

Social Responsibilities of Islamic Religious Education Teachers To The Community of Gayo Lues, Aceh, Indonesia

Masykur

Universitas Islam Negeri Ar-Raniry Banda Aceh
Address: Jl. Syeikh Abdul Rauf Kopelma Darussalam Banda Aceh
e-mail: masykurpulotukok@gmail.com

Warul Walidin

Universitas Islam Negeri Ar-Raniry Banda Aceh
Address: Jl. Syeikh Abdul Rauf Kopelma Darussalam Banda Aceh
e-mail: warulwalidin@ar-raniry.ac.id

Anton Widyanto

Universitas Islam Negeri Ar-Raniry Banda Aceh
Address: Jl. Syeikh Abdul Rauf Kopelma Darussalam Banda Aceh
e-mail: anton.widyanto@ar-raniry.ac.id

Silahuddin

Universitas Islam Negeri Ar-Raniry Banda Aceh
Address: Jl. Syeikh Abdul Rauf Kopelma Darussalam Banda Aceh
e-mail: silahuddin@ar-raniry.ac.id

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Abstract

This study aimed to determine the social responsibility of Islamic Religious Education teachers to the people of Gayo Lues Regency, the community's responses to the social responsibility of Islamic Religious Education teachers of Gayo Lues Regency, and the contribution of Islamic Religious Education Teachers to Knowledge in Gayo Regency Lues. This study was conducted in the form of qualitative field study. Interviews and documentation were employed as data collection techniques. The findings of the study indicate that some PAI teachers engage in forms of social responsibility with an inclusive, objective, nondiscriminatory, adaptable, and communicative attitude that manifests itself in both religious and nonreligious fields. Positive responses were received in the form of support, willingness to participate, and a desire to maintain the role of the PAI teacher in response to the social responsibility undertaken. Negative response where PAI teachers are less involved and participate less in the community, and where PAI teachers are considered to be confined to teaching at school without engaging with the adjacent community. Regarding PAI teachers' contribution to education in Gayo Lues Regency, it is carried out to the greatest extent possible, beginning with the provision of all extant skills to students and the surrounding

community. Additionally, PAI teachers constantly teach Duha prayers as sunnah prayers for students.

Keywords: *social responsibility; Islamic education teachers; social competence; community*

Abstrak

Tujuan penelitian ini adalah untuk mengetahui bentuk tanggung jawab sosial guru Pendidikan Agama Islam terhadap masyarakat Kabupaten Gayo Lues, tanggapan (respon) masyarakat terhadap bentuk tanggung jawab sosial yang dijalankan oleh guru Pendidikan Agama Islam Kabupaten Gayo Lues dan kontribusi Guru Pendidikan Agama Islam terhadap Pendidikan di Kabupaten Gayo Lues. Penelitian ini dilakukan dengan studi lapangan yang menggunakan pendekatan kualitatif. Teknik pengumpulan data dilakukan melalui wawancara dan dokumentasi. Hasil penelitian menunjukkan bentuk-bentuk tanggung jawab sosial dilaksanakan oleh sebagian guru PAI dengan sikap inklusif, objektif, tidak diskriminatif, adaptif dan komunikatif yang diwujudkan dalam bidang keagamaan dan non-keagamaan. Tanggung jawab sosial yang dijalankan mendapat respon positif berupa dukungan, kemauan untuk terlibat, dan keinginan untuk mempertahankan peranan dari guru PAI. respon negatif dengan di mana guru PAI kurang terlibat dan berpartisipasi dalam masyarakat, dan menganggap guru PAI hanya sebatas mengajar di sekolah saja tanpa berbaur dengan masyarakat sekitar. Adapun kontribusi guru PAI terhadap Pendidikan di Kabupaten Gayo Lues dijalankan dengan semaksimal mungkin mulai dari memberikan segala kemampuan yang ada kepada anak didik dan masyarakat sekitar. Guru PAI juga selalu mengaktifkan shalat dhuha sebagai shalat sunnah kepada anak didik.

Kata Kunci: *tanggung jawab sosial; guru Pendidikan Agama Islam; kompetensi sosial; masyarakat*

A. Introduction

A teacher of Islamic Religion Education (Pendidikan Agama Islam/ PAI) is an educator tasked with imparting Islamic religion education materials in a school setting. A professional teacher of Islamic religion education is someone who has mastered the discipline of Islam and is capable of transferring Islamic knowledge.¹ Teachers of Islamic Religious Education who reside in rural areas are frequently utilized by their

¹ Usman Muhammad and Anton Widyanto, "Internalisasi Nilai-Nilai Toleransi Dalam Pembelajaran Pendidikan Agama Islam Di SMA Negeri 1 Lhokseumawe," *DAYAH: Journal of Islamic Education* 2, no. 1 (January 24, 2019): 36–52, <https://doi.org/10.22373/JIE.V2I1.2939>; Nanang Faisol Hadi, "Critical Reasoning Islamic Religious Education and the Challenges of National Democracy in Pluralist Countries," *Journal Of Social Research* 1, no. 2 (2022): 69–80, <https://doi.org/10.55324/josr.v1i2.20>; Indah Fadilatul Kasmar et al., "The Concepts of Mudarris, Mu'allim, Murabbi, Mursyid, Muaddib in Islamic Education," *Khalifa: Journal of Islamic Education* 3, no. 2 (August 28, 2019): 107–25, <https://doi.org/10.24036/KJIE.V3I2.26>; Muhaimin, *Pengembangan Kurikulum Pendidikan Agama Islam di Sekolah, Madrasah, dan Perguruan Tinggi* (Jakarta: Raja Grafindo Persada, 2007), 51;

communities, particularly in religious matters. This is because a teacher of Islamic Religious Education is typically regarded as an *ustadz* who possesses extensive knowledge and comprehension of Islamic education.

In an ideal world, a society led by a highly regarded individual will have a positive effect on his existence. Similarly, if the teacher of Islamic Religious Education is so sought after by society, he obviously plays a role in the life of society itself. Not only in his profession as a school-based Islamic Religious Education instructor, but also in his participation in societal activities. At the very least, they can perform an active role as a mosque imam, *tahlil* leader, or *yasinan*, delivering Friday sermons, etc. Similarly, female Islamic Religious Education teachers can guide adolescent daughters and mothers in society on topics such as the construction of *ta'lim* gatherings and the understanding of Islamic education based on their area of expertise.

The teacher is a social being whose existence is dependent on the social life of society and his/ her environment. Therefore, teachers are required to have adequate social competencies, particularly in relation to education that is not limited to school-based learning but also includes education that occurs and occurs in society.² By possessing social competence, a teacher should be able to ensure the quality of the education provided. Social competence can be utilized as an aid in the learning process carried out in collaboration with the teacher's environment.

Teachers' social competence is related to their responsibilities, as well as their understanding of values, moral and social norms, and their efforts to conduct and act in accordance with these values and norms. Teachers must be accountable for all their actions in the classroom and in society.³ However, not all teachers of Islamic Education

² Ragad M. Tawafak, Liqaa Habeb Al-Obaydi, and Marcel Pikhart, "Competency Categorization and Roles of Online Teachers from the Perspective of University Students," *Educational Psychology, a Section of the Journal Frontiers in Psychology*, no. March (2023), <https://doi.org/10.3389/fpsyg.2023.1009000>.

³ Tahseen Asif et al., "Moral Education for Sustainable Development: Comparison of University Teachers' Perceptions in China and Pakistan," *Sustainability (Switzerland)* 12, no. 7 (2020), <https://doi.org/10.3390/su12073014>; Nurul Falah, "Aktualisasi Kinerja Guru Tersertifikasi Dalam Peningkatan Proses Pembelajaran Pada MIN Tungkob Kabupaten Aceh Besar," *DAYAH: Journal of Islamic Education* 1, no. 2 (July 10, 2018): 273, <https://doi.org/10.22373/jie.v1i2.2952>; Muhammad Usman and Anton Widyanto, "Undang-Undang Pesantren: Meneropong Arah Kebijakan Pendidikan Pesantren Di Indonesia," *Ar-Raniry, International Journal of Islamic Studies* 8, no. 1 (October 4, 2021): 57–70, <https://doi.org/10.22373/JAR.V8I1.10991>; Nisa Khairuni and Anton Widyanto, "Optimalisasi Fungsi Masjid Sebagai Sarana Pendidikan Islam Dalam Menyelesaikan Krisis Spiritual Remaja Di Banda

in Aceh practice each of these actions. Former Minister of Religion of Aceh Province Daud Pakeh disclosed that the quality of teachers in Aceh is still very low and very feeble, despite the profession being taken seriously, so that the quality of teachers in Aceh ranked number 27 nationally.⁴

People in the Gayo Lues Regency still have limited general and religious knowledge. This is reflected in some students who study at school, where there are still students who cannot read the Qur'an and memorize prayers, as well as in the behavior of students who are still impolite at school; there are students who have reached puberty who do not perfectly understand the rules regarding mandatory bathing.⁵ The busyness of the community in doing daily work so that they do not have time to attend the Islamic learning assembly (*ta'lim*), as well as the dress that is still not in accordance with Islamic guidance, this is due to the community having very little religious knowledge, another thing that occurs is that there are still many teenagers who use drugs without parental supervision, combined with students who are still not old enough to marry the occurrence of elopement, so this will have a negative impact on the community.⁶ The conditions described above are certainly interesting for further study.

B. Research Methods

This study employs a qualitative inquiry. The primary purpose of qualitative research is to acquire an understanding of previously unexamined descriptive phenomena. These phenomena include, but are not limited to, the following: process steps, prescription materials, ideas underlying various concepts, product or service characteristics, photographs of products or services in use, cultural practices and norms, and physical representations of artifacts.⁷ The style of qualitative research focuses more on the quality and interrelationships between activities and seeks to describe and

Aceh,” *DAYAH: Journal of Islamic Education* 1, no. 1 (March 18, 2018): 74, <https://doi.org/10.22373/jie.v1i1.2482>.

⁴ “Pendidikan Aceh Peringkat 27 Secara Nasional, Salah Satu Penyebab Rendahnya Mutu Guru”, (28 Oktober 2019), <https://aceh.tribunnews.com/2019/10/28/pendidikan-aceh-peringkat-27-secara-nasional-salah-satu-penyebab-rendahnya-mutu-guru?page=2>

⁵ Interview with ZK, a teacher of Islamic Education at SMPN Satap Kendawi, 26 June 2020.

⁶ Interview with SM, Head of Pintu Rime village, 26 June 2020.

⁷ Aan Komariah dan Dajam'an Satori, *Metodologi Penelitian Kualitatif*, (Bandung: Alfabeta, 2011), 23.

characterize existing phenomena,⁸ including those that are engineered by humans and nature. In contrast, descriptive studies merely describe the current state of affairs without endeavoring to alter it. The only intervention provided is the research process itself, which includes observation, interview, and recording.⁹ Researchers use three phases to process and interpret data: reduction, data display, and verification.¹⁰

C. Findings and Discussion

1. Form of Social Responsibility of Islamic Religious Education Teachers to the Gayo Lues Community

a. PAI teacher interaction and communication in society

As social creatures who depend on one another, a PAI teacher must naturally establish excellent interaction and communication with fellow instructors and the community, especially their own. Multiple interviews with PAI teachers in the Gayo Lues district indicate that PAI teachers have had positive interactions and communication with the community. One of the informants stated, "...For instance, greeting each other." For example, like me. I own a shop. I frequently greet purchasers. I also frequently take invitations from others."

In addition, interaction and communication with the community, especially Gampong officials, have been well established; they visit each other, as stated by the informant as follows:

"Alhamdulillah, communication is good. I can say that because village officials, starting from the Village Head (*keuchik*), imam, and also the Village secretary, want to visit the house".¹¹

⁸ Jr. Vincent A. Anfara et al., "Qualitative Analysis on Stage: Making the Research Process More Public," *Educational Researcher* 31, no. 7 (2002): 28–38, <https://doi.org/10.3102/0013189X09339057>; John W. Creswell, "Approaches to Inquiry," *Narrative Inquiry*, 2006, 53–84; Carolyn Ellis et al., "Talking and Thinking About Qualitative Research," *Qualitative Inquiry* 14, no. 2 (2008): 254–84, <https://doi.org/10.1177/1077800407311959>; Y. S. Lincoln and E. M. Gonzalez y Gonzalez, "The Search for Emerging Decolonizing Methodologies in Qualitative Research: Further Strategies for Liberatory and Democratic Inquiry," *Qualitative Inquiry* 14, no. 5 (2008): 784–805, <https://doi.org/10.1177/1077800408318304>.

⁹ Nana Syaodih Sukmadinata, *Metode penelitian Pendidikan*, (Bandung: Remaja Rosdakarya, 2011), 73.

¹⁰ Sugiyono, *Metode Penelitian Pendidikan* (Bandung: Alfabeta, 2011), 247.

¹¹ Interview with SR, Islamic Education Teacher at SMPN 1 Pining, 2 February 2021.

Therefore, based on the results of the interview, it can be concluded that interaction and communication between PAI teachers and the community are highly active. PAI teachers have visited each other with the community, and interaction and communication are conducted not only with the community surrounding the residence but also with the neighboring Gampong community. Even during this time, PAI instructors are frequently invited to community events and activities, as well as residents' homes. The community of the Gayo Lues Regency is more appreciative of PAI teachers, and according to PAI teachers, there has been no information that has caused problems in the community as of yet.

The results of the interview contradict the observations made by the researchers in the field, where the researchers observed that almost the average PAI teacher who taught in Gayo Lues District did not live in the village where the school was located, the interactions were only partially with colleagues in the school, and if there was communication with the community, it was incidental, indicating that only a small percentage of PAI teachers did interact and collaborate with the community.¹²

The interaction and communication of PAI instructors in society are depicted in the following table.

Table 1
Interaction and Communication of PAI Teachers in Society

No	Description	Findings
1.	Interaction and communication of PAI teachers in the community	<ol style="list-style-type: none"> 1. It goes well, one of which is by greeting each other between PAI teachers and community members. 2. Visiting each other between PAI teachers and Gampong officials. 3. PAI teachers and community members need each other. 4. PAI teachers often straighten out the wrong understanding of the community, and also of course provide solutions if there are people who need a way out if there is a problem. 5. People often ask PAI teachers if there is the latest information, especially about education in schools. 6. PAI teachers can adjust to the community environment. 7. PAI teachers never have information to make problems in the community environment.

¹² Observation 3 March 2021.

No	Description	Findings
		8. From the observation, PAI teachers do not live near the school. 9. Only a small number of PAI teachers are active in the community.

Interaction that has educational value is interaction that is carried out consciously with the aim of changing one's behavior and actions. With the above concept, the term teacher was born on one side and student on the other. Both are in educational value interactions with different positions, duties, and responsibilities, but still working together to achieve educational goals.

In his role as a guide, the teacher must try to revive and motivate students so that a conducive interaction process occurs. The teacher must be ready as a mediator in all situations of the teaching and learning process, so that the teacher will be a figure that students will see and will imitate. Teachers will be better with students as designers, who will lead teaching and learning interactions.

As social beings, humans in their lives need relationships with other humans. The relationship occurs because humans need other humans, especially when something cannot be done alone. Different needs and mutual needs make humans tend to serve the needs of other humans in addition to their personal interests, or the human tendency to relate creates two directions through language that contains actions and actions. Because there is action and reaction, interaction occurs. Therefore, interaction will take place when there is a reciprocal relationship between two or more people.

b. The function and engagement of Islamic Education (PAI) teachers in society

The role and involvement of PAI teachers in society is very active and, sometimes, also serves as a motor for a social activity. It can be concluded from interviews with several informants that among the role and involvement of PAI teachers in society are the following activities:

“For example, attending an *aqiqah* event (Islamic tradition of the sacrifice of an animal on the occasion of a child's birth), joining a recitation, *wiridan* (a citation from the Qur’an which is read repeatedly as a way of asking for God's forgiveness), so on..”¹³

¹³ Interview with DR, Islamic Education Teacher at SDN 4 Pining, 04 January 2021.

In addition, the role of PAI teacher in society is also as a leader of Quranic study event. One of our informants said, “Female PAI teachers usually participate in regular Quranic recitation and *wirid* activities.”¹⁴

A PAI teacher who participated in community activities but was not as actively involved stated the same thing. He declared.

“*Alhamdulillah*, I will participate in communal activities, such as recitation activities, as long as I am here. I also teach the young children the Quran. Since moving to the Pining area, however, I have become less active as I adapt to the local community's circumstances”.¹⁵

Therefore, based on the results of the interview, it is possible to conclude that the role and involvement of PAI teachers in the community have been successful, as PAI teachers are frequently involved in religious activities such as the celebration of Islamic festivals. Additionally, PAI teachers partake in cooperative activities. On the other hand, there are PAI teachers who host community readings for children. Frequently, female PAI instructors assist mothers in the Quranic recitation. PAI teachers are always present with other communities if there is a disaster in the community. In addition, there are PAI teachers who serve as mosque administrators and khatibs on Fridays.

The findings of the researchers' observation indicate that not all active PAI teachers in the Gayo Lues District are involved in the community and perform an active role. Some PAI teachers are from outside the Gayo Lues district; consequently, after teaching for one week, they return immediately to their home region. Teachers from Southeast Aceh, which is adjacent to the Gayo Lues district, are one example. On the other hand, the researcher observed that some PAI teachers played a role in opening recitation centers, including two PAI teachers in Pantan Cuaca Sub-district; three PAI teachers in Pining Sub-district; two PAI teachers in Dabun Gelang Sub-district; and more dominant PAI teachers in Blangkejeren Sub-district, even though the recitation centers were only at home.¹⁶

The findings of the research on the function and community involvement of PAI teachers are presented in Table 2 below.

¹⁴ Interview with DR, Islamic Education Teacher at SDN 4 Pining, 04 January 2021.

¹⁵ Interview with SR, Islamic Education Teacher at SMPN 1 Pining, 02 February 2021.

¹⁶ Observation 3 March 2021.

Table 2:

Findings of the Analysis of the Role and Involvement of PAI Teachers in the Community

No	Description	Findings
1.	Interaction and communication of PAI teachers in the community	<ol style="list-style-type: none"> 1. PAI teachers participate in recitation, wiritan, and other religious activities. 2. PAI teachers are often the ones appointed to open an event in the community. 3. If there is a disaster or misfortune, PAI teachers always take the time to attend. 4. PAI teachers often give lectures, become imams at the mosque, and also become mosque administrators. 5. If there are activities of mutual cooperation in the community, PAI teachers always participate with the community. 6. PAI teachers are often asked for opinions if there is a problem to be solved or the community's ignorance about something regarding Sharia law. 7. Especially for female PAI teachers who often participate together in recitation or wiridan, 8. PAI teachers are asked by the community to teach them about fardhu kifayah on the corpse. 9. PAI teachers are always invited to community celebrations, be they parties or other events. 10. There is still a lack of PAI teachers opening recitation centers. 11. PAI teachers return to their home areas when they are ready to teach. 12. PAI teachers do not live in their respective teaching places.

Before deciding to play a role in their community, individuals must first comprehend its circumstances. Individuals cannot assume societal roles without understanding the culture of the community in which they reside. To effectively communicate with the community, PAI teachers must be familiar with both social and religious customs.

2. Community Response to the Form of Social Responsibility Carried Out by Islamic Religious Education Teachers in the Gayo Lues District

a. The Availability of Islamic Education Teachers in the Community

The presence of PAI teachers in the Gayo Lues community is consistent with the findings of multiple interviews. As one of the community leaders of Pining Sub-District, SU stated that the presence of PAI teachers in the community is extremely beneficial to both the community and the village's youth.

“I believe the presence of PAI instructors is extremely beneficial, particularly in the field of religion”.¹⁷

In addition, the presence of PAI instructors in the community enables them to fulfill their role as mosque imams, as described as follows: "The PAI teacher, upon entering the community, becomes the mosque's imam. PAI teachers are not only primarily involved in school instruction, but also in community service.

This is also consistent with the findings of researchers based on interviews with FM community leaders in the Blangkejeren District, according to which PAI teachers will be required everywhere due to the knowledge they possess.

"In my opinion, a PAI teacher indicates religious engagement. In reality, it is a necessity in the community, as the PAI instructor should be in charge of all religious activities”.¹⁸

Therefore, based on the results of the interview, it can be concluded that the presence of PAI teachers in the community is favored by many Gayo Lues individuals. PAI instructors can benefit the community by guiding children in recitations and by becoming imams in mosques. In addition, PAI instructors are always at the forefront of any community activities. However, there are also PAI teachers who contribute very little to the community and only teach in the classroom.

According to the findings of researchers, the community is pleased with the presence of PAI teachers; however, some PAI teachers only teach in accordance with the requirements of the State Civil Apparatus. They have no greater influence on the community. In addition, female PAI teachers only interact with the community, and there are no educationally stimulating activities for the community.¹⁹

¹⁷Interview with SU, A community leader of Pining, 15 January 2021.

¹⁸Interview with SU, A community leader of Pining, 15 January 2021.

¹⁹ Observation 3 March 2021.

The accompanying table displays the results of research on the presence of PAI teachers in the community.

Table 3

Analytical Findings Concerning the Presence of PAI Teachers in the Community

No	Description	Findings
1.	The Presence of PAI Teachers in the Community	<ol style="list-style-type: none">1. Children were taught to read the Quran, and Islamic Education was provided to the community.2. Some PAI teachers are entrusted as Imams in mosques.3. PAI teachers are at the forefront of community-based endeavors.4. Female PAI teachers continue to lack contributions.5. PAI teachers are purely engaged in schools.

The social obligation of a teacher is associated with the teacher's commitment and conception of his function as a member of society and as an educational reformer in society. To enhance community education development, this responsibility must fall directly or indirectly on the shoulders of educators.

b. Characteristics of PAI Teachers in the Community

The personalities of PAI teachers in the community are portrayed accurately and in accordance with the desires of the community in which they reside. In this regard, one of the leaders of Pining Subdistrict stated, "In my experience interacting with PAI teachers who teach here, I have found their personalities to be quite admirable." In accordance with their intelligence and knowledge."²⁰

The average PAI teacher maintains a very good attitude and decorum at school and in the community, as a good and polite attitude will earn them greater respect and popularity among many individuals. As one of the community representatives of Blangkejeren District explained, "It's just that I see a teacher here who is engaged in religious affairs in terms of morals; his knowledge becomes an automatic fortress for him."²¹

²⁰Interview with SU, a community leader of Pining, 15 January 2021

²¹Interview with FM, a community leader of Blangkejeren, 15 February 2021.

On the basis of the interview's findings, it can be concluded that the personality of PAI instructors in Gayo Lues society is well received by the community. PAI instructors are regarded as extremely courteous in both word and deed. Nevertheless, there are still a few PAI instructors who are viewed as less sociable in the community, both in their words and actions. In addition, there are those who are less visible in the community and less engaged in community activities.

The accompanying table displays the results of research on the personalities of PAI teachers in the community.

Table 4

Analysis Outcomes Concerning the Personality of PAI Instructors in the Community

No	Description	Findings
1.	The Personality of PAI Teachers in the Community	<ol style="list-style-type: none"> 1. Demonstrate a polite and courteous attitude in word and deed. 2. His or her knowledge can be taught to the community. 3. The community is happy with the PAI teacher's personality. 4. There are still a small number of PAI teachers who lack personality in the community. 5. There are still a small number of PAI teachers who are less active in community activities.

Basically, a teacher is a role model, so the teacher must have competencies that can be used as an example and an idol profile, so the most important factor for a teacher is his personality. Teachers will become good educators or even destroy the future of students, depending on their personalities. Real personality is abstract and difficult to see or know in real terms; what can be known is appearance. For example, in actions, speech, how to get along, dress, and dealing with every problem, both light and heavy,

3. Contribution of Islamic Religious Education Teachers to Education in Gayo Lues Regency

The role or contribution of PAI teachers in improving Islamic Religious Education is very much in accordance with the conclusions of several interviews with DR, one of the PAI teachers in Pining District. He said that among the roles of PAI teachers in improving Islamic Religious Education is devoting all knowledge to be

taught to students and the community. This is described by one of the informants as follows:

“My role is that I will devote all my knowledge to students and the community. I socialize with the community, parents, teachers, and friends at school”.²²

In addition, the role of PAI teachers is to improve Islamic Religious Education by activating dhuha prayers for students so that they get used to doing it. One of the informants said, “In my own school, I activate dhuha prayer. I also teach students to know the procedures for the funeral prayer. Although they are still elementary school children, let them know better”.²³

Another thing that PAI teachers do is motivate students to be able to have the Qur'an and its translation so that they can read the Qur'an. This is explained by a PAI teacher.

“The efforts that I have been making, for example, in the school I teach, I ask the children if there is an Alqur'an and its translation. It turns out that many do not have it. I then asked them to have the Qur'an and its translation because it is the holy book of Muslims and the source of Islamic law”.²⁴

Based on the researcher's observation, the contribution made by PAI teachers is only limited to school and school activities that are recommended by the Education Office, while activities in contact with the community are still very minimal. When viewed per sub-district, there are only two to three PAI teachers who do contribute to the community, be it by opening recitations, becoming imams, or becoming mosque preachers.²⁵

The results of the research on the role of PAI teachers in improving Islamic Religious Education in Gayo Lues District can be seen in Table 5 below:

²²Interview with DR, Islamic Education Teacher at SDN 4 Pining, 04 January 2021.

²³Interview with DR, Islamic Education Teacher at SDN 4 Pining, 04 January 2021.

²⁴Interview with SR, Islamic Education Teacher at SMPN 1 Pining, 02 February 2021.

²⁵Observation 3 March 2021.

Table 5

Findings of the Analysis of the Role of PAI Teachers in Improving Islamic Religious Education in Gayo Lues District

No	Description	Findings
1.	The Role of PAI Teachers in Improving Islamic Religious Education in Gayo Lues District	<ol style="list-style-type: none"> 1. Offer all available abilities to students and the community at large. 2. Implementing the dhuha prayer a sunnah prayer for pupils 3. Motivating youth to have access to a translated Qur'an so that they can comprehend its contents 4. Only limited to school teaching obligations 5. Providing mothers with training and teaching the Qur'an 6. Supporting the Tahfidz program of the local government. 7. Students who are not proficient in reading the Qur'an are taught during unused class time. 8. Opening TPA and serving as khatib and Imam at the mosque. 9. Instilling sincerity in community education 10. Participating in activities as a form of professional development for PAI teachers 11. Participate actively in MGMP to acquire and share knowledge with the community. 12. Increasing class hours to maximize instructional time for PAI teachers at school 13. Only a few PAI instructors are involved in community activities. 14. On a subdistrict-by-subdistrict basis, only two to three individuals significantly contribute to the community by establishing a recitation, becoming an imam, or becoming a mosque preacher.

In addition to educating children in the classroom, the responsibility of teachers today is to educate the community by providing a space for people to ask questions in order to solve personal or social issues. However, the authority of teachers is beginning to wane as a result of the evolution of science and technology and teachers' growing preoccupation with compensation. Teachers are no longer the only source of information in today's technologically advanced era. The education of the community may be higher than that of the teacher, and the teacher's authority may decrease in part

because his or her position is viewed as less prestigious than that of the community, which has a higher income.

D. Conclusion

Teachers of Islamic Religious Education have a social responsibility to the community of Gayo Lues Regency in both the religious and nonreligious spheres. Some PAI teachers in the Gayo Lues District demonstrate their social competence by being inclusive, objective, nondiscriminatory, adaptable, and communicative with the community when carrying out these responsibilities. Therefore, it indicates that some PAI teachers in the Gayo Lues District fulfilled their prescribed duty in social change initiatives (*amar ma'ruf nahi munkar*). Some women PAI teachers in Gayo Lues find it challenging to play a complete and effective role in society due to the community's and their own cultural factors.

The community surrounding the residences of some PAI instructors in the Gayo Lues Regency reacted differently to their various forms of social responsibility. There are individuals who demonstrate positive responses in the form of support, willingness to participate, and desire to maintain the teacher's role or contribution. There are, however, individuals who have a negative reaction to a small number of PAI instructors who are less involved in the community.

The contribution of Islamic Religious Education Teachers to Education in Gayo Lues Regency has significantly increased, beginning to provide students and the adjacent community with all available skills. In addition, Islamic Education instructors always activate *dhuha* as a *sunnah* prayer for students. For the purpose of enhancing mothers' comprehension, Qur'an reading training is provided. This is carried out in accordance with the vision and mission of the Gayo Lues District Government Program, which seeks to administer a region with Islamic overtones.

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