PROFESSIONALISM OF ISLAMIC EDUCATION TEACHERS IN DEVELOPING CULTURE RELIGIUSITY OF MUSLIM STUDENTS IN SMK MUHAMMADIYAH MARAWOLA

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Abstract. This study aims to examine related problems: 1) What are the characteristics of the professionalism of Marawola Islamic religious education teachers in developing cultural religiosity at Muhammadiyah Vocational Schools? 2) How is the religiosity of Muslim students at Muhammadiyah Vocational School? The objectives of this study are: 1) To determine the characteristics of the professionalism of the Marawola Islamic religious education teachers in developing cultural religiosity at Muhammadiyah Vocational Schools. 2) To find out how the religiosity of Muslim students at Muhammadiyah Vocational High School. The results of this study indicate that Islamic religious education teachers are professional in carrying out their duties and responsibilities. Most of the students who attend SMK Muhammadiyah Marawola, seem to have quite good religiosity. There are several ways for Islamic religious education teachers at Muhammadiyah Marawola Vocational School in increasing the religiosity of Muslim students, namely by planning, implementing, and evaluating.

Keywords***:*** *Professionalism of PAI Teachers in Developing Students' Cultural Religiosity*

Abstrak. Penelitian ini bertujuan untuk mengkaji masalah terkait: 1) Bagaimana ciri profesionalisme guru pendidikan agama Islam Marawola dalam mengembangkan *religiusitas culture* di SMK Muhammadiyah? 2) Bagaiman religiusitas siswa muslim di SMK Muhammadiyah? Tujuan penelitian ini yaitu: 1) Untuk mengetahui bagaimana ciri profesionalisme guru pendidikan agama Islam Marawola dalam mengembangkan *religiusitas culture* di SMK Muhammadiyah. 2) Untuk mengetahui bagaimana religiusitas siswa muslim di SMK Muhammadiyah. Hasil penelitian ini menunjukkan bahwa guru pendidikan agama Islam sudah profesional dalam menjalankan tugas dan tanggung jawabnya. Sebagian besar siswa yang bersekolah di SMK Muhammadiyah Marawola, terlihat

memiliki Religiusitas yang cukup baik. Ada beberapa cara guru pendidikan agama Islam SMK Muhammadiyah Marawola dalam meningkatkan religiusitas siswa muslim yaitu dengan cara perencanaan,pelaksanaan, dan evaluasi.

Kata Kunci: Profesionalisme Guru PAI Dalam Mengembangkan *Religiusitas Culture* Siswa

Introduction

The teacher is the whole educational process. The position of teachers in the implementation of education is at the forefront. The existence of teachers and their readiness to carry out their duties as educators is very decisive for the implementation of an educational process. Education is just a meaningless slogan when there are no teachers. They have a role as the central and starting point of all educational development.[1]

In line with that, Mulyasa believes that teachers have a central role in learning and are a determining indicator of the success of curriculum implementation at the educational unit level. The development of teacher professionalism is essential in the successful implementation of the education unit-level curriculum.[2]

The quality of teachers operationally determines the progress or decline of the children's education in a country. Systematically, teacher quality is included in the spectrum of educational problems that have surfaced in the last two decades. Initially, teachers only had sufficient academic qualifications who graduated from SPG, PGA, D2, D3. Following the laws and regulations of education in Indonesia, they must have an S1 (Bachelor's degree) academic qualification.

Islamic education teachers play a vital role in the world of Islamic education. It is in the hands of its teachers. They will produce qualified students,

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[1]Muhammad Surya, *Percikan Perjuangan Guru,* (Cetakan I: Semarang: CV. Aneka Ilmu, 2003), 2.

[2]E. Mulyasa, *Implementasi KTSP, Kemandirian Guru dan Kepala Sekolah,* Ed. I (Cet. I; Jakarta: Bumi Karsa, 2008), 180.

both academically, skills (expertise), emotional and moral, and spiritual maturity.[3]

A professional teacher is a teacher who has competence in carrying out educational and teaching tasks. Competence comes from the word competency, which means ability or proficiency. According to the language dictionary, competence can be defined as (authority) the power to determine or decide something. According to Kusnandar, competence is a description of a person's qualifications or abilities, both qualitatively and quantitatively. In the perspective of the teaching profession, teacher competence means the ability of a teacher to carry out obligations responsibly and appropriately, or the ability and authority of teachers to carry out their teaching profession. Teacher competence is a set of mastery of abilities that teachers must present to realize their performance appropriately and effectively.[4]

Competencies which include teacher professionalism (based on Law No. 14 of 2005, regarding teachers and lecturers), can be seen from four competencies, namely, (1) pedagogic competence, (2) personality competence, (3), professional competence, (4) Social competence.[5]

The professionalism of Islamic education teachers in carrying out the educational process at Islamic education institutions or education, in general, is very urgent. It will encourage changes in learning and the development of the quality of Islamic religious education in the era of globalization. In the future, the teacher's role is no longer as a teacher only, but also as a coach, counselor, and learning manager.[6]

Thus, it is clear that the task of Islamic education teachers is not just the transfer of knowledge to students, but Islamic education teachers are also

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[3]Kusnandar, *Guru professional, Implementasi Tingkat Satuan Pendidikan (KTSP) dan Persiapan Menghadapi Sertifikasi Guru*, (Jakarta:PT Raja Grafindo Persada, 2007),.40.

[4]Kusnandar, *Guru Profesional: Implementasi Kurikulum Tingkat Satuan Pendidikan dan Sukses Dalam Sertifikasi Guru,* (Jakarta: Raja Grafindo Persada, 2007), 51.

[5]Undang-undang RI No. 20 Tahun 2003, *Sistem Pendidikan Nasional* (Yogyakarta: Penerbit Widyatama, 2003)

[6]Kusnandar, *Guru Profesional Implementasi Kurikulum Tingkat Satuan Pendidikan (KTSP) dan Persiapan Menghadapi Sertifikasi Guru.* .50.

responsible for management (manager of learning), director (director of learning), facilitator and planner (the planner of future society).[7]

The educational process and objectives implemented will never achieve optimal results without professional educators. Good educators, in this case, are teachers with adequate professionalism, which are an absolute requirement for the implementation of a good educational process. The world of education is a means that is expected to build the coveted young generation.

Professional teachers will direct educational goals to build young people into a generation full of hope because the ownership of teacher professionalism must always be nurtured and developed, hoping that their quality or quality of education can increase.

Departing from the importance of the professionalism of Islamic education teachers, researchers are interested in researching at SMK Muhammadiyah Marawola, following its strategic location and how the school plays its roles. In this school, there are various students of different religions. Still, the school breathes Muhammadiyah. We know that Muhammadiyah is legitimate as an Islamic movement, preaching *amar ma'ruf nahi munkar,* and one of Indonesia's most prominent Islamic organizations. Researchers are interested in researching at the school because of its uniqueness, to how the Islamic education teachers at Muhammadiyah Marawola Vocational School can increase the religiosity of Muslim students without offending non-Muslim students at the school.

In line with the researcher's interest, the researcher conducted a study on "Professionalism of Islamic education teachers in developing cultural religiosity of Muslim students at SMK Muhammadiyah Marawola."

Theoretical Framework

Professionalism of Islamic Education Teachers

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[7]Tim Departemen Agama RI, *Islam Untuk Disiplin Ilmu Pendidikan,* (Jakarta: PPPAI- PTU, 1984), 149.

Talking about teacher professionalism must begin with an understanding of the central function of teachers. The primary function of the teacher is to educate (education function). This primary function runs parallel in carrying out teaching activities (instructional function) and guidance activities; even in every behavior in dealing with students (educative interaction), it always contains an educational function. They need to report works to various interested parties or as material that can be used to increase the effectiveness. Then the teacher's function or task includes, firstly, teaching, secondly, the task of guidance and counseling or the teacher as a guide providing advice, the third is administrative duties or the teacher as a "leader" (class manager).

The three tasks are carried out in line and a balanced and harmonious manner. Nothing should be neglected because everything is functional and interrelated in leading to the success of education as an inseparable whole. The virtue of the teaching profession is so great that Allah SWT. making it a task carried out by the Prophet as hinted by His word in Q.S Ali 'Imran [03]: 164:

> Certainly Allah confers a Blessing (the Spirit of the Imam of the Time) upon (the heads of) the believers when He sends in them a Messenger from among themselves. He explains to them His Verses and cleanses them and teaches them the Book and Wisdom, while before that (before wishing to reach Allah) they were indeed in a manifest Misguidance. (Q.S Ali Imran [03]: 164)[8]

This verse explains that the teacher provides several functions, including:

a. Purification function, meaning that a teacher functions as a self-cleaning, self-maintenance, caretaker, and carer of human nature.

b. Teaching function, meaning that a teacher functions as a conveyor of knowledge and various beliefs to humans to apply all their knowledge in everyday life.[9]

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[8]Departemen Agama RI, *Al-Qur'an dan Terjemahnya,* (Jakarta: CV Kathoda, 2005), 81.
[9]Abdurahman An Nahlawi, *Pendidikan Islam Dirumah Sekolah dan Masyarakat,* (Jakarta: Gema Insani Perss, 1995), h.170.

The subject of the theory of professional teachers has been put forward by many educational management experts, such as Rice and Bishoprick. According to Rice and Bishoprick in Ibrahim Bafadal, experienced teachers are "teachers who can manage themselves in carrying out their daily tasks". The professionalization of teachers by the two experts is seen as a process that moves from not knowing to knowing (ignorance), from immaturity to maturity, from being directed by others (other-directedness) to being self-directed.[10]

Law No. 14 of 2005 on teachers and lecturers and Government Regulation No. 19/2005 on National Education Standards have formulated how a teacher can be categorized as a professional educator. Referring to the laws and regulations, an educator is said to be professional if they have at least four competencies, namely: (1) pedagogical competence, (2) personality competence, (3) professional competence, and (4) social competence.[11]

To become professional educators, systematic and consistent efforts are needed on an ongoing basis from the educators themselves and policymakers.[12] Lexically, the words profession contain various meanings and meanings. First, to show and express a belief (to profess means to trust), even a belief (to belief in) a truth (religious teachings), or a person's credibility. Second, to show and express a particular job or business. Webster's New World Dictionary further indicates that the profession is a job that demands higher education (to development) in liberal arts or science. It usually includes mental work and not manual work such as teaching, engineering, writing, and so on, especially medicine, law, and technology.[13]

Good's Dictionary of Education further emphasizes that the profession is a job that requires preparation of a relatively long specialization in higher

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[10]Ibrahim Bafadal, *Peningkatan Profesionalisme Guru Sekolah Dasar (*Cet. Ke-4; Jakarta PT. Bumi Aksara, 2008), 4.

[11]Pusat Kurikulum Depdiknas, *Standar Kompetensi Mata Pelajaran Pendidikan Agama Islam Sekolah Dasar.*

[12] Evita, E., Syahid, A., & Nurdin, N. (2019). Understanding Students' Learning Outcomes Differences Through the Application of the Market Place Activity Type of Cooperative Learning Model and the Application of Conventional Learning Models *International Journal of Contemporary Islamic Education, 1*(1), 67-85.

[13]Hornby, (*a Particular Business,*1962), h.331.

education (to its development) and is governed by a particular code of ethics. With these various explanations, it can be concluded that the profession is essentially a specific job that demands special and unique requirements to convince and gain the trust of those who need it.

Professionalism is an understanding that describes the carrying out of specific work activities in society, armed with high skills based on a sense of calling and a pledge (*fater/profiteri*) to accept the call with a spirit of devotion, always ready to help others who are in trouble amidst the dark of life.[14]

The three meanings implied that intellectual techniques and procedures were used in the profession, which had to be studied deliberately so that they could be applied for the benefit of others. In this regard, a professional worker can be distinguished from a craftsman because in addition to both masterings specific work techniques and procedures, a professional worker also has informed responsiveness "wisdom-based response" to the societal implications of his work object. A professional worker has a philosophy that responds to and carries out his work. A professional concept has rules and theories, theory to be implemented in practice and for work, theory and practice are inseparable.[15]

Development of Cultural Religiosity

Cultural religiosity in this study has the same meaning as a religious atmosphere or religious atmosphere. M. Saleh Muntasir emphasized religious culture as an atmosphere that allows each family member to worship and contact God in ways determined by religion in an atmosphere of calm, cleanness, and wisdom. The ingredients are religious taste, ethical taste, aesthetics, cleanliness, religious will, and serenity.[16]

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[14]Wignjosoebroto,1999), h.65.

[15]Martini Yamin, *Sertifikasi Profesi Keguruan di Indonesia,* (Jakarta: Gaung Persada pers, 2006), 54.

[16]M. Saleh Muntasir, *Mencari Evidensi Islam* (Analisa Awal Sistem Filsafat, Strategi dan Metodologi Pendidikan Islam), (Jakarta: Rajawali, 1985), 120.

Cultural religiosity in schools is a way of thinking and acting on school members based on religious values (diversity).[17] Religious culture in schools is a set of religious values that are applied in schools, which underlie the behavior, traditions, habits, daily life and symbols practiced by all school members, are behaviors or habits applied in the school environment as wrong an attempt to instill noble morals in children. Two points of emphasis are related to religious culture, namely the creation of cultural religiosity and habituation.

Habit is the result of a process of cultivating habits. It is the process of making something or someone accustomed to carrying out religious behavior following religious teachings. Habit is an important educational method.[18] For children to have praiseworthy morals, the child must first be used to doing moral behaviors in everyday life. If someone does an activity continuously, then that activity will become a habit. If an action has become a habit, then that person will do something easily and happily.

Ramayulis stated that habituation material that can be applied to children is as follows:

1. Morals, in the form of habituation, to behave well, such as speaking and being polite, dressing cleanly and neatly.

2. Worship, in the form of habituation, to pray in congregation at the mosque, say *salam* when entering class, read *basmalah*, and *hamdalah* when starting and finishing an activity.

3. Faith, in the form of habituation, so that children have faith with all their souls and hearts, by understanding children to pay attention to the natural surroundings, the creation of the heavens and the earth, and so on.

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[17]Asmaun Sahlan, Mewujudkan Budaya Religius di Sekolah (Upaya Mengembangkan PAI dari Teori ke Aksi, (Malang: UIN Maliki Press,2010), 75

[18] Kurniati, K., Nurdin, N., & Nurasmawati, N. (2020). Improving Students' Cognitive and Affective Domains Students through Fostering Teacher Development *International Journal of Contemporary Islamic Education, 2*(2), 56-70.

4. History, in the form of habituation, so that children read and listen to the history of the life of the Prophet and his friends, then the children can instill the spirit of jihad in themselves.[19]

In general, there are four components that are very supportive of the development of Islamic religious education in realizing religious culture in schools, namely:

1. School leadership policies that encourage the development of Islamic religious education.

2. The success of teaching and learning activities of Islamic religious education in the classroom carried out by religion teachers.

3. The more lively extracurricular activities in religion are being carried out by the OSIS management, specifically for the religion section.

4. Support of school members for the successful development of Islamic religious education[20]

Referring to the above opinion, it can be concluded that the definition of religious culture is a way of thinking or acting based on religious values. Meanwhile, the relevance of religious culture to school/madrasah education, referring to Ari Mustafa's opinion "religious culture is to instill systematic manners in the practice of one's respective religions so that good personality and attitude (morality) and discipline in various matters are formed". Meanwhile, according to Agus Sholeh, religious culture is the practice or culture of Islamic religious values in daily life in schools or communities. He further said that the goal is to instill Islamic religious values that students obtain from learning outcomes in schools/madrasas). become an integral part of students' daily behavior in the school or community environment.[21]

From this explanation, it can be concluded that religious (religious) culture in schools/madrasas is a process/activity of ways of thinking and acting of school members based on religious values , which are then applied in daily

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[19]Ramayulis, *Ilmu Pendidikan Islam*, (Jakarta: Kalam Mulia, 1994),185.
[20]Asmaun Sahlan, *Mewujudkan Budaya*, 84.
[21]Dian Rahma Suryani, *Strategi Pengembangan Religious Culture*,63.

activities at schools/madrasas. Religious culture in this context means the culture of Islamic religious values in school/madrasah life that students get from learning outcomes at school so that they become an integral part of everyday student behavior both in the school/madrasah or community environment.

Methodology

This type of research used in this study is to use qualitative research methods. Qualitative research is a type of research that uses descriptive data in written or spoken words from people or observable behavior.[22] Qualitative research is also often termed naturalistic or natural inquiry.[23] The use of this term is intended to emphasize more on the "naturalness" of data sources. In other words, a method that examines the condition of an object naturally (naturally).

The data was collected through observation, indepth interview, and written material. The bbservation is "direct observation and recording of the symptoms that appear on the object of research" "by using the five senses". The observation technique is a method of collecting data by observing the research under study. Observations and records are made of objects where the event occurs, or the event is taking place, so that the observation is with the thing under investigation, in this case, to obtain accurate, valid, and adequate data. Meanwhile, interview is a data collection method by asking questions directly by the interviewer (data collector) to informants, answers or information is recorded or recorded using a recording device. According to Lexy J. Moleong, "interviews are a way of collecting data through contact or personal relationships between data collectors and data sources."[24]

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[22]Robert C. dan Stren J. Tailor, *Kualitatif, Dasar-Dasar Penelitian*, (Usaha Nasional, 1993), 5.
[23]Lexy J. Moleong , *Metodologi Penelitian Kualitatif*, (Cet. XIV; Bandung: Remaja Rosda Karya, 2001), 3.
[24]*Ibid,* 165.

The data was also gathered rom written material. Gathering data from written material is a method of collecting data by examining essential documents that support the completeness of the data or through written legacy and archives, books, and others related to the problem under study. Documentation is also a technique of collecting data indirectly on the object of research. According to Irawan Suhartono, documentation can be divided into two, namely: "a) Primary documentation, that is, if the document is written directly by the person who experienced the event and b) Secondary document, if the incident is reported to another person, it will then be written by that person."[25]

Meanwhile, data analysis examines all data obtained from various sources, namely from interviews, observations, and documentation. The data obtained in this study were analyzed qualitatively by using the data presented that had been collected by researchers at the research location. The data were analyzed using data analysis techniques commonly used in qualitative research. The data techniques that the author used data analysis techniques as suggested by Matthew B. Milles and A. Michael Huberman, which includes data reduction, data presentation, and date verification. After the data presentation, the authors discussed the findings of the study by looking for the meaning of things, noting the regularity of patterns, which is possible because of the prepositions.[26]

Result and Discussion

Characteristics of Professionalism of Teachers of Islamic Religious Education in Developing Religiousity Culture

Having professional teachers is the hallmark of a quality school. Therefore, every educational institution strives to improve the professionalism

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[25]Irawan Suhartono, *Metode Penelitian Sosial*, (Cet. V; Bandung: Remaja Rosdakarya, 2002), 65.
[26]*Ibid,* 19.

of educators and education personnel so that the educational process can be carried out properly and at SMK Muhammadiyah Marawola.

The principal of SMK Muhammadiyah Marawola stated that efforts were carried out in the recruitment process so that the recruited teachers had a good educational background and followed the subject areas to be taught. Then these teachers are included in the training, for example, MGMP activities and various other activities that support increased teacher professionalism.[27]

Based on this description, it can be understood that the first step taken by SMK Muhammadiyah Marawola to have professional teachers is through careful teacher recruitment selection, namely having standard teacher qualifications and having a match between the educational background and the subjects to be held, besides teachers. - Teachers at SMK Muhammadiyah Marawola receive various trainings so that their professionalism is increasing. Thus, the professionalism of Islamic education teachers in developing cultural religiosity following the description above is: First, teacher recruitment is related to specific competency requirements. Second, obtaining training to improve teacher performance and professionalism.

Based on the recruitment results, which was carried out carefully, the Muhammadiyah Marawola Vocational School had several teachers based on subject areas that were under the Muhammadiyah Marawola Vocational School curriculum.

Aminah Lamadjido stated that:

> Muhammadiyah Marawola Vocational School teachers are selected through selection to carry out their duties properly under their field of expertise. Therefore, teachers of Islamic religious education, for example, must have a background in Islamic religious education and complete education with a standard grade point score of 3.0 and be able to master the material and

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[27]Aminah Lamadjido, Kepala SMK Muhammadiyah Marawola *"Wawancara"* SMK Muhammadiyah Marawola. Tanggal 26 Juli 2017.

methodology of teaching Islamic religious education well, so that they can form students with good character and character.[28]

Based on the description above, it can be understood that teachers at SMK Muhammadiyah Marawola are teachers who have an educational background following the subject they hold and can master their scientific fields well. This is the main requirement for Islamic education teachers of Muhammadiyah Vocational High School Marawola to become professional teachers. In carrying out the learning process, it can direct students to master and understand the subject matter and shape Islamic behavior following the educational goals of Muhammadiyah Marawola Vocational School. Thus, the description above shows that the professionalism of the Islamic education teacher at SMK Muhammadiyah Marawola in developing the third cultural religiosity, mastering valuable knowledge, and based on specialized training or education under the subject area held.

The professionalism of other Islamic education teachers as described by Ady Purnomo as an Islamic religious education teacher:

Teachers must carry out their duties sincerely, not only complete the learning material, but also be able to provide an example of patience and sincerity towards their students so that students who are taught by the teacher feel it, which will ultimately have a positive influence on students, for that profession as a teacher in The Muhammadiyah Marawola Vocational School that is being undertaken is not just a side job, but is a vocation that must be pursued sincerely as a form of responsibility to the creator.[29]

Based on this description, it can be understood that the Islamic education teacher at SMK Muhammadiyah Marawola implements a learning pattern that prioritizes the learning needs of students rather than merely

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[28]Aminah Lamadjido, Kepala SMK Muhammadiyah Marawola *"Wawancara"* SMK Muhammadiyah Marawola. Tanggal 26 Juli 2017.

[29]Ady Purnomo, Guru Pendidikan Agama SMK Muhammadiyah Marawola *"Wawancara"* SMK Muhammadiyah Marawola. Tanggal 26 Juli 2017.

administrative needs. Teachers are not just transferring knowledge but are obliged to shape the character and souls of their students. This becomes an inner power or a calling of the soul to devote oneself to educating the nation as aspired by our founding fathers. The calling of life that is meant will certainly experience obstacles and challenges that are not easy, especially if it is related to the realities of education today, which require so much creativity and innovation. Still, with a sense of responsibility towards their profession, teachers can overcome these challenges. Thus, the fourth teacher professionalism, namely being responsible and life calling.

The implementation time of the learning process at SMK Muhammadiyah is equivalent to the learning process in other schools. Aminah Lamadjido conveyed this as the principal of the Muhammadiyah Marawola Vocational School.

Aminah Lamadjido stated that:

> Learning hours at SMK Muhammadiyah Marawola are equivalent to learning hours at other schools. Learning hours start at 07.00 until 15.30 WIB. Teachers and all education personnel at SMK Muhammadiyah Marawola must already be in school before the learning process begins.[30]

Based on the description above, it can be understood that the discipline of coming and going home for every teacher and all educational workforce is emphasized and accustomed to being implemented by Muhammadiyah Marawola Vocational School teachers so that Muhammadiyah Marawola Vocational School students can emulate the disciplinary attitude to become disciplined students. Thus the fifth professionalism, on changes in student behavior based on this description, namely using the whole time to carry out their profession.

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[30]Aminah Lamadjido, Kepala SMK Muhammadiyah Marawola *"Wawancara"* SMK Muhammadiyah Marawola. Tanggal 26 Juli 2017.

Implementing a good learning process is a significant concern in the education process at SMK Muhammadiyah Marawola. As the following description:

In carrying out the learning process, teachers at SMK Muhammadiyah Marawola are given the authority to develop subject matter according to the characteristics and competencies of each student, provided they remain on track or remain following the SMK Muhammadiyah Marawola curriculum. This allows teachers to be creative in developing subject matter to understand the subject matter better and shape character based on the subject matter.[31]

Within this description, it can be understood that giving the teacher the freedom to implement and develop subject matter is what is applied at SMK Muhammadiyah Marawola. This spurs teachers to be more creative and allows subject matter according to student characteristics. The subject matter can be understood, and the teacher can direct students to have a character based on the meaning and subject matter being studied. Thus, based on this description, the sixth teacher professionalism is that teachers get autonomy based on high specialization in developing subject matter.

The following informants also explained the professionalism of Islamic education teachers in developing the religiosity of Muslim students at SMK Muhammadiyah Marawola:

Teachers have a crucial role, especially in changing student behavior. In this case, the teacher is the main character in providing good role models, teaching, and accustoming students to being polite or having good manners, respecting others, being patient, disciplined, gentle, and compassionate. Teachers educate students with great affection.[32]

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[31]Ady Purnomo, guru pedidikan agama dan wakasek kurikulum SMK Muhammadiyah Marawola *"Wawancara"* SMK Muhammadiyah Marawola. Tanggal 26 Juli 2017.
[32]Aminah Lamadjido, Kepala SMK Muhammadiyah Marawola *"Wawancara"* SMK Muhammadiyah Marawola. Tanggal 26 Juli 2017.

This information shows that the seventh teacher's professionalism in developing the religiosity of Muslim students at SMK Muhammadiyah Marawola is a teacher of Islamic religious education as a role model for Muslim students. The Islamic education teacher is the main actor who applies good examples in interacting with students and other teachers, in other words, the attitude and association of Islamic education teachers is the best example for students to follow and apply.

Referring to the theory of teacher professionalism, researchers can describe teacher professionalism (Mulyasa) from the results of the research as follows:

a. Educating in the sense of fostering personal learners.

As an educator at SMK Muhammadiyah Marawola, a teacher of Islamic religious education, realizing that one of the duties as an educator is to educate students to become students with good personalities.

b. Teaching in the sense of teaching science to students.

Teaching is a systemic activity of an environment consisting of education and students to interact with each other in carrying out an activity so that the learning process occurs and teaching objectives are achieved.

c. Guiding in the sense of guiding students to gain an understanding of the potential and talents and motivation to learn.

As an educator, the Islamic education teacher at SMK Marawola tries to guide students to find various potentials as religious students, teaching students to gain knowledge about religion.

d. Train in the sense of training students to build emotional intelligence of students

In developing cultural religiosity, Islamic education teachers at Muhammadiyah Marawola Vocational School in training students to have intellectual knowledge about religion, are an absolute must for Islamic education teachers to have a high level of faith and religious knowledge.

e. Models and role models in the sense of providing good examples to students.

As a teacher of Islamic religious education at SMK Muhmmadiyah Marawola, having a model and role model must be possessed by Islamic education teachers, because students tend to imitate the attitudes and behavior of teachers.

f. Routine workers in the sense of using their full time to carry out their work.

The teachers of Islamic religious education at SMK Muhammadiyah Marawola work with specific skills and habits and routine activities that are very necessary and often burdensome. If these activities are not carried out properly, it can reduce or damage the teacher's effectiveness in all roles.

Muslim Student Religiosity at Muhammadiyah Marawola Vocational School.

The purpose of increasing the religiosity of Muslim students, as stated by Aminah Lamadjido as the principal of the Muhammadiyah Marawola Vocational School, is as follows:

1. To change students' attitudes in ways of thinking and acting
2. Students can and can respect the dignity of human life
3. Fight for the good of life together
4. Spread the attitude and spirit of solidarity with others, especially the weak, poor, small, and oppressed.[33]

Based on the objectives of the religiosity program that Aminah Lamadjido has put forward as the principal of the Muhammadiyah Marawola Vocational School, students are expected to be able to respect religious communities, fight for the good of living together, spread attitudes and a spirit of solidarity with others, especially the weak, poor, small, and oppressed. The basis of religious education in these schools is based on the principle of unity in diversity and the third principle of Pancasila, namely *"Persatuan Indonesia".* Even though they come from different ethnicities, races, and religions, they still maintain unity, brotherhood, mutual respect, and respect.

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[33]Aminah Lamadjido, Kepala SMK Muhammadiyah Marawola *"Wawancara"* SMK Muhammadiyah Marawola. Tanggal 26 Juli 2017.

In the activities of student religiosity at SMK Muhamdiyah Marawola, which has been implemented in recent years, this is an innovation in the world of education, where this activity is one of the characteristics or icons of SMK Muhamdiyah Marawola, and it is an added value for the school. The notes are that they are vocational schools and have a high Islamic basis. However, most students in these schools are non-Muslims. The results of interviews with Islamic education teachers at SMK Muhamdiyah Marawola are:

> The level of religiosity for students who are alumni of SMK Muhammadiyah Marawola has increased significantly. From some of the information obtained from parents, guardians, it is evident that many students who are graduates of SMK Muhammadiyah Marawola have religious values and their morals have a pretty good trend in the community, especially within the family.[34]

From the opinion that the Islamic education teacher has conveyed that most of the students who attend SMK Muhammadiyah Marawola, have a pretty good religiosity. It can be seen from the experiences and knowledge of religion obtained from the family environment, the community environment, and the school environment. The school has become a place for Muslim students at Muhammadiyah Marawola Vocational School to learn and gain experiences that the school has taught through the implementation of daily routine activities of religiosity programs. As said by Dandi Firmansya, a grade 12 student majoring in Computer and Network Engineering (TKJ) SMK Muhammadiyah Marawola during an interview as follows:

> Every day we carry out religious activities led by Islamic education teachers such as *duha* prayer, *dzuhur* prayer, and *dzikir* together after *dzuhur* prayer, *tadarus* al-Qur'an every Friday night, prayer and *dzikir* every Friday night with friends. When I was at home, my parents always reminded me to pray *asr*, usually praying in congregation with my parents.[35]

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[34]Ismayanti, Guru Pendidikan Agama SMK Muhammadiyah Marawola *"Wawancara"* SMK Muhammadiyah Marawola. Tanggal 26 Juli 2017.

[35]Dandi Firmansya, siswa kelas 12 jurusan Teknik Komputer dan Jaringan (TKJ) *"Wawancara"* SMK Muhammadiyah marawola, Tanggal 26 Juli 2017.

From the results of interviews with students, the researcher concluded that some students at SMK Muhammadiyah Marawola had a good religiosity. With the implementation of religiosity activities at the school, they had an impact on students, because students did not just take part in religiosity activities, but students also practiced what they did. On the other hand, parents also play an important role in educating, guiding, and directing students at home. An opinion that was also expressed by Zulkarnain, a grade 11 student majoring in Office Administration (administration) SMK Muhammadiyah Marawola during an interview as follows:

> Every time we carry out religious activities, we are always guided by Islamic education teachers and monitored by other teachers. Islamic education teachers also always teach religious knowledge in the classroom and the mosque when carrying out religious activities. The Islamic education teacher also always reminded us to say hello when we meet teachers and other friends at school and outside of school.[36]

From the students' opinions in the interview above, it can be seen that Islamic education teachers, when in school, always guide and teach religious knowledge and remind students always to greet and say greetings when meeting teachers or when meeting other students both at school and outside of school.

From the results of observations and research at SMK Muhammadiyah Marawola regarding cultural religiosity, the researchers concluded that the religiosity of Muslim students at Muhammadiyah Marawola Vocational School emphasized more on the formation of student personality in fostering attitudes, mental and moral according to religious teachings, namely, respecting the dignity of religious human life, fighting for the good of living together, spreading attitudes and a spirit of solidarity with others, especially the weak, the poor, the small, and the oppressed. So that it can color the personality of

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[36]Zulkarnain, siswa kelas 11 jurusan Administrasi Perkantoran (administrasi) "*Wawancara*" SMK Muhammadiyah marawola, Tanggal 26 Juli 2017.

Muhammadiyah Marawola Vocational School students so that religion becomes a part of their personality which will be the controller in their life in the future and is also an effort to mature students in the spiritual-religious dimension.

Referring to the theory of cultural religiosity (Charles Y Glock), the researcher can describe the religiosity of student culture from the research results as follows:

a. Religious belief

Muslim students of SMK Muhammadiya Marawola always adhere to religion and divinity, as seen by more pious students who always want to know about science.

b. Religious practice

Some Muslim students at SMK Muhammadiyah Marawola always practice worship, seen from Muslim students participating in religiosity activities, namely reading prayers before studying and reading short *surah*, praying *dhuha* in congregation, praying *dzuhur* in congregation, *dzikir* and praying together after *dzuhur* prayer , *dhikr* and *tadarus* Al-Qur'an every Friday night.

c. Religious feeling

The level of appreciation of Muslim students at SMK Muhammadiyah Marawola is very high, seen from the frequent participation of religious activities, namely *dhikr* and praying together after *dzuhur* prayer as well as *dzikir* and *tadarus* Alquran every Friday night. With the holding of this activity, most Muslim students at Muhammadiyah Vocational Schools always remember the Prophet and Allah SWT.

d. Practices (religious effect)

In participating in religiosity activities, most students have experience with it as seen from the frequency of students of SMK Muhammadiyah participating in the activities that have been implemented by schools and taught about religious knowledge by Islamic education teachers.

e. Knowledge (religious knowledge)

Most Muslim students at SMK Muhammadiyah Marawola have extensive knowledge of religion and are curious about religion, as seen from Islamic education teachers' frequent teaching of religious knowledge.

Conclusion

After the authors discuss all the main problems in this study, the authors can draw several conclusions, including the following:

Characteristics of professionalism of teachers in developing cultural religiosity at SMK Muhammadiyah Marawola. The first steps taken by SMK Muhammadiyah Marawola to have professional teachers are:

1. Teacher recruitment related to specific competency requirements.

2. Receive training to improve teacher performance and professionalism.

3. Mastering proper knowledge and based on specialized training or education following the subject area being held.

4. Responsible which is the calling of life.

5. Using full time to carry out his profession.

6. Teachers gain autonomy based on high specialization in developing subject matter.

7. Teachers of Islamic religious education as role models for Muslim students

Most of the students who attend SMK Muhammadiyah Marawola, have a pretty good religiosity. It can be seen from the experiences and knowledge of religion obtained from the family environment, the community environment, and the school environment. Where the school has become a place for Muslim students at Muhammadiyah Marawola Vocational School to learn and gain experiences that the school has taught through the implementation of daily routine activities of religiosity programs.

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