of spirituality development must also be directed at the quality of the teacher's self to respond to any external stimulus and make it a means of developing social spirituality with the following principles:

- a. Always try to be prejudiced against the ideas and actions of others and respond well to them.
- b. Prioritizing the common good and priorities
- c. Prioritizing a person who loves others so that he is loved.
- d. Have a reassuring attitude and bring peace, especially when expressing opinions
- e. Have high emotional and mental control so that it shows a calm personality in every condition
- f. Always give respect and attention to others. The ideal teacher will listen more than talk in communicating.

**4. Thorough Contemplation:**

Self-reflection thoroughly and profoundly is an essential step in spirituality development because only by acknowledging every weakness and being open then development efforts can be carried out<sup>[56]</sup> The principle of implementation can be explained as follows:

- a. Always try to re-evaluate his thinking and be open to any developments and constructive changes
- b. Carry out self-assessment with only the aim of developing oneself without other requirement goals, such as administrative and academic purposes.
- c. Avoid experiences and opinions that influence thinking, and promote tolerance and flexibility.
- d. Before measuring or commenting on others, first, check and judge whether he has done the maximum for what he has done.
- e. Carry out periodic and continuous reflection and self-evaluation with professional guidance

From some of the principles above, the author can also provide an overview of the implementation of the development of the spirituality of the teacher's work, namely by training, mentoring, and habituation



**Figure 4:-** Suggestions for Developing Teacher's Work Spirituality.

Training can be the main forum for developing teacher spirituality, especially in formulating concepts and implementing formal teacher spirituality development with the support of experts. Previously, the government or the Education Office could collaborate with education experts or consultants to formulate concepts and training materials for spirituality development for teachers, especially in terms of reviewing values, vision and mission, and the direction of the teacher's personal goals in teaching and preparing self-transformation plans with values and values. Better goal. This team also compiles the management and guidelines for mentoring carried out by the madrasa head, madrasa supervisors, and religious leaders. Obstacles predicted to occur are the slow administrative process, the availability of funding budgets, and other technical problems that have always been the main problems in every education training implementation carried out by the government. After all training materials and technical guidelines, division of tasks, financial and administrative planning, and guidance on the management of recommendations have been appropriately prepared, the training can be carried out.

The next effort in developing the spirituality of the teacher's work is to carry out spiritual guidance. Several figures were chosen, either from the government, madrasa supervisors, madrasa heads, or from the community, who met the criteria and were able to become spiritual guides. The main target of the guidance is the effort to realize the teacher's self-transformation planning and control the teacher's development towards the habit of istiqomah spirituality. In addition, mentoring can also develop and expand in the context of madrasas, especially in regularly implementing various spiritual activities in madrasas. This mentor can also ensure that the culture of spirituality becomes the new identity of the learning system and culture in the madrasa.

The third effort in optimizing teacher spirituality is forming spiritual culture in the madrasa environment, both in teaching and learning activities in the classroom and outside the school, that is still related to the madrasa. In this case, all madrasah residents starting from students, teachers, staff, and madrasah principals, carry out new routines that lead to the cultivation of spiritual values. Efforts to make a culture of spirituality a habit and breath of a learning system and social interaction in madrasas can be a crucial determinant of the success of developing teacher work spirituality which will undoubtedly have a very positive impact on the quality of pedagogic, personality, social, and professional competencies possessed by teachers.

### **Conclusion:-**

The competence of MI teachers in Tanggamus Regency, Lampung Province, especially pedagogic and professional competencies, still requires serious improvement efforts. The development of teacher work spirituality is believed to be a practical step in developing teacher competence, especially in Islamic educational institutions. Spirituality development through training, mentoring, and habituation carried out by all parties involved by prioritizing the principles of values reorientation, transformation planning, personal habituation, social directing, and thorough

contemplation will be able to strengthen the personal foundation of teachers to improve the quality of teacher competence and education comprehensively. more thoroughly can be optimized.

This research only provides an overview of teacher competence in general in a specific area and the extent to which the potential of teacher work spirituality can trigger an increase in teacher competence so that it can be taken into consideration and direction in formulating more effective education policies and strategies. Research on the extent of teacher work spirituality can be carried out, the factors that influence it, various implementation contexts, and a more applicable framework are still needed to perfect and develop the concept of spiritualism in the Islamic religious education environment.

The competence of MI teachers in Tanggamus Regency, Lampung Province, especially pedagogic and professional competencies, still requires serious improvement efforts. The development of teacher work spirituality is believed to be a practical step in developing teacher competence, especially in Islamic educational institutions. Spirituality development through training, mentoring, and habituation carried out by all parties involved by prioritizing the principles of values reorientation, transformation planning, personal habituation, social directing, and thorough contemplation will be able to strengthen the personal foundation of teachers to improve the quality of teacher competence and education comprehensively. more thoroughly can be optimized.

This research only provides an overview of teacher competence in general in a specific area and the extent to which the potential of teacher work spirituality can trigger an increase in teacher competence so that it can be taken into consideration and direction in formulating more effective education policies and strategies. Research on the extent of teacher work spirituality can be carried out, the factors that influence it, various implementation contexts, and a more applicable framework are still needed to perfect and develop the concept of spiritualism in the Islamic religious education environment.

### References:-

1. Abuddin Nata, (2013), Kapita Selekta Pendidikan Islam: Isu-isu Kontemporer dalam Pendidikan Islam Jakarta: Rajawali Pers,
2. Imam Suraji. (2012), Urgensi Kompetensi Guru. Forum Tarbiyah. Vol. 10, No. 2,
3. **Syaiful Sagala, (2013)**, Kemampuan Profesional Guru dan Tenaga Kependidikan, Bandung: Alfabeta, hal. 29
4. Neraca Pendidikan Daerah Propinsi Lampung, tahun 2015
5. Nurhaeda. (2014). Kinerja Guru Madrasah Ibtidaiyah Tersertifikasi di Kecamatan Mapilli Kabupaten Polewali Mandar. Tesis. Program Pascasarjana UIN Alauddin Makassar
6. Slameto. B. (2017). Peningkatan Kinerja Guru melalui Pelatihan beserta Faktor Penentunya. Jurnal Pendidikan Ilmu Sosial, Vol.27, No.2,
7. Asro'i. (2013). Studi tentang Kinerja Mengajar Guru Analisis Pengaruh Kepemimpinan Kepala Madrasah, Budaya Madrasah, Motivasi Kerja, dan Komitmen Kerja terhadap Kinerja mengajar Guru Madrasah Aliyah se-Kota Bekasi. Disertasi. Pascasarjana UPI Bandung Asro'i. (2013).
8. Abdul Rokhman. (2018). Analisis Kinerja Guru Madrasah Ibtidaiyah Ditinjau Dari Kompetensi Manajerial Kepala Sekolah, Disiplin Kerja Guru, dan Kompensasi di Kecamatan Dlingo Kabupaten Bantul. Tesis. Program Pascasarjana Universitas Sarjanawiyata Tamansiswa Yogyakarta
9. Kumorotomo, W, Public Bureaucracy Accountability Sketch of the MasaTransition, Yogyakarta: Student Library, 2015
10. Kumar, Sunil, (2018), A Study of Perceived Workplace Spirituality of School Teachers, Psychological Thought, Vol. 11(2), 212–223, doi:10.5964/psyct.v11i2.298,
11. Kartanegara, Mulyadhi. (2003). Menyibak Tirai Kejahilan: Pengantar Epistemologi Islam. Bandung: Mizan,
12. Undang-undang Republik Indonesia No. 14 tahun 2005 tentang Guru dan Dosen.
13. Tyagita, BPA, (2018). Strategi Peningkatan Kompetensi Pedagogik Guru untuk Meningkatkan Mutu Sekolah. Jurnal Kelola, No. 5. Vol 2. 165-176
14. Agusniar, E. (2014), Kemampuan Profesional Guru Bidang Studi PAI Dalam Meningkatkan Prestasi Belajar Siswa Pada Sekolah Dasar Negeri 1 Simpang Peut Kec. Kuala Kab. Nagan Raya. Jurnal Ilmiah: Didaktika Vol. 15,1.
15. Pahlevie, Martono, Sunarto. (2014). Model Supervisi Akademik Berbasis Evaluasi Diri Guru Dan Penilaian Rekan Sejawat. Jurnal Education Management. No.3 Vol 2.
16. Rahadian. (2015). Peran dan Kedudukan Guru dalam Masyarakat. Jurnal Pendidikan Teknologi dan Informasi. Vol. 1 No. 3.

17. Sammons, P., & Bakkum, L. (2011). "Effective Schools, Equity and Teacher Effectiveness: A Review to the Literature." *Profesorado*, 15 (3).
18. OECD. (2003). The definition and selection of key competencies - Executive summary. DeSeCo. <https://doi.org/10.1080/2159676X.2012.712997>.
19. Gur, Q., Kogak, N., Demircan, A., Uslu, B. B., Şirin, N., & Şafak, M. (2015). "The Study of 48-60 Month-old Preschool Children's Sosial Competence and Behavior Evaluation Conditions." *Education and Science*, 40(180), 13-23. <https://doi.org/10.15390/EB.2015.4563>
20. Elizabeth Chinomona. (2017). Modelling The Influence Of Workplace Spirituality, Quality Of Work Life, Expectations Towards Work On Commitment To LongTerm Career Of Employees In Gauteng Province, South Africa. *The Journal of Applied Business Research*. Volume 33, Number 4.
21. Jurkiewicz, C. L., Giacalone, R. A. (2004). A values framework for measuring the impact of workplace spirituality on organizational performance. *Journal of business ethics*, 49(2).
22. Daniel, J. L. (2015). Workplace spirituality and stress: Evidence from Mexico and US. *Management Research Review*, 38(1).
23. Rego, A., Cunha, M. P. E., Souto, S. (2007). Workplace spirituality, commitment, and self-reported individual performance: An empirical study. *Management Research: Journal of the Iberoamerican Academy of Management*, 5(3).
24. Fanggida, E., Rolland, E., Suryana, Y., Efendi, N. (2016). Effect of a spirituality workplace on organizational commitment and job satisfaction. (Study on the Lecturer of Private Universities in the Kupang City, Indonesia). *Procedia-Social and Behavioral Sciences*, 219, 639–646; Piryaee, S., Zare, R. (2013). Workplace spirituality and positive work attitudes: The moderating role of individual spirituality. *Indian Journal of Economics and Development*, 1(4).
25. Rego, A., Cunha, M. P. E., Souto, S. (2007). Workplace spirituality, commitment, and self-reported individual performance: An empirical study. *Management Research: Journal of the Iberoamerican Academy of Management*, 5(3).
26. Kolodinsky, R. W., Giacalone, R. A., Jurkiewicz, C. L. (2008). Workplace values and outcomes: Exploring personal, organizational, and interactive workplace spirituality. *Journal of business ethics*, 81(2).
27. Maria Joelle & Arnaldo Matos Coelho (2019) The impact of spirituality at work on workers' attitudes and individual performance, *The International Journal of Human Resource Management*, 30:7, 1111-1135, DOI: 10.1080/09585192.2017.1314312
28. Kumar, Sunil, (2018), A Study of Perceived Workplace Spirituality of School Teachers, *Psychological Thought*, Vol. 11(2), 212–223, doi:10.5964/psyct.v11i2.298,
29. Önday, Ö. (2016). Human resource theory: From Hawthorne experiments of Mayo to groupthink of Janis. *Global Journal of Human Resource Management*, 4(1).
30. Moore, T. W., & Casper, W. J. (2006). An examination of proxy measures of workplace spirituality: A profile model of multidimensional constructs. *Journal of Leadership & Organizational Studies*, 12(4). doi:10.1177/107179190601200407; Sheep, M. L. (2006). Nurturing the whole person: The ethics of workplace spirituality in a society of organizations. *Journal of Business Ethics*, 66(4), 357-375. doi:10.1007/s10551-006-0014-5
31. Sheep, M. L. (2006). Nurturing the whole person: The ethics of workplace spirituality in a society of organizations. *Journal of Business Ethics*, 66(4), 357-375. doi:10.1007/s10551-006-0014-5
32. Gibbons, P. (2000). Spirituality at work: Definitions, measures, assumptions, and validity claims. In J. Biberman & M. Whitty (Eds.), *Work and spirit: A reader of new spiritual paradigms for organizations* (pp. 111-131). Scranton, PA, USA: University of Scranton Press
33. Dehler, G. E., & Welsh, M. A. (2003). The experience of work. In R. A. Giacalone & C. L. Jurkiewicz (Eds.), *Handbook of workplace spirituality and organizational performance* (pp. 108-122). Armonk, NY, USA: M. E. Sharpe.
34. Pawar, B. S. (2008). Two approaches to workplace spirituality facilitation: A comparison and implications. *Leadership & Organization Development Journal*, 29 (6).
35. Illes, K., Zsolnai, L. (2015). The role of spirituality in business education. *Society and Business Review*, 10 (1).
36. Khasawneh, S. (2011). Cutting-edge panacea of the twenty-first century: Workplace spirituality for higher education human resources. *International Journal of Educational Management*, 25 (7).
37. Rahman, M. S., Osmangani, A. M., Daud, N. M., Chowdhury, A. H., Hassan, H. (2015). Trust and work place spirituality on knowledge sharing behaviour: Perspective from non-academic staff of higher learning institutions. *The Learning Organization*, 22 (6).

38. Mitroff, I. I., Denton, E. A. (1999). A study of spirituality in the workplace. MIT Sloan Management Review, 40(4).
39. Daniel, J. L. (2015). Workplace spirituality and stress: Evidence from Mexico and US. Management Research Review, 38(1).
40. Iwan Ardian. Konsep Spiritualitas Dan Religiusitas ( Spiritual And Religion) Dalam Konteks Keperawatan Pasien Diabetes Melitus Tipe 2. Nurscope. Jurnal Keperawatan dan Pemikiran Ilmiah. Vol. 2 No. 5. Hal. 1-9
41. Fridayanti. Religiusitas, Spritualitas Dalam Kajian Psikologi Dan Urgensi Perumusan Religiusitas Islam. Psymphatic, Jurnal Ilmiah Psikologi, 2015, Vol. 2, No. 2.
42. Radhiya Bustan dkk. (2013). Pengaruh Pendidikan Islam Terhadap Kecerdasan Spiritual Pada Remaja Yang Tinggal Di Lingkungan Pekerja Seks Komersial (PSK) Tanah Abang Jakarta Pusat. Jurnal AL-Azhar Indonesia Seri Humaniora, Vol . 2, No. 1.
43. Agus Arwani. Peran Spiritualitas dan Religiusitas bagi Guru dalam Lembaga Pendidikan. Forum Tarbiyah, 2013, Vol. 11, No. 1.
44. Taufik Achmad Dwi Putro, Bagus Riyono. (2019), Islamic Work Ethic: Nilai-Nilai Spiritualitas Islam Pada PT Andromeda Psikoislamedia Jurnal Psikologi VoL. 4 No. 2.
45. Abidin Ibn Rusn, (1998) Pemikiran Al-Ghazali Tentang Pendidikan. Yogyakarta: Pustaka Pelajar, 67-75.
46. Muh. Fihri Khalik. Reposisi Agama Sebagai Sumber Spiritualitas Masyarakat Modern. As shahabah. Vol. 3, No. 1, 2017.
47. Salamah Eka Susanti. (2016), Spiritual Education: Solusi Terhadap Dekadensi Karakter dan Krisis Spiritualitas di Era Global. Humanistika. Vol. 2, No. 1.
48. Milliman, J., Czaplewski, A. J., Ferguson, J. (2003). Workplace spirituality and employee work attitudes: An exploratory empirical assessment. Journal of organizational change management, 16(4).
49. Pawar, B. S. (2009). Workplace spirituality facilitation: A comprehensive model. Journal of business ethics, 90(3), 375–386.
50. Vandenberghe, C. (2011). Workplace spirituality and organizational commitment: An integrative model. Journal of Management, Spirituality & Religion, 8(3), 211–232.
51. Kartanegara, Mulyadhi. (2003). Menyibak Tirai Kejahilan: Pengantar Epistemologi Islam. Bandung: Mizan.
52. Vandenberghe, C. (2011). Workplace spirituality and organizational commitment: An integrative model. Journal of Management, Spirituality & Religion, 8(3).
53. Mukhibat, (2014). “Spritualisasi Dan Konfigurasi Pendidikan Karakter Berparadigma Kebangsaan Dalam Kurikulum 2013,” Al-Ulum Vol. 14, no. 1.
54. Lathifah, Z. K., & Rusli, R. K. (2019). Pembiasaan Spiritual untuk Meningkatkan Pendidikan Karakter Peserta Didik. Tadbir Muwahhid, 3(1).
55. Agus Nggermanto, (2002) Quantum Quotient: Cara Praktis Melejitkan IQ, EQ, dan SQ yang harmonis Bandung: Nuansa.
56. Bujang Rahman, (2014). Refleksi Diri dan Peningkatan Profesionalisme Guru. Jurnal Paedagogia, Vol. 17, No.1.