The Competence of Islamic Education Lecturers in the Elementary School Teacher Education Study Program

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Abstract

This study aims to find the competence degree of Islamic education lecturers based on the evaluation results of the teaching and learning process. This is motivated by the fact that evaluating lectures is an essential part of the lectures themselves. The evaluation results are used as sources for reflection and improvement for the next lectures. This is a case study conducted at an Elementary School Teacher Education Study Program at a state university in Sumedang, Indonesia. Data were obtained by document analysis, interviews, and observations. Data sources were obtained from primary data and secondary data. Data processing was carried out descriptively with a qualitative approach while the data validity was carried out through source triangulation and methodological triangulation. The results showed an average score of 8.33, signifying that the students perceived the lecturers to be very competent. The highest score is in the personality competence. There are 4 competences that have been demonstrated by the Islamic Religious Education lecturers, and 20 indicators, namely 8 indicators on pedagogic competence, 3 indicators on social competence, 5 indicators on personality competence and 4 indicators on professional competence. Based on the results of this study, it is concluded that the teaching and learning process of Islamic religious education has run very well because it is supported by lecturers who have excellent competence.

Keywords: *evaluation of teaching and learning process, lecturer competence, Islamic religious education, elementary school.*

Abstrak

Penelitian ini bertujuan untuk menemukan derajat kompetensi dosen pendidikan agama islam berdasarkan hasil evaluasi proses belajar mengajar. Hal ini dilatarbelakangi bahwa melakukan evaluasi perkuliahan itu menjadi bagian yang sangat penting dalam perkuliahan, untuk dijadikan bahan refleksi dan perbaikan pada perkuliahan selanjutnya. Metode yang digunakan dalam penelitian ini adalah studi kasus dengan lokasi penelitian di program studi pendidikan guru sekolah dasar universitas pendidikan indonesia kampus sumedang. Data diperoleh dengan cara analisis dokumen, wawancara, dan observasi. Sumber data didapatkan dari data primer dan data sekunder. Pengolahan data dilakukan secara deskriptif dengan pendekatan kualitatif, keabsahan data dilakukan melalui triangulasi sumber dan triangulasi teknik. Hasil penelitian menunjukkan bahwa kompetensi dosen pendidikan agama islam sangat baik dengan nilai 8,33. Nilai yang paling tinggi adalah kompetensi kepribadian. Terdapat 4 kompetensi yang telah dimiliki oleh dosen Pendidikan Agama Islam, dan 20 indikator, yaitu 8 indikator pada kompetensi pedagogik, 3 indikator pada kompetensi sosial, 5 indikator pada kompetensi kepribadian dan 4 indikator pada kompetensi profesional. Berdasarkan hasil penelitian ini disimpulkan bahwa proses belajar mengajar pendidikan agama islam sudah berjalan dengan sangat baik karena ditunjang oleh dosen yang memiliki kompetensi yang sangat baik.

Kata kunci: *evaluasi proses belajar mengajar, kompetensi dosen, pendidikan agama islam, sekolah dasar.*

INTRODUCTION

In Indonesia, Islamic Religious Education is a subject given in schools, ranging from elementary school to tertiary level. Islamic Religious Education carries a very noble mission to instill character and personality, and pass on good values to students. Every student who has received Islamic religious education should become a human being with good morals. However, in reality there are still many violations of religious norms, laws, health and decency (Boabeng, Yao, Addo, & Adum, 2022; Cowan, 2021; Dahl, et al., 2022; Xie, Zhou, Sedikides, & Vohs, 2013). This raises questions about the role of Islamic religious education given in schools. What deficiencies exists within the Islamic religious education subject that hinder its positive impact on changing the behavior and morals of the students? Has Islamic religious education been only a side subject within the curriculum? Could the manner in which teachers deliver Islamic religious education be incongruent with the students' needs and characteristics? Questions like this should not dampen the enthusiasm of Islamic educators to maintain this subject, nor should it then cause the Islamic religious education subject to be removed from the education curriculum in Indonesia. What must be done is to find the root cause, not the scapegoat as to why Islamic religious education could not positively impact the students' morals.

Evaluating the learning practices of Islamic religious education is necessary (Ifeoma, 2022) to find out the shortcomings and errors that occur, so that they can be used as material for improvement. Islamic religious education should have a positive contribution to the lives of individuals (Nadarevi´c-Sijamhodži´c, 2023). The practice of learning Islamic education at the elementary school level is of course different from at the university level, although in essence both carry a noble mission, but Islamic religious education at the university level is

delivered with strategies and designs that are in accordance with the characteristics of students as students (Wai & Tran, 2022).

Islamic Religious Education in universities is included in general courses. Therefore, Islamic Religious Education in all universities is generally the same. However, each study program could impart its own distinctiveness to suit their students' need better. For instance, in the elementary school teacher education study program, the Islamic Religious Education is tailored to align with the goal of producing elementary school teachers. Therefore, the learning process in this course also takes into account the characteristics of elementary school learning process (Hu, 2021). For instance, students are more or less introduced to the characteristics of elementary school-age students, students are equipped with good Quran reading skills, and students are equipped with Islamic stories that can be useful when they become elementary school teachers.

To design Islamic religious education lectures in universities, especially in elementary school teacher education study programs, adequate lecturer competence is needed. The role of lecturers in Islamic religious education lectures is not just delivering material (Alimni, Amin, & Kurniawan, 2022), but the lecturers must also be able to create a conducive learning climate, increase student motivation to learn Islam, and create creative, varied, and innovative lectures. The most important thing about the role of the lecturer is that he must be able to become an *uswah hasanah* or role model for students (Bashir, Bajwa, & Munaza; 2014).

The competence of lecturers is very necessary to ensure lectures are carried out properly. In previous research, it was stated that professional competence and pedagogic competence could not be separated and become a unified whole (Tangkere, 2021). These competencies can affect Students' academic performance (Prasetio, Azis, Fadhilah, & Fauziah, 2017). This research highlights the importance of the professional and pedagogic competences. However, in Islamic religious education lectures the most essesntial aspect is exemplary behavior and good morals from a lecturer, and this is included in the personality competence (Blaskova, Blasko, Jankalova, & Jankal, 2014).

The novelty of this study is in the form of the advantages of this research from previous research, namely this research is a reflection of learning obtained from the results of lecturer analysis of the evaluation of Islamic religious education learning in the elementary school teacher education study program. Reflection activities in lectures are very important (Chang, 2019), because it aims to improve teaching skills (Lefebvre, Lefebvre, Gauvin-Lepage, Gosselin, & Lecocq, 2023).

To find out how the practice of Islamic religious education lectures so far, whether it has run well or not, an evaluation of the teaching and learning process is carried out (Supriyadi, Indro, Priyanto, & Surwi, 2020). This needs to be done, because if there is no evaluation, there will be no progress, mistakes and shortcomings that must be corrected or advantages and advantages that must be maintained. This is the role of learning evaluation (Santhi, 2016).

METHODS

The method used in this research is a case study. The approach used in case studies tends to be qualitative (Priya, 2021). This method was used because it is in accordance with the purpose of this study, which is to conduct an evaluation analysis of the teaching and learning process that occurs in the Elementary School Teacher Education Study Program.

Case studies are intended to investigate or study a phenomenon (Rashid, Rashid, Warraich, Sabir, & Waseem, 2019). This research was carried out with the following procedures:

1. Determination of topics, themes, and cases

   In this step, the researcher determined the topic of the theme and case studied, the topic is Islamic religious education, the theme is the evaluation of Islamic religious education lectures, the case is Islamic religious education in the Elementary School Teacher Education Study Program, at a state university in West Java, Indonesia.

2. Literature review

   In this step, the researcher conducted a literature review related to the problem studied from several journal sources.

3. Formulation of the research focus and problems

   In this step, the researcher formulated the focus and research problem based on the theme and topic that has been chosen. The focus of the research is the analysis of the competence of Islamic education lecturers based on the results of learning evaluation, while the research problem is how is the competence of Islamic education lecturers based on the results of lecture evaluation?

4. Data collection

   In this step, the researchers collected data. Data is sourced from secondary data and primary data, with data collection techniques in the form of document analysis, interviews and observations.

5. Data enhancement

   In this step, the researchers checked the data that had been collected both from primary data and secondary data and determined whether the data is enough to answer the research problem or not.

6. Data processing

   At this stage, the researchers processed the data collected from document analysis, observation, and interviews.

7. Data analysis

   At this stage, the researchers analyzed the results of the data in order to obtain important findings from this study.

8. Data triangulation

   At this stage, the researchers triangulated the data by means of method triangulation and source triangulation.

9. Conclusion

   At this stage, the researchers derw conclusions from the results of the study.

10. Research report

    At this stage, the researchers compiled research reports in the form of journal articles.

This research was carried out in 2022 with the participants involved in this research being students at the Elementary School Teacher Study Program class of 2022-2023 attending Islamic Religious Education lectures in the odd semester of the 2022/2023 academic year.

Data collection was carried out in accordance with the case study research method, namely by means of document analysis, interviews and observations (Marcelli, 2017). Document analysis was carried out on the questionnaire results in the form of an evaluation of the teaching and learning process. The interviews were conducted on students at the

Elementary School Teacher Education study program who attended Islamic Religious Education lectures. Observations were made on Islamic Religious Education learning activities in the Elementary School Teacher Education Study Program.

Data analysis techniques in case studies tend to use the qualitative approach data analysis techniques. The documents analyzed were as follows:

1. The results of the questionnaire managed by the university and filled out by students on https://student.upi.edu/ page. The results of the questionnaire are available on the page http://sino2.upi.edu/evaluasi-pbm/report/report.php?&fak=all&pst=all&mk=all&ts=20221
2. Lesson plan
3. Students' works as bills for the coursework, mid-term examinations and final examinations of the Islamic Religious Education Course
4. Documentation of the lecture process in the form of photos and videos
5. Teaching resources and materials

The data obtained from the questionnaire were analyzed descriptively and the value on each questionnaire item was then interpreted into the following categories:

Table 1. Categories of Interpretation of Questionnaire Results Data

No.	Value Interval	Interpretation
1	1,00-1,99	Very Lacking
2	2,00-3,99	Less
3	4,00-5,99	Enough
4	6,00—7,99	Good
5	8,00- 9,99	Excellent
6	10	Special

The data obtained from the results of analysis of Lecture Plan documents, students' works, final grades, lecture materials and resources, and documentation of the lecture process were analyzed for the purposes of triangulation of questionnaire data. Similarly, data sourced from interviews and observations were analyzed for data validation purposes.

The data validation techniques were carried out by triangulation, where the same data were checked for validity through different method or sources (Noble, 2019). Triangulation can be done by methodological triangulation or source triangulation (Mishari & Rasundram, 2017). In this study, the triangulations carried out were methodological triangulation and source triangulation. The methodological triangulation was carried out to check the validity of data obtained from questionnaire results by cross-verifying them with interview and observation techniques. Meanwhile, source triangulation was carried out to enhance the validity of data from questionnaire results by cross-referencing them with data obtained from various documents such as lecture plans, student final grades, student works, lecture materials and sources, as well as lecture documentation in the form of photos and videos.

In line with the data validation techniques, there were two types and sources of data in this study, namely primary data and secondary data (Cheong, et al., 2023). Primary data is collected from the teaching and learning process evaluation questionnaire, while secondary data is obtained from lecture plans, final grades, student works, lecture materials and resources as well as lecture documentation in the form of photos and videos.

RESULTS AND DISCUSSION

Data from the evaluation of the teaching and learning process were obtained from an online questionnaire managed by the university and disseminated to students of the Elementary School Teacher Education Study Program, in a state university in Sumedang, Indonesia attending Islamic Religious Education courses. The results of the questionnaire can be accessed on the page http://sino2.upi.edu/evaluasi-pbm/report/report.php?&fak=all&pst=all&mk=all&ts=20222. The followings are the results of the questionnaire obtained from respondents.

Table 1. Results of Evaluation of the Teaching and Learning Process
in Islamic Religious Education

No.	Questionnaire	Number of Answers									Average
1.	Teaching preparation (delivering the Syllabus and Lecture Plan at the beginning of the lecture)	1	2	3	4	5	6	7	8	9	8,43
		0	0	0	1	0	3	23	105	157	
		Unplanned lectures			Poorly planned lectures			Planned lectures			
2.	Mastery of lecture material	1	2	3	4	5	6	7	8	9	8,35
		0	0	0	1	3	3	29	103	150	
		Disliked material			Less preferred material			Materials are well-liked			
3.	Relevance of material and lecture objectives	1	2	3	4	5	6	7	8	9	8,36
		0	0	0	1	0	3	29	112	144	
		Matter and purpose are irrelevant			Less relevant material and purpose			Material and relavan purpose			
4.	Learning approaches and methods	1	2	3	4	5	6	7	8	9	8,21
		0	0	1	1	2	5	39	115	126	
		Monotonous, uninnovative, and uncreative			Less varied, less innovative, and less creative			Varied, innovative and creative			
5.	Media and learning tools	1	2	3	4	5	6	7	8	9	8,14
		0	0	1	2	2	8	44	113	119	
		Unvaried, ineffective and inefficient			Less varied, less effective and less efficient			Varied, effective, and efficient			
6.	Learning resources (textbooks, references, environment,	1	2	3	4	5	6	7	8	9	8,31
		0	0	0	2	0	3	35	111	138	
		Monotonous, not up to date, and not contextual			Less varied, less up-to-date, and less			Varied, up-to-date, and contextual			

		society, mass media, etc.).				contextual					
7.	Learning outcomes assessment	1	2	3	4	5	6	7	8	9	
		0	0	0	1	2	5	32	118	131	
		Out of the material and not objective			Less material appropriate and less objective			According to the lecture material and very objective			8,26
8.	Assessment of the learning process (Discussion, Observation, practicum)	1	2	3	4	5	6	7	8	9	
		0	0	0	1	2	5	32	118	131	
		Not assessing student activities in the process of discussion, observation and practicum			Lack of assessment of student activities in the process of discussion, observation and practicum			Student activities in the process of discussion, observation and practicum are assessed			8,27
9.	Assignment of coursework	1	2	3	4	5	6	7	8	9	
		0	0	0	1	2	4	29	98	155	
		Unclear and unstructured			Less clear and less structured			Clear and structured			8,37
10.	Classroom Management	1	2	3	4	5	6	7	8	9	
		0	0	0	2	1	2	29	119	136	
		Not able to manage classes regularly and conducively			Less able to manage classes regularly and conducively			Manage classes regularly and conducively			8,32
11.	Enthusiasm and Motivation to teach	1	2	3	4	5	6	7	8	9	
		0	0	0	1	2	3	32	111	140	8,32
		Not enthusiastic and not eager to teach			Lack of enthusiasm and lack of enthusiasm for teaching			Very enthusiastic and passionate to teach			
12.	Creation of a learning climate	1	2	3	4	5	6	7	8	9	
		0	0	0	1	2	3	37	120	126	8,25
		Students are less enthusiastic about learning and the atmosphere is not conducive to learning			Less arousing students' enthusiasm and a conducive atmosphere for learning			Raise students' enthusiasm and a conducive atmosphere for learning			

13.	Discipline (Attendance and punctuality of appointments)	1	2	3	4	5	6	7	8	9	8,45
		0	0	0	1	0	3	24	96	165	
		Undisciplined			lack of discipline			High discipline			
14.	Enforcement of Lecture Rules	1	2	3	4	5	6	7	8	9	8,38
		0	0	0	1	1	4	27	104	152	
		Unclear and unequivocal			Lack of clarity and indecisiveness			Clear and unequivocal			
15.	Student character development (good attitude and behavior)	1	2	3	4	5	6	7	8	9	8,34
		0	0	0	1	1	4	31	107	145	
		Lectures do not develop student character			Lectures do not really develop the character of students			Lectures develop student character			
16.	Exemplary attitude and action	1	2	3	4	5	6	7	8	9	8,41
		0	0	0	1	1	2	26	104	155	
		Not being a good example			Lack of being a good role model			Be a good example			
17.	Emotional maturity in attitude and action	1	2	3	4	5	6	7	8	9	8,36
		0	0	0	1	1	3	29	110	145	
		Unable to control emotions			Less able to control emotions			Able to control emotions			
18.	Communication Skills	1	2	3	4	5	6	7	8	9	8,34
		0	0	1	2	1	3	30	97	156	
		Uncommunicative			Less communicative			Communicative			
19.	Use of Written and Spoken Language in learning	1	2	3	4	5	6	7	8	9	8,38
		0	0	0	2	1	3	30	97	156	
		Unclear and not in accordance with the spelling that was attached			unclear and inconsistent with the spelling that is implied			clear and appropriate spelling			
20.	Ability to interact socially with students	1	2	3	4	5	6	7	8	9	8,37
		0	0	0	1	1	3	30	104	150	
		Not interacting socially well			Lack of good social interaction			Interact socially well			
	Total average										8,33

Table 1 shows an average score of 8.33, signifying an exceptionally good interpretation. This result suggests that the students positively perceived the teaching and learning process of Islamic Religious Education course in the Elementary School Teacher Education Study Program.

The data was then analyzed, and the results were from 20 items of statements on the questionnaire describing the competence of lecturers. Referring to the Law of the Republic of Indonesia number 14 of 2005 article 8, it is stated that there are four kinds of teacher and lecturer competences, namely pedagogic competence, social competence, personality competence, and professional competence. Therefore, the data were classified into 4 competencies as follows.

Table 2. Results of the Evaluation of Lecturers' Pedagogic Competences

No.	Competency Indicators	Average
1.	Teaching preparation (delivering the Syllabus and Lecture Plan at the beginning of the lecture)	8. 43
2.	Learning approaches and methods	8. 21
3.	Media and learning tools	8. 14
4.	Assessment of learning outcomes	8. 26
5.	Assessment of the learning process (Discussion, Observation, practicum)	8. 27
6.	Assignment of coursework	8. 37
7.	Classroom Management	8. 32
8.	Creation of a learning climate	8. 25
	Total average	8. 28

Pedagogic competence

First is the competence related to teaching preparation. This indicator is rated very good (8.43), meaning that lectures are planned. Based on checking data through triangulation of sources, it is known that Islamic Education lecturers in the Elementary School Teacher Education study program have made complete and up to date lesson plans. This lesson plan is explained to students at the first meeting of the lecture. Lesson plan is also distributed to students through the learning platform owned by the university.
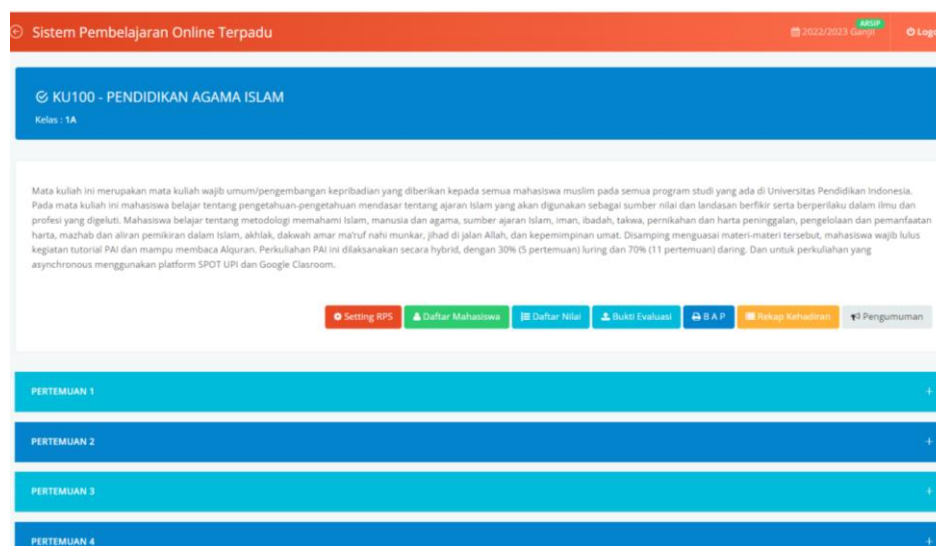

Figure 2. SPOT. UPI Learning Platform

SPOT stands for Sistem Pembelajaran Online Terpadu or Integrated Online Learning System. SPOT UPI is one of the learning platforms in the digital world, so learning is not only done offline, but can also be done online (Valentino, et al., 2021). The learning platform shows that the lecturers have made careful and complete learning preparations, evident in the presence of learning materials and learning resources for all sessions in a semester. Teaching preparation is considered essential for a teacher (Hiebert, et al., 2017). Teaching preparation is contained in the lesson plan. This learning plan is made to facilitate directed, planned, systematic and structured lectures (Sabetra & Aziz, 2021). Lesson plan are useful for lecturers and students (Pham, et al., 2023). By making a learning plan, lecturers will not be confused during lectures, because lecture materials, methods, tasks and competencies that must be achieved have all been stated in the learning plan. Similarly, learning plan is useful for students, because with the lesson plan students know what they will get and do during the lecture.

The second indicator of pedagogic competence is the approach and method of learning. This indicator is rated very good (8.21), meaning that learning approaches and methods are varied, innovative and creative. Through checking the triangulation data, it is clear that this learning method has been included in the lesson plan. Determination of learning methods is very important (Marmah, 2014), because it will affect the achievement of competencies that must be mastered by students. In accordance with the direction from the Ministry of Education and Culture of the Republic of Indonesia regarding Key Performance Indicators in universities, the lecture process is directed to the team-based project method. Team-based project is a lecture method that directs students to master 21st century competencies called 4C (creative skills, critical thinking skills, communication skills, and collaboration skills). In the lecture process, from the beginning of the lecture, students have been divided into several teams assigned to solve problems through project activities. The advantage of this method is that students have the flexibility to develop their creativity and critical power, as well as the establishment of good cooperation through activity projects in their teams (Chad, 2012). With this method, students collaborate following the process to complete the project. The goal of this effort is the realization of a product as the project.

The third indicator of pedagogic competence is media and learning tools. This indicator gets a very good score (8.14), meaning that the media and learning tools used are varied, effective, and efficient. The use of media in learning is very important (Kustyarini, Utami, & Koesmijati, 2020), because the media can help facilitate the delivery of material (Puspitarini, 2019) and make it easier for students to understand the material (Widyastuti, Yulianto, & Yunianti, 2022). The method used must certainly be in accordance with the competencies that must be achieved. Learning in the 21st century is technology-based media. Based on the results of source triangulation, it is known that in Islamic Religious Education lectures, the media used is in the form of digital media, for example the use of Google Drive and access to online learning platforms. Google drive has advantages (Abdullahi, 2019; Hakeem, 2021), as well as online learning platforms (Vydia et al., 2022; Abuhassna, et al., 2020).

The fourth indicator of pedagogic competence is the assessment of learning outcomes. Assessment of learning outcomes is contained in midterm examinations and end-of-semester examinations. This indicator gets a very good score (8.26), meaning that the assessment of learning outcomes is in accordance with the lecture material and is very objective. In lectures, assessment of learning outcomes is very important to see whether the objectives of the lecture

have been achieved or not (Harris & Clayton, 2019). Assessment of learning outcomes can take various forms such as questions, works, or performance (Coates, 2016). Based on the results of methodological triangulation through interviews and source triangulation, it is known that the mid-term examination in the Islamic Religious Education Course is not in the form of essay questions or multiple choice, but in the form of products, while the final examination is a computer-based test

The fifth indicator of pedagogic competence is the assessment of the learning process. This indicator is considered very good (8.27), meaning that Islamic Religious Education lecturers really carried out the assessment process. Student activities in the process of discussion, observation and practicum were assessed. The lecture process must be assessed by lecturers, because the success of students in attending lectures was not only seen from the learning results, but how the process was undertaken and followed during lectures (Stăncescu, 2017). The assessment process in this course was in the form of participatory activities which weigh 45%, consisting of 10% for lecture attendance, 5% for attitude, 10% for lecture activities, and 20% for participation in Islamic religious education tutorial activities. Lecture activities include activeness during lectures and material presentations. The following is documentation during presentations made by students.

Figure 3. Student Presentation Documentation

The sixth indicator of pedagogic competence is the assignment of coursework. This indicator gets a very good score (8.37), signifying that the assignment of lectures was clear and structured. These lecture assignments were not intended to burden students, but in essence were lecture processes that must be followed by students to train them to have the 4C skills (critical, creative, collaborative, and communicative thinking). This ability is often referred to as the 21st century skills (Stehle & Stephani, 2019). Based on the results of the analysis of learning resource documents and lecture event units, the validity of data on this matter was obtained. it was very clear that when Islamic Religious Education lecturers gave assignments, it was explained in detail in terms of the type of assignment, bill, and deadline. Course assignments were divided into two categories, i.e. individual assignments and group assignments (Kasim, et al., 2022) Individual assignments are tasks done by each student resulting in individual grades which may differed among the students, while group assignments are done in teams collaboratively, and the grade becomes a team grade, that is, all members of the team get the same grade (Situmorang, 2021).

The seventh indicator of pedagogic competence is classroom management. This indicator received a very good assessment (8.32), meaning that lecturers have managed classes regularly and conducively. The skills to manage this class need to be possessed by lecturers (Masnun, 2023) because classroom management can affect the success of the teaching and learning process (Thi & Nguyen, 2021).

The eighth indicator of pedagogic competence is the creation of a learning climate. This indicator received a very good assessment (8.25), meaning that in Islamic education lectures, lecturers enhanced students enthusiasm and built a conducive atmosphere for learning. Enthusiasm to attend lectures is very important (Filgona, 2020) and this enthusiasm/ motivation can affect learning outcomes (Eriyanto, Roesminingsih, & Soeherman, 2021). Similarly, a conducive atmosphere needs to be created by lecturers so that students feel comfortable during lectures and conducive to learn (Syafrudin, Salim, & Pasaribu, 2020).

Table 3. Results of Evaluation of Social Competence of Lecturers

No.	Competency Indicators	Average
1.	Communication Skills	8,34
2.	Use of Written and Spoken Language in learning	8,38
3.	Ability to interact socially with students	8,37
	Total average	8,37

Social Competence

Social competence is the ability to communicate and get along. There are 3 indicators in this competence. The first indicator is the ability to communicate. This indicator gets a very good assessment (8.34), meaning that the lecturers are communicative. This data is corroborated by the results of interviews with the students. Communication can be done either directly or indirectly by mobile phone communication media. In this digital age, communication is not limited by space because it can use technological media (Humprecht, et al., 2022). One of the roles of technology is to facilitate humans (Kumar, 2023). Communication media can use mobile phones or other devices (Hartono, 2023) and the application varies, it can be with Whatshap, email, or telephone to facilitate effective communication between lecturers and students. The lecturers were said to always reply to Whatshap chats sent by the students. This is one of the rules in digital communication (Zarouali, Brosius, Helberger, & De Vreese, 2021).

The second indicator of social competence is the use of written and spoken language in learning. This indicator received a very good assessment (8.38), meaning that the lecturers used effective and clear written and spoken language according to Enhanced Spelling. The use of good and correct language shows the quality of a person (Buarqoub, 2019) for language reflects a person's personality (Lee, Park, & Um, 2021). Based on the evaluation results, the Islamic Religious Education lecturers are deemed very good in using language which reflects the personality of the lecturers.

The third indicator of social competence is social interaction with students. This indicator received a very good assessment (8.37), meaning that lecturers interact well. Social interaction in this case is interpreted as a reciprocal relationship between lecturers and students so that a good relationship is established (Hendrickx, Kos, Cillesen, & Mainhard, 2022). In this social interaction, mutual respect must be applied (Beauvais, 2020). Students must respect lecturers, and lecturers must respect students. The maintenance of relationships between students and lecturers is based on the principle of mutual respect (Wolf, 2011).

Table 4. Results of Evaluation of Personality Competencies of Lecturers

No.	Competency Indicators	Average
1.	Enthusiasm and Motivation to teach	8.32
2.	Discipline (Attendance and punctuality of appointments)	8.45
3.	Student character development (good attitude and behavior)	8.34
4.	Exemplary attitude and action	8.41
5.	Emotional maturity in attitude and action	8.36
	Total average	8.38

Personality Competencies

Personality competence is a personal ability that reflects traits aligned with religious, legal, social norms, and Indonesian national culture. The evaluation of the teaching and learning process of Islamic Religious Education revealed 5 indicators in the personality competence. The first indicator is enthusiastic and teaching motivation. This indicator obtained a very good score (8.32), this means that Islamic religious education lecturers are very enthusiastic to teach. Lecturers during the teaching process must display a high work ethic, full of enthusiasm and high motivation, because this performance will affect the response of students (Valentin, Mateos, Gonzales-Tablas, & López, 2022)

The second indicator of personality competence is discipline (attendance and punctuality). This indicator gets a very good score (8.45), meaning that Islamic religious education lecturers have high discipline. Discipline is a character that must be developed in everyone, especially in lecturers (Aryadiningrat, Sundawa, & Suryadi, 2023) because discipline is the key to one's success (Garbunovs, Kapenieksb, & Cakula, 2016). The discipline of this lecturers can be seen from attendance in lectures that are always on time, starting and ending lectures on time, and discipline in enforcing lecture rules.

The third indicator is the development of student character (good attitude and behavior). This indicator gets a very good assessment (8.34), meaning that lectures develop student character. Character is an important part of the Islamic education lecture process, because this course carries a noble mission, namely for the development of student character (Mu'alim, 2022). The character developed is a religious character (Muhtar, Supriyadi, Lengkana, & Hanifah, 2019) such as honesty (Lase, Nirwana, Neviyarni, & Marjohan, 2020), discipline (Nursakilah, 2023), and noble morals (Darmiyati & Barirah, 2022).

The fourth indicator of personality competence is exemplary behavior and action. In this indicator, lecturers are rated very good (8.41), meaning that lecturers are good role models. This example must be reflected in attitudes and behaviors (Usman & Zainuddin, 2021). As a demand because in accordance with the mission carried out in this course, Islamic Religious Education lecturers must be role models (Zafi et al., 2021).

The fifth indicator of personality competence is emotional maturity in attitude and action. In this indicator, a very good score was obtained (8.36), this means that the lecturer is able to control emotions. Emotional control is very important especially when dealing with adults such as college students. Emotional control is reflected in anger management (Wollebæk, et al., 2019)

Table 5. Results of Evaluation of Professional competence of Lecturers

No.	Competency Indicators	Average
1.	Mastery of lecture materials	8,35
2.	Relevance of material and lecture objectives	8,36
3.	Learning resources (textbooks, references, environment, society, mass media, etc.).	8,31
4.	Enforcement of Lecture Rules	8,38
	Total average	8,35

Professional Competence

Professional competence is the ability related to the main tasks of lecturers during lectures, one of which is related to mastery of the material. Based on the analysis of the evaluation results, there are 4 indicators. The first indicator is material mastery. For this indicator respondents gave a very good rating (8.35), this means that the material is very mastered. Mastery of this material is strongly supported by educational background (Dwisari, 2023). Based on the results of interviews and document analysis, it is known that Islamic religious education lecturers have a strong Islamic religious education background. Their educational background includes Islamic boarding schools at the upper secondary school level, followed by undergraduate degree in the Arabic Language Education Study Program with a concentration in Islamic religious education. In addition, the lecturers also hold master and doctoral degree in general education with a concentration in religious education. The educational background of the lecturers contribute to their professionalism in terms of learning material mastery (Salwa, Kristiawan, & Lian, 2019).

The second indicator of professional competence is the relevance of the material and the purpose of the lecture. In this section it is rated very good (8.36), meaning that the material and purpose are relevant. The learning material delivered must be in accordance with the objectives that have been formulated (Perdanasari & Sudiyanto, 2020) because if the material is irrelevant, learning objectives cannot be achieved. In Islamic Religious Education lectures, lecture materials are stored and well documented in SPOT. UPI. The following is an example of the presentation of Islamic religious education materials at one of the meetings stored at SPOT. UPI.
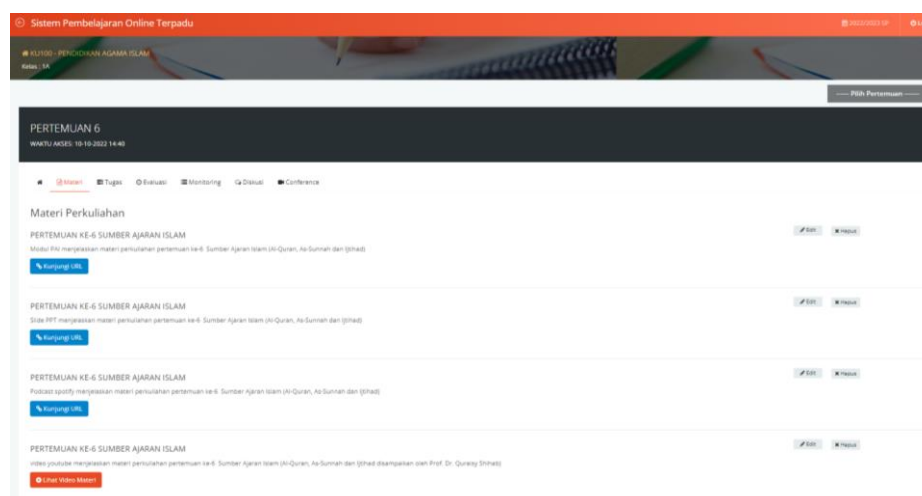

Figure 4. Presentation of Lecture Materials on SPOT. UPI

The third indicator of professional competence is Learning resources (textbooks, references, environment, society, mass media, etc.). This indicator is rated very good (8.31), meaning that learning resources are varied, up-to-date, and contextual. Variative means consisting of several diverse sources. Learning doesn't rely solely on one source (Bušljeta, 2013); Up-to-date means that learning resources are new sources in accordance with their times (Njoroge, 2019); and contextual means related to contexts (Ampa, Basri, Andrian, 2013). In Islamic Religious Education lectures, the main sources of reference are the Quran and hadith (Aeni, 2016; Supriyadi, Julia, Aeni, & Sumarna, 2020).

The fourth indicator of professional competence is the enforcement of lecture rules. In this indicator, a very good score was obtained (8.38), meaning that the enforcement of lecture rules is clear and firm. The rules are made to be obeyed, not to be broken (Amalia & Amelia, 2023) and the function of the rules is enabling the lectures to run in an orderly manner. Rules in the lectures include rules in dressing, rules in making and collecting tasks, and rules in following lectures.

Based on these data, the competence with the highest rate is the personality competence. The personality competence is very important because that personality will be attached to the profile of Islamic Education lecturers (Zailani, 2019). The comparison of the four competences can be seen in the following graph.
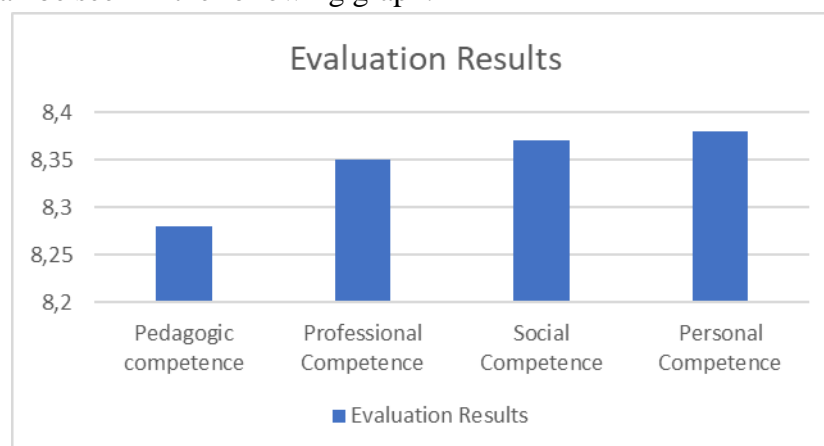
Graph 1. Graph of Lecturer Competency Analysis Results

CONCLUSION

The competence of Islamic religious education lecturers is considered very good with an average score of 8.33 including pedagogic competence, social competence, personality competence and professional competence. The highest of the four competences is the personality competence. Each competence is considered very good. In the pedagogic competence, there are 8 indicators, i.e. teaching preparation (delivering syllabus and lecture plans at the beginning of lectures), learning approaches and methods, learning media and tools, assessment of learning outcomes, assessment of learning processes (discussion, observation, practicum), assignment of lectures, class management/management, creation of a learning climate. In the social competence, there are 3 indicators, i.e. the ability to communicate, the use of written and spoken language in learning, the ability to interact socially with students. In the personality competence, there are 5 indicators, i.e. enthusiasm and teaching motivation, discipline (attendance and punctuality), student character development (good attitude and behavior), and emotional maturity in behaving and acting. In

the professional competence, there are 4 indicators, i.e. mastery of lecture material, relevance of lecture material and objectives, learning resources (textbooks, references, environment, society, mass media, etc.), and enforcement of lecture rules. Islamic Religious Education lectures were well managed by lecturers who have excellent competences.

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