

Problems And Efforts To Form Pedagogic Competence For Prospective Islamic Religious Education Educators In The PAI STAI Study Program Sumatra Medan

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ABSTRACT

Pedagogic competencies are urgently needed by teachers, but unfortunately, learning in tertiary institutions is not fully capable of forming these competencies. There are several problems that are often experienced, but several universities certainly have their own efforts to overcome them. This study aims to analyze the problems of pedagogic competence of prospective PAI educators, efforts to establish pedagogic competence of prospective PAI educators, and success factors in efforts to establish pedagogic competence of prospective PAI educators. The research was carried out at the PAI STAI Sumatra Medan study program using a qualitative research type based on a case study approach. Research informants, namely study program leaders, lecturers, and students of the PAI study program, The results of the study reveal that: (1) the problems of pedagogic competence in PAI educator candidates, namely the distribution of subjects that are not dominant in pedagogic competence, learning is not yet fully practical or field study in nature, prospective educators master the material but it is difficult to manage learning, prospective educators often apply style classical teaching, domination of mastery of western-based pedagogical competencies; (2) efforts to establish the pedagogic competence of prospective PAI educators are carried out in four steps, namely updating the curriculum, establishing a laboratory tsanawiyah madrasah, skill-based learning orientation, forming an integration-based academic culture; (3) the success factor in the effort to establish competence can be seen from the positive student response to the various steps implemented by the study program leaders, especially the establishment of a laboratory tsanawiyah madrasah.

Keywords: Pedagogic Competence, Islamic Religious Education Teachers, Teaching Skills

A. INTRODUCTION

A teacher's profession is noble and different from other professions. One of the differences lies in the qualification standards and special competencies that must be possessed. Based on Law No. 14 of 2005 concerning teachers and lecturers, it is stated that the academic qualifications of teachers must be undergraduate or diploma-level programs, and the competencies that must be possessed by teachers are pedagogic competence, personal competence, social competence, and professional competence. Without these two conditions, namely qualifications and competence, someone who teaches does not deserve to be called a professional as an educator.

The implementation of these qualifications seems to have shown success. According to the current Ministry of Education and Culture data for the province of North Sumatra, in formal education institutions, the number of teachers with non-level-one status is only around 8%, while the rest are level-one teachers. However, the implementation of the competencies that teachers must have does not seem to have fully demonstrated success, because currently the problem of teacher quality is often questioned. As evidenced by current practice, teacher certification, which should aim to improve teacher competency, often fails to produce professional teachers because certification is often seen as a venue for improving living welfare (Fauzi, 2016).

With regard to these competencies, Islamic Religious Education teachers are required to have these qualifications and competencies. In fact, this demand is very urgent, especially since there are so many people in this country who have the ability in the field of Islamic religious education. As it is known, Indonesia, with the uniqueness of Islam as the dominant religion, certainly has a lot of jobs related to the Islamic religion. The various job fields include preachers (*da'i*), religious counselors, preachers, and the like. Of course, the various job fields have similarities with one another, namely conveying the message of the Islamic religion, including also with Islamic religious education teachers. Then what distinguishes the teacher from other jobs lies in his ability not only to master Islamic material alone but also to manage student learning well (Rasyidi et al., 2020).

The ability to manage learning is certainly not owned by everyone, because knowledge about management cannot be possessed without having received special education first. That is why it is not wrong for many people to say that not all knowledgeable people are able to pass on their knowledge to others. Transmitting knowledge to others is certainly not as easy as someone pouring water into a glass; of course, special methods are needed so that the knowledge that is transmitted can be transmitted instantly. easily accepted by others.

Different ages certainly have different methods, but teachers in this case are professional education staff who work in formal education at the primary and secondary levels (Yasin, 2011).

Among the four competencies referred to above, the ability to manage learning well is a pedagogic competency. This pedagogic competence is not a competency that is instantly acquired but is a step-by-step process. The process of forming pedagogic competence is passed along through the educational process. So in this case, the tertiary institutions that manage Islamic religious education study programs must pay serious attention to these pedagogic competencies. If not, the tertiary institution will fail to produce education staff who are skilled in managing the learning of their students. It's like someone who masters religious knowledge but is unable to convey it to students (Zulvah, 2013).

More details as explained in law no. 14 of 2005 concerning teachers and lecturers that pedagogic competence is the ability to manage student learning, which is explained in Permendiknas No. 16 of 2007 concerning academic qualification standards and teacher competence, that indicators of teacher pedagogic competence are (1) Mastering the characteristics of students from the physical, moral, social, cultural, emotional, and intellectual aspects, (2) mastering learning theory and educational principles, (3) developing curriculum related to the field of Islamic religious education, (4) organizing educational development activities, (5) utilizing information and communication technology for educational development activities, (6) facilitating the development of academic activities to actualize the various competencies possessed by students, (7) communicate politely, empathetically and politely to students, (8) carry out assessment and evaluation of learning outcomes and processes, (9) utilize the results of assessments for learning development, (10) perform reflective actions to improve learning.

Anyone who wishes to become an educator of Islamic religious education must be trained from the start in absolute pedagogical competence. What's more, it is known that each student is a unique human being who has different characteristics from one another. So the teacher's job is not just to transfer knowledge; it is also necessary to pay attention to the differences in these characteristics when conveying the lesson. Differences in these characteristics can result from differences in students learning styles, their initial competencies, their interests and talents, and their intelligence (Kosim & Subhi, 2016).

For this reason, once again, universities need to pay serious attention to the formation of these pedagogic competencies. However, several campuses certainly have problems and efforts that are different from one another. This study attempts to analyze the problems

experienced by the PAI STAI Sumatra Medan study program and the efforts it has made to form these professional competencies. Please note that each campus is known to have its own characteristics that make it different from other campuses. The PAI STAI Sumatra Study Program is the oldest PAI study program in North Sumatra. Apart from being known for its alumni, who are spread out in various regions, this study program is also known for its ownership of the Madrasah Tsanawiyah Laboratory, which is used as a facility for students in field learning practicums.

However, in forming prospective educators who have good pedagogical competence, the PAI STAI Sumatra Study Program has problems that often become obstacles to the realization of these competencies. If generalized, the problems are internal, and the problems are external. Internal problems are those that arise from within the PAI study program itself, while external problems arise from outside the PAI study program itself. If these two problems are not resolved, it will be very difficult for tertiary education managers to shape the pedagogic competence of students. However, the results of observations and interviews with researchers on June 9, 2022, led the head of the PAI STAI Sumatra study program to explain that they had made their own efforts to overcome this problem, which, according to him, generally emerged on the basis of input from various parties, including stakeholders.

On the basis of the problems and efforts experienced by STAI Sumatra Medan, researchers are interested in exploring them and putting them into one study. The focus of this research is on the formation of pedagogic competences carried out by PAI study programs for their students, who are prospective PAI educators. For this reason, the purpose of this study is divided into three parts: (1) the problems of forming pedagogic competencies for prospective PAI educators by the PAI STAI Sumatra Medan study program; (2) efforts to establish pedagogic competence for prospective PAI educators by the PAI STAI Sumatra Medan study program; and (3) factors affecting the success of efforts to establish pedagogic competence for prospective PAI educators by the PAI study program at STAI Sumatra Medan.

This research certainly stands out from other studies. To reveal this distinction, the following is a presentation of several previous studies that are relevant to this study. The results of the tracing show that there are four research trends on this topic, namely: (1) Analysis of educator competence, such as research on the analysis of educator competence in Islamic boarding schools (Ikral et al., 2022), analysis of the personality competence of teachers of public madrasah aliyah (Lubis et al., 2022), analysis of increasing teacher pedagogical competence (Nur, 2020); (2) the role of the LPTK in building teacher

competence, such as research on the role of the LPTK in developing teacher pedagogic competence (Bhakti & Maryani, 2016), building teacher competence by the LPTK through hidden curriculum (Nugraha & Bhakti, 2016), the role of the LPTK in developing professional teachers (Thomas, 2015); (3) the relationship between the pedagogic competence of PAI teachers and learning outcomes, such as research on the relationship between the pedagogic competence of PAI teachers and student achievement (Yulianti, 2012); the relationship between the pedagogical competence of PAI teachers and the independence of student learning (Sanusi et al., 2021), the relationship between teacher competence and students' interests and spirituality (Sastradiharja & Firman, 2022); (4) strategies for increasing pedagogic competence, such as research on strategies for increasing teacher pedagogic competence to improve school quality (Tyagita & Iriani, 2018), increasing teacher pedagogical competence through PKM lesson study (Junaid & Rusli Baharuddin, 2020). Based on the variety of previous studies above, there is a difference in that the research topic being studied focuses not on teachers but on prospective educators. This focus is considered important because early formation is much more important after becoming an educator.

This research certainly contributes to several parties, including: (1) to PAI study program managers, this research can be a reference in terms of establishing the pedagogic competence of prospective PAI educators; (2) for prospective PAI educators, this research can be the basis for determining the right way to develop students' interests and talents, especially in terms of pedagogic competence; and (3) for other researchers, this research can be the basis for further research, especially on things that may not have been disclosed, especially the application of certain theories to increase the pedagogic competence of prospective educators in PAI. Of course, the final outcome of this research has implications for the most up-to-date strategy for forming the pedagogic competence of prospective PAI educators.

B. LITERATURE REVIEW

Prospective Islamic Religious Education Educators are students who are currently studying at the undergraduate level in the field of Islamic religious education. In general, the profile of graduates of the study program is that of PAI teachers at formal educational institutions at the elementary and secondary levels. Prospective PAI educators are not only required to be religious experts, but they are also required to be experts at transferring their

knowledge to students in a learning environment. The demands of this ability are then called pedagogic competence.

As stated above, according to Law No. 14 of 2005 concerning teachers and lecturers, there are four competencies that must be possessed by teachers: pedagogic competence, personal competence, social competence, and professional competence. Particularly pedagogic competence is competence related to the management of student learning. As emphasized in Permendiknas No. 16 of 2007 concerning academic qualification standards and teacher competence, there are ten indicators of teacher pedagogic competence, all of which relate to the teacher's ability to manage students, class, planning, implementation, evaluation, and the follow-up of learning.

It will further describe one by one the aspects of pedagogic competence, namely: (1) understanding the characteristics of students. Understanding characteristics is part of learning planning; a teacher does not carry out learning without first understanding the characteristics possessed by his students. Prospective PAI educators must be trained from the start on how to recognize the various differences in the characteristics of students. As it is said in Islam, since birth humans have had nothing; Allah then gives them sight, hearing, and a heart to serve as a basis for obtaining information. Then God's gift is also what makes humans different in getting information. These differences are known as learning styles such as audio, visual, and kinesthetic, of which prospective educators must understand the characteristics. (2) To be able to develop a curriculum, from the start, prospective PAI educators must be introduced to a variety of curricula, especially the one that is currently being used, because the direction of learning that is carried out must be in line with the mandate of the curriculum. (3) be able to master the theory and principles of learning. Prospective PAI educators must be able to demonstrate the characteristics of an Islamic educator, one of which is understanding the basics of education based on the Qur'an and Hadith. PAI educators are not the same as other educators who may have an inclination toward western theory. (4) To develop the potential of students, prospective PAI educators must understand the potential of their students, because without understanding that potential, it is certainly difficult to develop it. Especially the natural potential possessed by every human being, and it is indeed the main responsibility of PAI educators to develop it. (5) present educational learning activities. Prospective PAI educators must be able to carry out learning in a way that does not force students to learn but instead creates a fun learning culture for them. (6) establishing communication with students One form of learning is the delivery of learning through communication, but communication must be effective so that what is discussed can be easily digested. The ability to understand

the psychology of students is the key to their success in easily digesting what is conveyed by educators. (7) conduct assessment and follow-up. Prospective educators are not required to only teach material but also evaluate their learning activities and outcomes and even follow up on the results of the evaluation.

According to the FIP-UPI education science development team, there have been several efforts made to improve the pedagogic competence of PAI teachers, namely through competency training, the deepening of material, attending teacher work group meetings, or participating in coaching conducted by teachers. This study does not want to explore the efforts made by teachers, but rather analyze the efforts made by prospective PAI educators (UPI, 2011).

C. RESEARCH METHOD

The type of research used to answer the above problems is qualitative, with a case study approach. The choice of this approach was due to the research emphasis on cases regarding the problems of pedagogic competence that are often experienced by PAI teachers and the special efforts made by the PAI study program STAI Sumatra Medan in forming these pedagogic competencies in prospective PAI educators. This study was conducted at the Islamic College of Sumatra Medan's Islamic religious education study program, which is located at Jl. Sambu No. 40/64 Medan. This location was chosen for two reasons, namely: (1) a unique case and effort that is different from other PKI campuses in the city of Medan; and (2) a campus that is known to have a laboratory madrasa as a place for practice and the development of student competence. This study was conducted over the course of several months, from January 2022 to June 2022.

The data sources in this study consisted of two, namely: (1) primary sources, namely research informants who provided direct data, which included high school leaders, leaders of PAI study programs, lecturers in the field of Islamic education, and students of Islamic education study programs; and (2) secondary sources, namely literature to support the literature review and provide theoretical support for research findings, such as books, journals, and reports on student lecture activities and progress.

Data collection techniques using observation, interviews, and documentation studies. Observations are used to observe directly student lecture activities and pedagogic competency development activities carried out by the PAI study program STAI Sumatra Medan. Interviews were used to complement the observation data, namely by conducting interviews with high school leaders, PAI study program leaders, lecturers, and students

related to problems and efforts to establish pedagogic competencies carried out in the last academic year. Documentation studies are used to complement the findings of observational data and interviews, namely by examining documents related to student activity reports and reports on the progress of student study plans and results in the past academic year.

The data analysis technique uses the Miles and Huberman technique, which consists of cycles of data collection, data reduction, data presentation, and drawing conclusions. To ensure the validity of the data, data triangulation techniques involving both sources and data, extension of time, and persistence were carried out. The presentation of the results of the research was carried out using descriptive analysis techniques, meaning that the researcher analyzed the data and presented it by describing it.

D. RESULT AND DISCUSSION

As mentioned in the introductory section, this research seeks to answer three research objectives, namely: (1) the problems of forming pedagogic competencies for prospective PAI educators; (2) efforts to establish pedagogic competencies for prospective PAI educators; and (3) success factors in establishing pedagogic competencies for prospective PAI educators. It is for this purpose that the following sub-discussions have been prepared:

4.1. Problems of Establishing Pedagogic Competence for Prospective PAI Educators

The results of interviews with the head of the PAI study program indicate that there are several problems experienced, namely: (1) the distribution of courses that do not fully support the achievement of pedagogic competence; (2) the lack of practical learning or field studies; (3) PAI educator candidates who master the material but still tend to be rigid in mastering the class; (4) prospective PAI educators who seem to imitate the teaching style of their former teacher; and (5) western-based dominant pedagogic competence. If presented in chart form, the problems are as follows Figure 1.

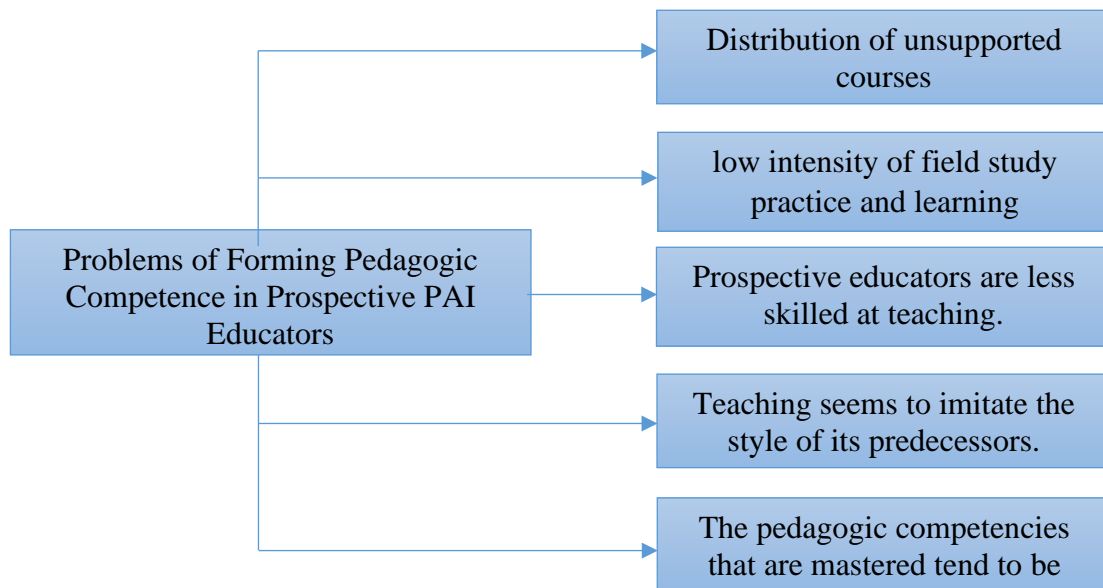


Figure 1. Chart of Research Findings on Formation Problems PAI Educator Candidate Pedagogic Competence

a. Unsupported Course Distribution

The study program should provide a distribution of courses that is in accordance with the times and the demands of the needs. The results of interviews with the head of the PAI study program explained that the distribution of existing courses was the result of curriculum revisions in the previous five years, so there had not been any new adjustments to meet today's needs and demands. In this regard, the researcher also conducted a documentation study of the main curriculum book for STAI Sumatra Medan; specifically, for the PAI study program as a whole, there are 150 credits, consisting of 75 courses. From the results of the researcher's analysis, it was found that there were several courses that supported 10 indicators of pedagogic competence, including 2 credits of PAI learning planning courses, 2 credits of PAI learning media, 2 credits of PAI learning strategies, 2 credits of educational evaluation, and 2 credits of curriculum development. 2 credits. If analyzed, indeed, the five courses have supported the formation of the pedagogic competence of prospective PAI educators, but there are several courses that need to be added to support other indicators, such as: (1) Islamic education information and communication technology courses; (2) developmental psychology; (3) PAI educators' educational writing and communication; and (4) PAI extracurricular design. These four courses are considered important, and currently they have become commonplace subjects in Islamic religious colleges, especially in the field of Islamic religious education.

b. The minimum intensity of practice and field studies

As stated above, pedagogic competence is a competency that requires educators or prospective educators to manage student learning, so one way to shape this ability is, of course, by providing practical learning or field studies to prospective educators. However, the research findings show that things are not aligned; learning that is practical or field study is only given in the form of four credits, namely the microteaching course and the field learning practice course. This condition is certainly a problem in the formation of the pedagogical abilities of prospective educators.

c. Prospective educators are less skilled in teaching.

Researchers' observations of PAI study program students when doing micro-teaching showed that they mastered the learning material, but unfortunately they were not skilled enough in packaging the learning so that it was easy for students to digest. In fact, the observations that the researchers made also showed that prospective educators were still dominant and felt a sense of insecurity when facing their students. This problem is considered normal, but if it is not overcome by habit, it will cause the problem to get worse.

d. Teaching seems to imitate the style of its predecessors.

This means that most prospective educators who practice learning in the form of microteaching do not use theory but instead imitate what they get when they are students. Or, in other words, what they practice is what they imitate from their predecessors. In fact, there is no problem if they imitate the teaching style they have seen, but one thing they must realize is that world conditions continue to change, thus demanding a teaching style that also changes according to current conditions.

e. Mastery of pedagogic competency concepts that tend to be westernized

The researcher's analysis of this matter begins with interviews with several students, who show that their understanding of pedagogical concepts tends to be westernized. As proof, the theories or figures they put forward tend to be westernized, and very few refer to classical books. Even though the essence of Islamic education, as stated by Al-Rasyidin in his book, *Philosophy of Islamic Education*, lies in the concepts of the Qur'an and Hadith, which form its basis (Rasyidin, 2017).

4.2. Efforts to Establish Pedagogic Competence for Prospective PAI Educators

What is meant by efforts in this sub-chapter are the steps taken to form the pedagogic competence of prospective PAI educators based on the problems that have been raised in the previous sub-discussion. As a result of the interview with the head of the PAI study program, several steps were taken, as shown in Figure 2.

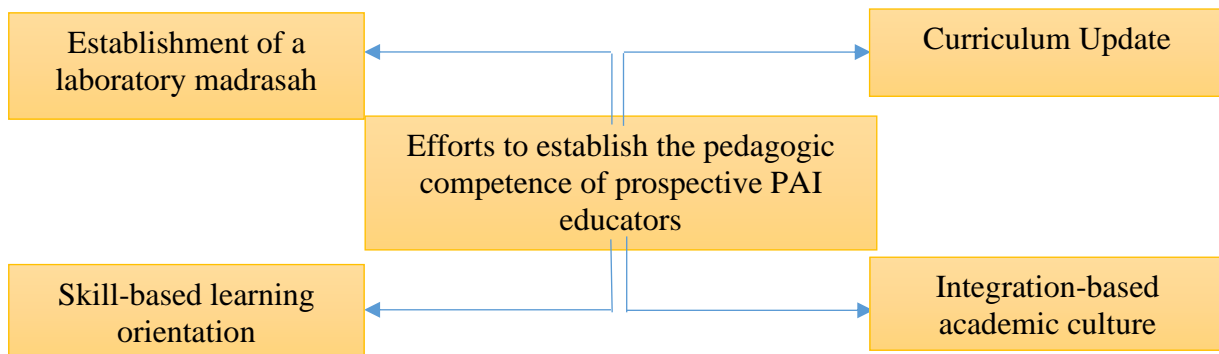


Figure 2. Research findings on efforts to establish pedagogic competence for prospective PAI educators

a. Updating the PAI study program curriculum

Updating the curriculum is the first step taken by the PAI STAI Sumatra Medan study program, because this is related to the formulation of a body of knowledge that must first be enforced. Based on interviews with the head of the study program, in terms of updating the curriculum, there are several things that are taken into consideration, namely: suggestions and input from stakeholders regarding the orientation of updating the curriculum, and revisions to the distribution of courses.

In connection with the problems of pedagogic competence, updating the curriculum is indeed aimed at building the competence of prospective educators, as mandated in Law No. 14 of 2005 concerning teachers and lecturers. Considering that pedagogic competence has received great attention, the process of updating the curriculum, which is carried out in the form of workshops, presents several elements, such as students, graduate users, alumni, and experts in the field of education. Among the proposals for updating the curriculum related to pedagogic competence is to include courses in (1) Islamic education information and communication technology courses, (2) developmental psychology, and (3) Islamic education educators' educational writing and communication, and (4) PAI extracurricular design. The

four courses are considered important because they emphasize the importance of the aspect of pedagogic competence as stated in Permendiknas No. 16 of 2007 concerning academic qualification standards and teacher competence.

With regard to updating the curriculum, Wahid and Hamami explained that updating the curriculum must be in line with the demands of today's Islamic education, namely that Islamic education is required to prepare human resources that are in accordance with the demands of contemporary competence so as to produce alumni who survive and are able to compete in the globalization era (Wahid & Hamami, 2021). Likewise with what Suwadi said, updating the Islamic religious education curriculum in higher education must pay attention to the teaching skills of prospective PAI educators. At this time, there are not a few students who have problems due to the inability of educators to understand and embrace students of various characters.

The findings of this study are different from the findings of research conducted by Kindarasa, who conducted research on curriculum development for the Islamic religious education department at STAI Darussalam Sukabumi. According to his research findings, the curriculum changes carried out in the campus PAI study program are oriented towards learning competencies as desired by each subject (Kindarasa & Ganeshha, 2019). It is also different from the research findings of Haris, who in his research on the development of the curriculum for the PAI study program has a tendency towards an IQF-based curriculum (Haris, 2019).

b. Establishment of a laboratory madrasah

The unique thing the researchers found when making observations was that the STAI Sumatra Medan campus had a laboratory madrasah, which was intended as education for the community around the campus as well as a place for practicum for students of Islamic religious education study programs. This madrasa is at the Tsanawiyah level, or junior secondary level, which was founded in 2017. The existence of this madrasa was initiated by the leadership and the foundation with the intention that students would not have difficulty finding locations for field learning practice and so that students could practice becoming teachers whenever they wanted.

The existence of this laboratory madrasah is still registered with the ministry of religion and still obtains operational permits. In terms of status, there is nothing different from madrasas in general. It's just that the management is within the scope of STAI Sumatra Medan and is under the supervision of STAI Sumatra Medan. Even though it was initiated to

become a place for student practice, it does not mean that the instructors are students who have not graduated; the instructors are still teachers with undergraduate academic qualifications. However, PAI educator candidates are installed side by side with the main teacher so that prospective educators get pedagogical skills as early as possible.

As with the findings of Nahar and Syukani's research, the existence of lab school madrasas has been initiated by state Islamic religious universities (PTKIN) such as UIN Syarif Hidayatullah, UIN Sunan Kaljaga, and UIN North Sumatra. Based on their research findings, the presence of Madrasah Aliyah Laboratory (MAL) is felt urgent in terms of fulfilling the main tasks of higher education, namely implementing the tridharma of higher education. The MAL was also presented as a fulfillment of the development of the Tarbiyah faculty's teaching profession education. So that in terms of management, it is completely subordinate to the Tarbiyah faculty, but even so, it still has the head of the madrasa as an autonomous leader. However, after the issuance of Law No. 16 of 2001, which requires that every form of legal entity that is permitted to organize education be a foundation, So that currently private madrasah aliyah are obliged to be under the foundation (Nahar & Syauckani, 2019). Slightly different from the findings of this study is that the laboratory madrasas at STAI Sumatra are at the Tsanawiyah level.

c. Skill-based learning orientation

The problems of pedagogic competence experienced by prospective PAI educators suggest that learning is no longer fully carried out theoretically, especially in learning courses in the field of Islamic religious education. The skill base is intended so that prospective educators can get used to practicing student learning management well from an early age. The results of the research documentation study show that in the semester learning plans, the lecturers really want a practice-based learning strategy. The findings of this study are in line with what Atwi Suparman said: that good learning design lies in a design that accommodates the goals and characteristics of the learning itself; if learning is indeed psychomotor, then strategy design, media, and learning evaluation also lead to psychomotor (Suparman, 2012).

d. Integration-based academic culture

As demanded in the nine criteria of the accreditation instrument, one of the assessments of learning is the integration of higher education tridharma activities. STAI Sumatra Medan also responded to this by issuing the decision of the chairman of STAI Sumatra Medan No. 114/STALS/VI/2018 concerning Guidelines for the Integration of

Research and PKM in Learning at the Islamic College of Sumatra, Medan. Based on the analysis of these documents, the researcher found that learning is an integral part of research and community service activities. Therefore, the academic culture that is built on campus must also adjust to the expectations of this integration.

4.3. Success Factors in Establishing Pedagogic Competence for Prospective PAI

Educators

With regard to the success factors in efforts to establish pedagogic competence for prospective PAI educators, researchers also made direct observations and conducted interviews. To find out the results, the researcher used benchmarks in the form of prospective educators' responses to their efforts and the progress of their success. The results of interviews with ten students revealed a general response from students, namely that they said they were very satisfying. Six of the students interviewed said they were satisfied with the efforts to build pedagogic competence. Their reason is that these efforts are indeed able to provide improvements to the problems they have experienced so far. As stated by one of the prospective educators, according to him, the presence of the madrasah tsanawiyah laboratory provides more teaching opportunities for him because, so far, he has not had a place to teach because his academic qualification standards are inadequate, so he rarely gets teaching opportunities. But the madrasah laboratory provides that opportunity.

As Dja'far Siddik said, success in learning does not lie solely in good grades or letters, but in the learning experience they get (Siddik, 2018). Likewise, Nadiem Makarim said, in his independent curriculum prototype, that the learning experience is far more important than just grades or scores because it will provide the skills and habits needed when these graduates enter the world of work. Teachers will be skilled at entering educational institutions because, as long as they are prospective educators, they are used to this experience. (Direktorat Jenderal Pendidikan Tinggi Kementerian Pendidikan dan Kebudayaan, 2020).

Based on the observations of researchers on the PAI STAI Sumatra Study Program, the curriculum has been updated by incorporating pedagogic competency-oriented courses. Then changes in the orientation of skill-based learning have also been carried out, so that RPS requires learning outcomes consisting of four things, namely attitudes, knowledge, general skills, and special skills. Madrasah Tsanawiyah Laboratory is currently affiliated with a foundation as required by government regulations but is still projected as a forum for developing the teaching profession for the Islamic religious education study program.

E. CONCLUSION

Based on the explanation above, it can be concluded that: (1) the problems of the pedagogic competence of prospective PAI educators in the PAI STAI Sumatera Medan study program, namely the distribution of subjects that have not been entirely dominant in achieving pedagogic competence, practical learning or field studies is still very minimal, prospective educators seem to have mastered the material but have difficulty implementing their teaching in accordance with the demands of pedagogic competence, the tendency for prospective PAI educators to teach in classical styles, and the dominance of western-based pedagogic competencies; (2) efforts to establish pedagogical competence of prospective PAI educators are carried out in four steps, namely updating the curriculum, establishing a laboratory tsanawiyah madrasah, skill-based learning orientation, forming an integration-based academic culture; (3) the success factors for efforts to establish pedagogic competence can be seen from the general response from students, namely that they say they are very satisfying. Six of the students interviewed said they were satisfied with the efforts to build pedagogic competence. Their reason is that these efforts are indeed able to provide improvements to the problems they have experienced so far.

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