ANALYSIS OF THE CAPABILITY OF PAI TEACHERS IN THE IMPLEMENTATION OF SOCIAL AND CULTURAL LITERACY ACTION IN MIS SYABABUL QORIB

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Kata Kunci:	ABSTRAK
Kompetensi Guru, AKMI, Literasi Sosial Budaya.	Penelitian ini bertujuan untuk menganalisis kemampuan guru Pendidikan Agama Islam dalam menerapkan Asesmen Kompetensi Madrasah Indonesia (AKMI) literasi sosial budaya di MIS Syababul Qorib. Penelitian dilakukan dengan metode kualitatif melalui observasi dan wawancara. Hasil penelitian menunjukkan bahwa kemampuan guru Pendidikan Agama Islam dalam menerapkan AKMI literasi sosial budaya secara umum masih belum optimal ditinjau dari aspek pemahaman konsep, metode dan media pembelajaran, serta teknik penilaian. Kendala utama adalah keterbatasan waktu dan kurangnya pelatihan. Oleh karena itu, diperlukan pelatihan dan pendampingan guru secara berkelanjutan, peningkatan sarana prasarana, serta monitoring dan evaluasi rutin oleh pihak madrasah. Peningkatan kapasitas guru Pendidikan Agama Islam secara menyeluruh penting dilakukan untuk mengoptimalkan penerapan Asesmen Kompetensi Madrasah demi meningkatkan kompetensi literasi sosial budaya siswa.

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Keywords:	ABSTRACTS
Teacher Ability, AKMI, Socio-Cultural Literacy	*This research aims to analyze the ability of Islamic Education teachers in implementing the Indonesian Madrasah Competency Assessment (AKMI) for socio-cultural literacy at MIS Syababul Qorib. The research was conducted using a qualitative method through observations and interviews. The results indicate that the ability of Islamic Education teachers to implement AKMI for socio- cultural literacy, in general, is not yet optimal, considering aspects such as understanding of concepts, teaching methods and media, as well as assessment techniques. The main constraints identified are time limitations and a lack of training. Therefore, continuous training and mentoring for teachers, improvement of infrastructure, and regular monitoring and evaluation by the madrasah authorities are necessary. Comprehensive capacity building for Islamic Education teachers is crucial to optimize the implementation of AKMI and enhance the socio-cultural literacy competence of students.*

A. INTRODUCTION

One of the ways the government prepares and gives birth to the next generation of qualified and competitive society is through education. Therefore, Indonesia mandates that all its residents complete the government-mandated nine-year education program, which consists of three years of junior high school and six years of elementary school. This is in accordance with Article 1 Paragraph (18) of Law no. 20 of 2003 concerning the National Education System, which states: "*Compulsory education is a minimum education program that must be followed by Indonesian citizens on the responsibility of the Government and Regional Government*" (Undang Undang No 20, 2003).

As a developing country, Indonesia continues to face various significant problems related to the quality of education. The National Examination or UN is one of the disturbing topics in the current education system. The National Examination is a tool for assessing learning outcomes that educators must carry out on their own students in order to track the development, improvement and process of student learning outcomes from time to time, as stated in Article 58 Paragraph (1) of Law Number 20 National Education System in 2003. In Article 57 Paragraph (2) of the National Education System Law, it is written that evaluations are carried out on students, educational institutions and programs. However, in reality the National Examination is only used to evaluate student learning outcomes (Undang Undang No 20, 2003).

The Character Survey and Madrasah Competency Assessment (AKM) will be the venue for PBB implementation in 2021. This evaluation includes reading, arithmetic and strengthening character education activities. Making a Learning Implementation Plan (RPP) is included in the third policy. Instructors have the freedom to choose and structure their own learning plans, which will center on three important elements: learning objectives, activities, and learning assessments (Kementerian Pendidikan, 2020).

Learning plans are intended to be simpler so that teachers can spend more time preparing and assessing the learning process rather than spending time creating lengthy lesson plans. Lastly is the New Student Admissions Policy (PPDB). This policy is an evolution of the previously existing zoning system policy. With a broader composition and a more flexible zoning system, this new strategy aims to close the quality and accessibility gaps in various regions (Handayani, 2022).

Among the four policies, Madrasah Competency Assessment (AKM) is the one that needs special attention. Under the direction of the Indonesian Ministry of Religion, they added a special instrument or program for formal educational institutions called the Indonesian Madrasah Competency Assessment (AKMI) program (Susanti & Pahrudin, 2022). At the MI, MTs and MA levels, students can use the Indonesian Madrasah Competency Assessment (AKMI) to determine their strengths and weaknesses in reading, arithmetic, scientific literacy and sociocultural literacy. Instructors and schools can use assessment results as a basis for creating strategies to improve the educational services students need (Hidayatullah, 2020). We extend an invitation to all madrasah residents to join us in advancing a learning paradigm that emphasizes the development of critical thinking skills in reading, arithmetic, science and sociocultural literacy. This is done through Indonesian Madrasah Competency Assessment (AKMI) (Yusrianum & Nurmawati, 2022).

The aim of this research is to determine the teacher's ability to implement the Indonesian Madrasah Competency Assessment (AKMI) for socio-cultural literacy and the obstacles they face, as well as their impact on the development of student competency at MIS Syababul Qorib. This research also aims to determine efforts that can be made to improve teachers' abilities in implementing AKMI socio-cultural literacy so that they can improve the quality of learning in the madrasah.

In relation to socio-cultural literacy, there are challenges and obstacles that may be faced in implementing Indonesian Madrasah Competency Assessment (AKMI). Factors such as practical constraints, resource support, and school policies need to be identified to formulate solutions that can increase the effectiveness of Islamic Education learning in Madrasas (Hidayat, 2023).

Based on the findings of the researcher's observations, the head of the madrasah was informed that the madrasah and teachers had prepared themselves for the Indonesian Madrasah Competency Assessment (AKMI) by providing infrastructure, materials and training, as well as providing facilities and support to students. Indonesian Madrasah Competency Assessment (AKMI) process. instruction for students, offering more office hours, and offering computer and laptop activities.

It is hoped that this research can make a positive contribution to the development of the Islamic Education (PAI) curriculum at Mis Syababul Qorib, especially in the aspect of socio-cultural literacy. Analysis of Islamic Education (PAI) teachers' abilities in implementing Indonesian Madrasah Competency Assessment (AKMI) is expected to provide a clear and in-depth picture to provide recommendations to improve the quality of Islamic Education (PAI) learning and achieve the goal of holistic Islamic education in the Madrasah.

Previous research conducted by Iman, *et.al.* (2021) that the school policy in facing the Minimum Competency Assessment is being implemented for the first time, because the assessment aims to evaluate educational institutions, not evaluate students. Previous research was also discussed by Rokhim, *et.al.* (2021) regarding analysis of student and teacher readiness in national assessments including minimum competency assessments, character surveys and learning environment surveys. Based on this description, the author feels interested in conducting research with the title "*Analysis of PAI Teachers' Capabilities in Implementing AKMI Socio-Cultural Literacy at MIS Syababul Qorib*".

Teachers are considered professionals in the field of education because they have carried out several educational obligations that are the responsibility of parents voluntarily. When parents send their children to school, they also give instructors some control over their education. For a student, the teacher acts as a spiritual father figure (Lessy, 2022). He is the one who feeds the soul with morals and academic knowledge.

As a resource that has an important position and role in the world of education, teachers are people whose existence and function are really needed in the world of education (Junairiah, 2022). Teacher figures are of course included in the discussion agenda when issues in the field of education are being discussed, especially if the issue is related to formal teaching in schools. This can be argued because teachers spend most of their time in official educational institutions, and the rest is spent at home and in the community (Nurjanah, 2021).

According to Abduh, in the Bintang Siswa proposal, the aim of the Minimum Competency Assessment is to measure students' proficiency in reading and mathematics. This was chosen because, whatever the student's career or future goals, this is a basic skill or competency that all students must have. Another way to define the Minimum Competency Assessment is as an evaluation of the core skills each student needs in order to develop personally and contribute to society (Muazizah, 2023).

There are two fundamental competencies measured by Madrasah Competency Assessment (AKM), namely reading literacy and mathematics literacy (numeracy). Competencies assessed include logical-systematic thinking skills, reasoning skills using concepts and knowledge that have been learned, as well as skills in sorting and processing information (Hidayat & Hidayati, 2023). AKM presents problems in various contexts which students are expected to be able to solve using their reading literacy and numeracy competencies. Madrasah Competency Assessment (AKM) is intended to measure competency in depth, not just mastery of content (Handayani, 2022).

The Ministry of Religion of the Republic of Indonesia held the Indonesian Madrasah Competency Assessment (AKMI) to identify students' strengths and weaknesses in reading, arithmetic, scientific literacy and socio-culture at the MI, MTs and MA levels. Teachers and madrassas can use the evaluation results as a starting point for creating learning plans, which will help them provide better educational services to students (Yuliandari & Hadi, 2020). Indonesian Madrasah Competency Assessment (AKMI) aims to map the quality of education and measure the competency of madrasah students in reading literacy, numeracy literacy, scientific literacy and socio-cultural literacy (Hidayat, 2023).

The general state of a person being ready to react or respond in a certain way to a situation is known as readiness. According to Slameto, preparedness refers to a person's general condition which allows him or her to react or respond to a situation in a certain way. Every change made to the environment will have an impact or tendency to react (Hidayat & Machali, 2012).

According to the Ministry of Education and Culture-Ristek number 030 (2021), the capacity to understand and apply knowledge of society and culture to analyze and solve problems related to sociocultural experiences is known as sociocultural literacy. An individual with strong socio-cultural literacy is aware of other cultures and can function well in an everyday pluralistic society. Based on the explanation above, socio-cultural literacy is the ability to understand socio-cultural concepts and use this understanding to solve problems and be actively involved in a pluralistic society. It is very important for children to acquire sociocultural literacy in order to become law-abiding and productive citizens.

B. METHOD
Types and Research Approaches
The type of research that the author uses is qualitative descriptive research. According to Assingkily (2021), qualitative research is based on a scientific framework, uses human subjects as research instruments, applies inductive qualitative analysis methods, focuses on processes rather than products, selects a set of standards to

document the validity of data, uses interim research designs, and qualitative research. the research subjects themselves agreed with the findings.

Data collection technique

First, Observation. In this observation method the researcher used to obtain an overview of the condition of MIS Syababul Qorib, including: 1). Religious activities, 2). School Environment, 3). Interaction of each school member, 4). situation of teachers, students and school committee, 5). Facilities and infrastructure. Second, Interview Method. The various interview methods are structured interviews, semi-structured interviews and unstructured interviews. Of the three types of interview methods, the researcher used a semi-structured interview method aimed at school principals and Islamic religious education teachers and MIS Syababul Qorib students.

Third, Documentation Method. The documentation method can be interpreted as a way of collecting data obtained from existing documents or stored records, whether in the form of transcripts, books, newspapers, and so on. With this method, the focus of data collection is carried out on each document or archive of activities and reporting in MIS Syababul Qorib.

C. RESULT AND DISCUSSION

Based on the results of observations and interviews conducted at MIS Syababul Qorib. Some of the data found, such as Madrasah profiles and Islamic Religious Education (PAI) teacher data, are as follows:

Table 1. Madrasah Profile

No.	Description	Information
1	Madrasa name	MIS Syababul Qorib
2	NSM	111212180038
3	NPSN	69956078
4	Status	Private
5	Address	Salak Hamlet, Melati II Village, Perbaungan District, Serdang Bedagai Regency
6	Acreditation	B (2023)
7	Since	2016
8	Headmaster	Agus Pratama, S.H., Gr., M.H.

Source: Madrasah Profile

Table 1 above presents the profile of the Syababul Qorib Private Madrasah (MIS) with detailed information including the name of the madrasah, Madrasah Statistics Number (NSM), National School Principal Number (NPSN), private status, complete address, accreditation level B in 2023, founded in 2016, as well as the head of the madrasah named Agus Pratama, S.H., Gr., M.H. This information provides a comprehensive picture of the characteristics, identification and status of the Islamic educational institution.

Table 2. Data on PAI MIS Teacher Syababul Qorib

No.	Teacher Name	Educational level
1	Muhammad Haris Nasution	Bachelor of Islamic Religious Education
2	Siti Annisa	Bachelor of Islamic Religious Education

3	Fitriani	Bachelor of Islamic Religious Education
4	Ahmad Al Faroby Lubis	Bachelor of Islamic Religious Education
5	Ridha Purnama Sari	Bachelor of Islamic Religious Education
6	Nadia Ayu Mulani	Bachelor of Islamic Religious Education
7	Suindriani	Bachelor of Social Sciences
8	Anggi Anggraini	Sociologist

Table 2 above presents data on eight Islamic Religious Education (PAI) teachers at the Syababul Qorib Private Madrasah Ibtidaiyah (MIS), along with their respective educational levels. The majority of teachers, such as Muhammad Haris Nasution, Siti Annisa, Fitriani, Ahmad Al Faroby Lubis, Ridha Purnama Sari, and Nadia Ayu Mulani, have a Bachelor's degree in Islamic Religious Education, reflecting the suitability of their qualifications to the subjects they teach. However, there are also two teachers with different educational backgrounds, namely Suindriani with a Bachelor's Degree in Social Sciences, and Anggi Anggraini with a Bachelor's Degree in Sociology, showing diversity in the types of educational qualifications among Islamic Religious Education (PAI) teachers at MIS Syababul Qorib.

Based on further research, data was obtained regarding the ability of PAI teachers to implement AKMI socio-cultural literacy as follows:

Table 3. PAI Teachers' Ability to Implement AKMI Socio-Cultural Literacy

No.	Aspects of Ability	Percentage
1	Concept Understanding	60%
2	Learning methods	30%
3	Instructional Media	20%
4	Evaluation	30%

Table 3 above shows that from the results of observations and interviews at MIS Syababul Qorib, it is known that the majority of Islamic Religious Education (PAI) teachers (60%) have understood the basic concepts of AKMI socio-cultural literacy. However, in its implementation, teachers still face limited time constraints in integrating socio-cultural literacy materials and activities into Islamic Religious Education (PAI) learning. In terms of learning methods, the majority of PAI teachers still use lecture and assignment methods in teaching socio- cultural literacy material. Only 30% of teachers apply interactive methods such as discussion and case analysis which are actually more effective for training students' social skills and critical thinking.

Likewise, in terms of learning media, most teachers still depend on printed books and LKPD. Only around 20% of teachers use IT-based audiovisual media such as learning videos, social media and other digital platforms. In fact, the use of multimedia can increase students' interest and understanding of socio-cultural literacy content. Another challenge faced by teachers is developing assessment instruments that comply with Indonesian Madrasah Competency Assessment (AKMI) standards, especially for measuring students' social skills. Most teachers (70%) still use conventional written tests which are unable to comprehensively measure socio-cultural literacy competencies.

Madrasah support in implementing Indonesian Madrasah Competency Assessment (AKMI) for socio-cultural literacy is quite good, although infrastructure

such as libraries and socio-cultural laboratories still need to be improved. Based on the research results, it is known that the ability of Islamic Religious Education (PAI) MIS Syababul Qorib teachers in implementing Indonesian Madrasah Competency Assessment (AKMI) socio-cultural literacy in general is still not optimal. The main obstacle faced is limited time to integrate socio-cultural literacy in learning. Apart from that, the learning methods and media as well as assessment techniques used by teachers also still need to be improved so that they comply with Indonesian Madrasah Competency Assessment (AKMI) standards.

To overcome this problem, madrasas need to provide special training for Islamic Religious Education (PAI) teachers regarding the implementation of Indonesian Madrasah Competency Assessment (AKMI) for socio-cultural literacy. Training materials can include integration into lesson plans, variations in learning methods and media, as well as assessment techniques. Apart from that, it is necessary to provide assistance in the form of MGMP between Islamic Religious Education (PAI) teachers to exchange experiences.

In terms of infrastructure, the availability of libraries and social laboratories needs to be improved to support the implementation of socio-cultural literacy. Madrasahs also need to carry out regular monitoring and evaluation to monitor the development of teachers' abilities in implementing Indonesian Madrasah Competency Assessment (AKMI) for socio-cultural literacy.

With ongoing efforts to increase teacher capabilities, it is hoped that the implementation of Indonesian Madrasah Competency Assessment (AKMI) socio-cultural literacy at MIS Syababul Qorib can run more optimally. This will ultimately have an impact on increasing students' socio-cultural literacy competencies, in accordance with the objectives of implementing Indonesian Madrasah Competency Assessment (AKMI).

D. CONCLUSION

Based on the results of the analysis, it can be concluded that the ability of Islamic Religious Education (PAI) MIS Syababul Qorib teachers in implementing Indonesian Madrasah Competency Assessment (AKMI) socio-cultural literacy in general is still not optimal. The main obstacle is limited time to integrate material in learning as well as skills in applying methods and carrying out assessments according to Indonesian Madrasah Competency Assessment (AKMI) standards. Therefore, training and mentoring for PAI teachers needs to be carried out on an ongoing basis so that students' socio-cultural literacy competencies can continue to be improved. From a management perspective, there needs to be routine monitoring and evaluation of Indonesian Madrasah Competency Assessment (AKMI) implementation as well as improving infrastructure supporting socio-cultural literacy. With comprehensive efforts from all stakeholders, it is hoped that the quality of implementing Indonesian Madrasah Competency Assessment (AKMI) socio-cultural literacy at MIS Syababul Qorib can be optimal so that the goal of developing student competence is achieved.

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