



COMPETENCE OF ENGLISH TEACHERS AT MADRASAH ALIYAH NEGERI (MAN) IN EAST KALIMANTAN

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Abstract:

Good teacher competence will affect teacher performance and teacher professionalism; with competence possessed, a teacher will be able to master the material and be able to convey the material well, and quickly understand students. This study aims to determine the competence of English teachers at State Madrasah Aliyah (MAN) in East Kalimantan. The total population in this study was 21 people as a sample using purposive sampling. The instrument was a questionnaire then analyzed through the formula mean and percentage. Based on the results of statistical tests and discussion, the researchers concluded that the competence of English teachers at the State Aliyah Madrasah (MAN) in East Kalimantan was excellent, with an average score of 4.5. The average result for each competency, namely; spiritual competence (4.8), personal competence (4.8), social competence (4.7), professional competence and academic competence (4.5), while the average value of leadership competence is only 3.8 so that the leadership competence of MAN English teachers in East Kalimantan can be categorized Good.

Keywords: *Teacher Competency, English Teacher, Madrasah Aliyah Negeri*

INTRODUCTION

The development and improvement of educational services that need attention are educators and education staff. Teachers as educators at the school or madrasah level have an essential role in improving the quality of graduates. Quality teachers are competent in guiding, fostering, conveying and transferring their knowledge to students. Teacher and Lecturer competencies include pedagogic competence, personal competence, social competence and professional competence (UU NO. 14 Teachers and Lecturers), and spiritual competence and leadership competence (KMA No. 211 of 2011). Teachers and lecturers are required not only to be able to transfer knowledge, design learning materials, provide objective evaluations, and communicate well but also to have a good and wise leadership in making decisions, be good role models, and have religious spirituality as human beings. Motivator to achieve blessings and *istiqomah* and *tawwadu* in increasing faith and piety to Allah SWT. Fattah A (2019) added that lecturers need to emulate the figure of the teacher, the Prophet Muhammad, SAW, because he has; 1) perfection of instinct, 2) perfection of character, 3) excellence in speech, and 4) virtue of behaviour. Furthermore, Mcshane & Glinow (2008) explained that competence is skills, knowledge, talents, values, directors, and other personal characteristics that drive superior performance.

Competence or ability is the main element of professional competency standards, and the code of ethics regulates professional behaviour stipulated in specific supervisory procedures and systems. Teacher competence is knowledge in carrying out tasks based on abilities, skills and fundamental values contemplated/considered in thinking and acting in completing specific jobs. Consistency in thinking and acting continuously, in other words, having the knowledge and skills and the fundamental values for completing

work, will make a person competent in life. Competence is a teacher's knowledge and skills in carrying out his duties as a professional teacher (Dinas, 2006).

Another opinion suggests that competence is the ability and effective and efficient action in exploring, investigating, analyzing, thinking about, and giving attention and guidance to someone or others to achieve goals. (Mulyasa, 2011). Furthermore, Arikunto (Suwardi, 2007) explains that competence is not just an action that can be seen and proven. However, competence is also related to the potential to take action. If Bloom's taxonomy relates to Suharsimi's concept, it relates to cognitive, affective, and psychomotor. Based on the above understandings, competence is the unification of the three main elements inherent in a person, namely, elements of knowledge, skills, and attitudes. Therefore, a person is considered competent if he has the knowledge, skills, and attitude to do/do something. Teacher competence is related to cognitive, affective, and psychomotor.

Several Teacher Competency Indicators

The competence of teaching staff in Indonesia consists of 4 (four) competencies, namely personal competence, professional competence, pedagogic competence, and social competence.

The National Education Standards in article 28, paragraph 3 point b, explain that the purpose of personality competence is a competency of noble character that becomes an example for steady, stable, mature, wise, and authoritative students. Teachers should play a significant role in creating educational success in terms of the teaching and learning process. Therefore the role of the teacher is needed in educating and shaping the personality and character of students. At a level that is still unstable, students like to imitate what they have seen and found when they are in a place for a short or even a very long time. Students are primarily at school six days a week and continually meet and deal with teachers. The teacher is a substitute for parents at home. The teacher's attitude and example set an example for the participants at school. The teacher's attitude and example become a benchmark for delivering the character and personality of students. This matter shows that the personal competence of a teacher is very decisive, besides parents at home, in shaping students' personalities. Therefore, when there is a problem with teacher behaviour, it is a question for parents to register their children in the school. It is very reasonable that parents' worries will impact their children who guide them while at school.

Personal competence includes; 1) teacher performance, 2) sensitivity to change, 3) creative thinking, 4) wise, honest, and objective, 5) obedient and disciplined, 6) diligent and tenacious at work, 7) trying to get the best, 8) sympathetic, flexible and simple, 9) open-minded, 10) creative and 11) responsible and authoritative. While personal abilities include; a) the ability to develop personality, b) the ability to interact with and group, and c) the ability to carry out guidance and counselling (Mulyasa, 2011).

Pedagogic competence is the ability to manage students' learning, which includes understanding students in terms of planning, implementing the teaching and learning process, evaluating learning outcomes, and developing students to actualize the various potentials possessed by students.

Furthermore, in the Learner Preparation Plan (RPP), it is stated that pedagogic competence is the teacher's ability to manage student learning which at least includes the following:

1. The teacher must have insight or an educational foundation.
2. The teacher must have an understanding of students.
3. The teacher must be creative in developing the curriculum.
4. The teacher must be able to make lesson plans.
5. The teacher must be able to carry out educational and dialogic teaching and learning processes.
6. The teacher must be able to utilize learning technology.
7. The teacher must be able to evaluate the results of learning.

All of this is for the development of students in actualizing themselves in the various potentials they have (Mulyasa, 2011)

Professional competence is the ability to master learning material broadly and deeply so that it can provide learning and guide students. The National Education Standards regulate teacher professional competence, which includes; 1) teachers understand and can apply the basics of education philosophically, psychologically, sociologically, and so on; b) teachers understand and can apply learning theories based on student development, c) teachers can innovate and develop fields of study according to their background education, d) teachers understand and can implement creative and varied learning methods, e) teachers can develop and use information technology, media and learning resources appropriate to their fields, f) teachers can manage and implement teaching and learning programs, g) teachers are able implementing and assessing learning outcomes, and following up on them, and h) developing students' abilities in various fields.

Social Competence

The teacher's ability to communicate, convey positive information, and interact effectively with school principals, teachers, the surrounding community, parents, and students is a social skill that teachers must possess. In the Learning Implementation Plan, it has been explained that the social competence the teacher possesses is the teacher's ability as part of the residents in the environment where he works or lives as a member of the surrounding community. Therefore, teachers should have the following abilities:

1. Teachers can communicate well verbally, in writing and in signs.
2. Teachers can use communication and information technology according to their functions.
3. Teachers can get along effectively with school principals, colleagues, parents of students, and students and residents of the surrounding community.

Spiritual Competence

The Ministry of Religion of the Republic of Indonesia (KMA) determined the addition of 2 Islamic Religion teacher competencies apart from pedagogic, professional, social and behavioural, namely, Leadership and Spiritual competence (KMA 211 of 2011). The Qur'an and Assunah guide the foundation of this competency theory because every aspect assessed is always measured by worship, mercy and trust, calling and dedication, self-actualization and honour, service, and example as a role model for the people (students/students/ student).

Allah SWT. has emphasized in the Qur'an, Aljamil (2012), why studying and conveying it to others is essential. The virtues for people who seek knowledge, knowledge, and scholars and teach them have been explained in the Qur'an and Sunnah. QS. Ali Imron [3]:18 that there is no god but Allah, the angels, and those of knowledge who uphold justice, there is no god but Him, the Almighty. Allah SWT. Elevates the degree of knowledge experts because they can apply knowledge in their lives. They are classified as scholars who inherit the prophet because they can combine knowledge and charity (KH Hasyim Asy'Ari).

Furthermore, Rasulullah SWT. said that seeking knowledge is obligatory for every Muslim (HR. Ibnu Majah no. 224). Furthermore, QS. Al Baqarah [2]: 269 explains that Allah bestows wisdom (a deep understanding of the Qur'an and Assunah) to whomever He wills. Furthermore, whoever is granted wisdom is truly blessed with many gifts. Furthermore, intelligent people who can take lessons. The proposition gives instructions to humans that Allah SWT. Place those who study at a high and noble degree. After the knowledge is obtained so that the knowledge gained can benefit others, then the next step is how the knowledge is taught to others.

Teachers, lecturers, ustad, ustadzah, and scholars are people who are given guidance to educate, foster and convey their knowledge to a group or all of humanity to obtain a better life in achieving a degree of glory in the sight of Allah SWT. In the context of leadership and spiritual teaching, the Prophet Muhammad SAW. is the most excellent teacher for humanity in the world. With his leadership and spiritual teaching soul, which is the greatest gift from Allah SWT, he can invite and bring humanity from the age of

ignorance to the modern era until the end of time, even though he is "The Main Teacher and Ruler of everything" is Allah SWT.

Abdul Fattah (2019) explained that the Prophet Muhammad SAW, in his position as a teacher, has several specific tasks related to education so that the Prophet Muhammad SAW can be used as a basis for every teacher in behaviour, thinking, morals, charity, mu'amalah, words, appearance, as well as the delivery of knowledge. In the Qur'an (QS. Al Ahzab [33]: 21), it is explained that "Indeed, the Messenger of Allah has a good example for you". As is known, among Muslims, Prophet Muhammad SAW is believed to be the final Prophet and Messenger. Thus the task of Prophet Muhammad SAW is to convey all matters related to the last treatise in the field of aqidah, worship, and mu'amalah through the educational process. This matter can be seen in the Qur'an, which in fact, is a visualization of the tasks that must be carried out, containing verses that strengthen the educational mission of the Prophet Muhammad SAW, as QS Al Maidah [5]:67

Meaning O Rasull, Convey what your Lord revealed to you. If you do not do (what was ordered), it means you did not deliver His message. Moreover, God protects you from the (interference) of people. Allah does not guide the unbelievers. (QS Al Maidah [5]:67)

The Qur'an for the Prophet Muhammad SAW is also not just a holy book that provides prophetic justification for himself; more than that, the Qur'an is an explanation of God's concept of education for His servants. This matter can be seen in the words of God: "(We sent them) with explanations (miracles) and books, and We sent down al Dhikr (Al Qur'an) to you, so that you explain to people what has been revealed to them and so that they think". (QS al-Nahl [16]:44)

Based on the verse above, it can be understood that educating people with the guidance of the Qur'an revealed to them is one of the duties of the Prophet Muhammad SAW. Here, the internalization of the educational values of the Qur'an opened by Prophet Muhammad SAW is not only through advice and other teachings, but Prophet Muhammad SAW himself becomes a living example of the educational principles he developed. Prophet Muhammad SAW represented what he taught through actions, then translated his actions into words so that the companions immediately accepted what was taught by Prophet Muhammad SAW because his speech had begun with a concrete example. This is as Allah SWT has said in Surat al Ahzab [33]:21 "Truly there has been in (himself) the Messenger of Allah a good example for you (namely) for those who hope for (the mercy of) Allah and (the arrival of) the Day of Resurrection and who remember Allah a lot"

In all things, the Prophet Muhammad SAW is a teacher, a giver of advice, a guide to the path of truth, and a teacher. His teaching council is comprehensive; anywhere and anytime, he can give lessons. However, because he and his companions spent more time in the mosque doing worship activities, especially prayer, he made the mosque a centre of scientific activities.

Teachers are role models. Therefore, Abdul Fattah (2019) added that the example of the Prophet Muhammad SAW is as a teacher because he has;

(a) perfection of instincts (calmness, a radiant face, welcoming him well, and the tendency of the heart to follow him), (b) perfection of character (intellectual intelligence, being firm when facing various complex conditions, being ascetic towards the world, being humble, and be polite), (c) priority in words (the clarity of his answers when asked and the superiority of his argument when debated, being aware of confusion in words, his choice of words based on purpose and needs, best and fluent speaking), (d) priority of behaviour (good and correct investigation within the framework of religious teachings, all the things prescribed by his religion leave the attitude of ghuluw (exaggeration) and taqshir (belittlement) towards a middle attitude, his willingness to give instructions

about religion and the laws that were revealed, uphold jihad against his enemies, the nature of generosity and philanthropy).

Based on the explanation and several quotations from the Qur'an and hadith above, it can be concluded that seeking knowledge and teaching it to others is obligatory, and its implementation is:

1. Worship that will benefit the world and the hereafter is a form of servitude to the Creator.
2. Mercy and trust will be carried out with sincerity and full responsibility.
3. Calling and dedication can be carried out with enthusiasm and full of integrity and high dedication as educators.
4. Self-actualization and respect are where the duties of teachers/lecturers as professionals are highly respected and carried out with faith values.
5. A servant who is a servant as a servant before Allah SWT.

Then implemented as the values of piety; (6) art that is dynamic and requires variations with an active, creative and innovative approach, and teachers can continuously develop their profession; and (7) leadership in which teachers are required to be active, broad-minded, have high self-confidence accompanied by consideration of maturity, act as "answer all questions" that arise and always provide solutions to every problem.

RESEARCH METHODS

This study was designed to describe the research results on the competency of English teachers at State Islamic Senior High Schools (MAN) in East Kalimantan. The teacher competencies in question are professional competence, pedagogic competence, social competence, personal competence, and leadership competence. This study used an instrument in the form of a questionnaire with a Likert scale of five categories, namely: 1) Excellent; 2) reasonable; 3) Enough; and 4) Not good. Instruments were given to 25 English teachers at State Madrasah Aliyah in East Kalimantan. The population collection technique uses purposive sampling. This research instrument met the standards by conducting a validity and reliability test (Mahmud, 2011). Content validity testing can be done by comparing the contents of the instrument with the teaching materials that have been taught (Sugiyono, 2008). Furthermore, the research data was analyzed through convention, data display, and conclusion (S. Margono, 2005).

RESULTS AND DISCUSSION

Competence is a collection of knowledge, behaviour and skills teachers must possess to achieve learning and educational goals. Competence is obtained through training education and independent learning by utilizing learning resources (Jejen Musfah, 2012). The aspects that serve as indicators in measuring the level of competence of English teachers in madrasahs can be seen from 6 competencies which include: 1. Pedagogic competence, 2. Personality Competence, 3. Social Competence, 4. Professional Competence, 5. Spiritual Competence, 6. Competence leadership.

Based on the results of the questionnaire answered by respondents with the specified criteria and categories, then analyzed using the mean and percentage formulas, the results of the competence of Madrasah Aliyah Negeri (MAN) teachers in East Kalimantan were obtained as outlined in table 1 below:

Table 1

Competence of English Teachers at Madrasah Aliyah Negeri (MAN) in East Kalimantan

NO	KOMPETENSI	(Σ)	(\bar{X})	KET
1	Pedagogik	94.9	4.5	Sangat Baik
2	Profesional	96.2	4.6	Sangat Baik

3	Sosial	98.4	4.7	Sangat Baik
4	Prilaku	100.1	4.8	Sangat Baik
5	Spiritual	101.4	4.8	Sangat Baik
6	Leadership	80.7	3.8	Baik

Resource: Data Analyzed, 2021

Table 1 above shows that the total value of respondents' answers about the competence of English teachers at Madrasah Aliyah Negeri (MAN) East Kalimantan is 94.6, and the average respondent's answer is 4.5. This matter proves that the competency of the East Kalimantan State Madrasah Aliyah (MAN) English teacher is perfect. These results contribute to the six competencies of English teachers, but when viewed from each component, they provide different information. Based on the statistical results above, the highest competencies possessed by English teachers are spiritual and behavioural, each of which contributes to their abilities as a teacher is 4.8, followed by social at 4.7, professional at 4.6 and pedagogic at 4.5. In contrast, leadership is the highest competence, low but in the excellent category, with an average value of 3.8.

Teacher competence is knowledge in carrying out tasks based on abilities, skills and fundamental values contemplated/considered in thinking and acting in completing specific jobs. Consistency in thinking and acting continuously, in other words, having the knowledge and skills and the fundamental values for completing work, will make a person competent in life. Competence is a teacher's knowledge and skills in carrying out his duties as a professional teacher.

This research focuses on the competence of English teachers at the State Islamic Senior High School (MAN) in East Kalimantan. There are two significant findings in the research, namely: 1) English teacher competence that is dominantly owned by English teachers at State Islamic Senior High Schools (MAN) in East Kalimantan and 2) Competence of English teachers at State Islamic Senior High Schools (MAN) in East Kalimantan.

Professional teachers are capable of mastering material, being creative, reflective, and communicative (Beautiful Hari Utami and Aswatun Hasan, 2018). Based on the findings above, the competency of the English teacher at the State Islamic Senior High School (MAN) in East Kalimantan is the most dominant and most significant, namely; 1) spiritual competence and behaviour have the same abilities by English teachers are the highest competencies, 2) social competencies, 3) professional competencies, and 4) pedagogic competencies, while 5) leadership competencies are the lowest but are still at the excellent category level. The competencies possessed by teachers are sometimes different; this has something to do with the research results of Ade Kurniawan and Andari Puji Astute (2017), stating that there are differences in pedagogic competence between PNS teachers and PNS candidates. Feralys Novauli, M (2015) added that teachers used pedagogic, personality, social, and professional competencies to improve student achievement. Hasan Baharun (2017) states that teachers must have essential competencies, namely pedagogic competence, social competence, personal competence and professional competence.

Furthermore, this study also found that the competent English teachers at State Madrasah Aliyah (MAN) in East Kalimantan had excellent average abilities, except for leadership competencies. More than 85% of English teachers have very good spiritual, personality, pedagogic, social, and professional competencies; the rest are good. In comparison, only 52% of leadership competencies and 48% are good. Leadership competence is still low when compared to other competencies. Relevant research by Zumroatul Mukaffa (2018) states that leadership competence is low due to higher administration learning policies, so the impact on teachers is less creative in learning. The lack of leadership competence is because teachers need ample opportunity to be creative.

CONCLUSION

Based on the statistical analysis results, the researcher concluded that the

dominant teacher competencies possessed by English teachers ranged from the highest to the lowest. The average results were spiritual competence (4.8), personality (4.8), social (4.7), pedagogic (4.6), professional (4.5) and leadership (3.8). Furthermore, the average result of the competency of English teachers at State Islamic Senior High Schools (MAN) in East Kalimantan is 4.5. This matter means that the competency of the State Islamic Senior High School (MAN) teachers in East Kalimantan is in the excellent category.

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