OPEN ACCESS JOURNALS

PAI Teacher Qualification Standards as the Main Pillar in Islamic Character Education

Mokhamad Taufik[1*], Mohamad Nur Kholis Setiawan[2], Muehammad Eka Mahmud[3]
[1,2,3]Universitas Islam Negeri Sultan Aji Muhammad Idris Samarinda

Article Info	ABSTRACT
	The Qualification Standards for Islamic Religious Education (PAI) Teachers play a crucial role in the development of Islamic character education in Indonesia. This study aims to analyze how the qualification standards for PAI teachers can be the main pillar in shaping the character of students. Through a qualitative approach, this study identifies the competencies required by PAI teachers, including academic knowledge, pedagogical skills, and moral values that are in line with Islamic teachings. The results of the study indicate that improving the qualifications of PAI teachers not only affects the quality of teaching, but also the formation of student character that reflects noble morals. Thus, the development of PAI teacher qualification standards is a strategic step in realizing sustainable and effective Islamic character education. This study is expected to be a reference for policy makers and educational institutions in improving the quality of religious education in Indonesia.

Corresponding Author:
Mokhamad Taufik
Universitas Islam Negeri Sultan Aji Muhammad Idris Samarinda
taufikmokhamad733@gmail.com

INTRODUCTION

Islamic Religious Education (PAI) has a central role in shaping the character and morals of the younger generation. In the context of formal education, PAI teachers are the main figures responsible for the successful transfer of Islamic values to students. As explained by Khotibul, the task of PAI teachers is to guide students' morals, provide examples in behavior and provide religious lessons (Judrah et al., 2024). In carrying out the task as an educator to prepare for the nation's civilization, the existence of qualification standards for PAI teachers is a must to ensure that they have the appropriate competencies and capabilities to carry out this task effectively.

In dealing with this very important problem of the teaching profession, the government has made regulations and policies on PAI teacher qualification standards, namely; First, Law Number 14 of 2005 concerning Teachers and Lecturers (Muchammad Catur Rizky et al., 2022), and Permendiknas Number 16 of 2007 concerning Academic Qualification Standards and Teacher Competencies (Kasmilah and Karmiza, 2017). These two regulations emphasize the importance of competency standards that include pedagogic, professional, social, and personality aspects, which must be possessed by every teacher, including PAI teachers. With the implementation of this law and regulation, it is hoped that teachers will become more professional in carrying out their duties in educating the life of the nation.

In the era of globalization and technological advancement, the challenges faced by PAI teachers are increasingly complex. Islamic character education is not only about conveying religious teaching material, but also instilling attitudes and behaviors that are in accordance with Islamic values that are rahmatan lil 'alamin. The role of PAI teachers as the moral shapers of students greatly determines progress in the world of education (Kintan Nur'imanda and Fitroh Hayati, 2022). PAI teachers are expected to be able to be good role models for their students, as well as have the ability to facilitate interactive, inclusive, and Islamic values-based learning.

PAI teachers who are able to shape the Islamic character of their students mean that they are able to build the future of a civilized nation.

The qualification standards for Islamic religious education teachers must include teachers' ability to respond to changing times, especially in the face of the Society 5.0 Era, where technology and digitalization are integral parts of the educational process. PAI teachers are required to be able to integrate technology in the learning process (Saenah, 2022), without ruling out the main goal of Islamic character education rooted in spiritual and moral values. This means that PAI teachers must not be backward in science and technology and must always update information and be technologically literate, but the noble task as a personal shaper of children who are righteous and obedient to Allah Swt. should not be ruled out.

In facing the problems of generation Z that are developing today, PAI teacher qualification standards are the main pillar in improving Islamic character education so that it can run effectively and sustainably. With the right qualifications, PAI teachers will be able to produce a generation that is not only intellectually intelligent, but also has a strong character based on Islamic values.

RESULTS AND DISCUSSION
Introduction to Islamic Character Education
Definition of Islamic Character Education

Islamic character education is an educational process that aims to shape individual morals, morals, and behavior in accordance with Islamic teachings. This is in line with the purpose of the Prophet PBUH being sent to the earth, namely perfecting morals. Islamic character in students can only be developed by teachers who have a soul calling in preparing future generations. (Kulsum and Muhid, 2022). In education, Islamic values such as honesty, responsibility, obedience, discipline, tolerance, and compassion are taught and internalized. Islamic character education not only focuses on cognitive aspects, but also emphasizes the formation of personality based on the values of the Qur'an and Hadith, so as to produce individuals with good morals, integrity, and benefits to society. As explained by Athiyah Al Abrasy, the main purpose of Islamic education is to educate the morals and soul of students. Educating morals is not only the responsibility of Islamic religious teachers, but all subject teachers (Hamim, Muhidin and Ruswandi, 2022). This is because morality is the highest and very noble position that must be achieved in Education.

It can be concluded that the main purpose of Islamic character education is to shape students into righteous and righteous individuals who have a balance between spiritual, social, emotional, and intellectual aspects, and are able to carry out their role as caliphs on earth with good morals in accordance with Islamic teachings. This is in accordance with the recommendation of the Prophet PBUH that Muslims must be strong in everything, both physical, economic, creed, education and so on.

The Role of PAI in Character Formation

The role of Islamic religious education in the formation of students' character is very significant because Islamic religious education (PAI) plays a role in forming strong morals, morals, and spirituality. As explained by Salisah et al., Islamic religious education plays an important role in the formation of individuals who obey Allah, have commendable morals and the main thing is to be able to implement it in daily life. (Salisah, Darmiyanti and Arifudin, 2024). The main role of PAI in the formation of students' character is; *First*, the formation of noble morals. PAI teaches moral values such as honesty, patience, responsibility, and obedience to Allah SWT. Suryanti explained, that the main pillar in strengthening and strengthening the morals of students is to understand and practice religious teachings directly in daily life (Romlah and Rusdi, 2023). Through learning the Qur'an and Hadith, students are guided to understand and practice noble morals in daily life. *Second* Planting religious values. PAI plays a role in instilling beliefs and a deep understanding of Islam. By introducing tawhid (the oneness of Allah), worship, and sharia guidance, students are invited to practice the teachings of Islam comprehensively. As explained in QS.Al Baqarah 2: 208:

$$\text{يَٰٓأَيُّهَا الَّذِيْنَ اٰمَنُوا ادْخُلُوْا فِى السِّلْمِ كَاۤفَّةًۖ ...}$$

Translation:

"O you who believe, enter into Islam (peace) thoroughly..."

This verse explains that Muslims must be totality in practicing religious teachings. In the context of learning, PAI teachers must instill faith, get used to it in the form of worship and exemplify its application socially to students. *Third* Spirituality Development. PAI helps students develop spirituality and self-awareness in relation to God, fellow humans, and the environment. As explained by Khadafie, the spiritual development carried out by PAI teachers at school includes several aspects involving emotions, thoughts and actions. (Ratu Langit, 2024). By getting closer to Allah through worship and appreciation of religious values, students can form a character that is full of affection, patience, and sincerity. *Fourth* Formation of social responsibility attitudes. PAI teaches students about social responsibility through the concept of ukhuwah Islamiyah (brotherhood), zakat, infaq, almsgiving, and teachings to help. Students are trained to be individuals who care about others and have high social responsibility. *Fifth* Prevention of deviant behavior. Islamic Religious Education functions as a moral fortress that protects students from deviant behavior such

as juvenile delinquency, promiscuity, and drugs (Asy'arie, Arif Ma'ruf and Ulum, 2023). With the development of strong religious values, students are directed to avoid things that are contrary to religious and social norms. And *Sixth*, encouraging a critical attitude and love of knowledge (Rahayu, 2023). Islamic religious education also teaches the importance of critical thinking and love of science. In Islam, seeking knowledge is an obligation, and this encourages students to always seek the truth, be open to new knowledge, and continue to develop themselves.

From some of the explanations above, it can be concluded that the role of Islamic education teachers in schools in shaping the character of students is very important. The role in question concerns religious understanding, faith planting, spiritual development, social concern, commendable morals and intellectual intelligence which is characterized by love for science and a critical attitude in dealing with problems. Shaping the character of students in this school is not only imposed on Islamic teachers, but is a joint responsibility with teachers of other subjects in the school.

The Importance of Islamic Character Education in the Era of Globalization

Islamic character education in the era of globalization has become very relevant in the midst of rapid social, cultural, and technological changes. Globalization brings many challenges, including changes in moral values, unlimited information disclosure, and the negative impact of outside cultures that are not in accordance with Islamic values (Alfiana and Najicha, 2022). The reasons for the importance of Islamic character education in the era of globalization are: *First*, Antidote to the negative influence of globalization. Globalization brings information and cultural flows from different parts of the world that can influence the mindset and behavior of individuals, especially the younger generation (Safitri, Karomi and Faridl, 2024). Islamic character education plays an important role in equipping students with strong moral values so that they are able to filter and avoid negative influences such as hedonism, materialism, and individualism that are often contrary to Islamic teachings. Second, the formation of a strong identity. In the era of globalization, religious and cultural identities are often eroded by uniform global values. Islamic character education helps students maintain their Islamic identity by understanding and practicing Islamic teachings consistently(Sari and Haris, 2023). Thus, they can become spiritually solid individuals, without losing their identity in the midst of global association. Third, building noble morals in the midst of technological advancements. Digital technology and social media bring great benefits, but they also have the potential to cause problems such as misuse of technology, *cyberbullying*, and the dissemination of irresponsible information. Islamic character education instills ethical values in the use of technology, such as responsibility, trust, and maintaining the honor of others. This is important to form a generation that is able to use technology wisely and morally. Fourth, Encouraging tolerance and pluralism. Globalization brings together individuals from various cultural and religious backgrounds. Islamic character education teaches tolerance, respect for differences, and ukhuwah insaniyah (brotherhood of humanity). As explained in QS. Al-Hujurat (49:13), who teaches about the importance of diversity and brotherhood among people:

يٰٓاَيُّهَا النَّاسُ اِنَّا خَلَقْنٰكُمْ مِّنْ ذَكَرٍ وَّاُنْثٰى وَجَعَلْنٰكُمْ شُعُوْبًا وَّقَبَاۤىِٕلَ لِتَعَارَفُوْا ۚ اِنَّ اَكْرَمَكُمْ عِنْدَ اللّٰهِ اَتْقٰىكُمْ ۗاِنَّ اللّٰهَ عَلِيْمٌ خَبِيْرٌ

Translation:

"O man! Truly, We have created you from a man and a woman, and We have made you into nations and tribes so that you may know one another. Indeed, the noblest among you in the sight of Allah is the most righteous. Truly, Allah is All-Knowing, All-Knowing."

This verse teaches that God created human beings with various tribes, nations, and backgrounds so that they know and respect each other, which is very relevant to the concept of globalization that brings together various cultural and religious backgrounds. This verse also emphasizes that the measure of a person's glory is not in their background, but in their piety. With this education, students are taught to coexist harmoniously in a diverse society, without sacrificing Islamic principles. Fifth, strengthening social and humanitarian values. Islamic character education emphasizes the importance of social responsibility, concern for others, and a fair attitude. In the era of globalization, where social disparities and injustices are common, these values are urgently needed (Ulfan, Hasan and Sugiran, 2023). Islamic character equips students with a sense of empathy and a desire to contribute positively to local and global society. Sixth, Cultivate a critical attitude and love of knowledge. Globalization has also brought advances in science and technology (Safrida *et al.*, 2024). Islamic character education teaches the importance of studying knowledge and thinking critically in understanding the world. With a strong moral foundation, students not only pursue science for personal gain, but also for the benefit of the people and the progress of civilization.

In the era of globalization that is full of changes and challenges, Islamic character education plays an important role in shaping individuals who are not only intellectually intelligent, but also have a personality with noble character, spiritually strong, and able to play a positive role in the global society. This education is needed to give birth to a generation that is able to maintain Islamic values while adapting to the development of the modern world

The Strategic Role of PAI Teachers in Islamic Character Education

Islamic Religious Education Teachers as Role Models and *role model* has the meaning that a PAI teacher not only plays the role of a teacher of academic materials, but also as a figure who reflects Islamic values in daily life (Muthoharoh, 2021). PAI teachers are expected to be role models whose behavior, attitudes, and actions are consistent with the religious teachings taught to students. PAI teachers must show noble morals such as honesty, patience, humility, and fairness. This attitude is important to show both in the school environment and outside of school, so that students can emulate how to apply religious teachings in real life.

As educators, PAI teachers play an important role in showing exemplary in carrying out worship such as prayer, fasting, and other worship. The attitude of obedience to worship is an example for students on how to become Muslims who believe and are pious. PAI teachers in each educational unit must be able to function as a driving force in creating Islamic culture in schools. For example, promoting religious activities such as joint prayer, Islamic studies, and strengthening the culture of mutual respect and help between students.

Another very important role for PAI teachers is as a spiritual and moral guide. PAI teachers are not only responsible for the cognitive aspects of students, but also for their spiritual and moral development. As role models, teachers are expected to provide moral guidance, directing students in decision-making in accordance with Islamic teachings.

In daily life, one of the important keys for the figure of an Islamic teacher is the consistency between what is taught and what is done. If a teacher teaches about the importance of telling the truth, the teacher must also always be honest in his life in order to be a real and authentic example for students. PAI teachers play an important role in instilling noble morals in students. Values such as honesty, trust, compassion, help, and tolerance are part of Islamic teachings that need to be instilled from an early age. PAI teachers are the main agents who instill these values through real teaching and example.

In the modern context, PAI teachers are expected to be role models for Islamic Religious Education teachers in schools can have a profound positive influence on the formation of Islamic student character, so that students can apply these values in their daily lives. This is very important for a PAI teacher who has a noble task, not only to understand and convey religious knowledge, but also to direct students to remain firm in Islamic values in facing the challenges of the complex times, as well as provide guidelines on how to live an ethical Muslim life in the digital era

The Function of PAI Teachers in Instilling Islamic Values

As a PAI teacher, the main task that must be done is to instill Islamic values in shaping and guiding students to internalize Islamic values into daily life (Rifki *et al.*, 2023). PAI teachers are not only in charge of delivering subject matter, but also become agents of change in the formation of Islamic character. Some of the main functions of PAI teachers in instilling Islamic values include:

1) Educational Function

PAI teachers have an educational function (Wasito, Afif and Nursikin, 2022), namely providing an understanding of Islamic teachings to students. Through the teaching of religious materials, such as aqidah, worship, morals, and Islamic history, teachers help students get to know the basics of Islam and understand it well. This function includes the transfer of religious knowledge and the understanding of the values contained in it.

2) Function of Moral Development

PAI teachers function as moral coaches (Erlinung, 2022), namely instilling noble Islamic ethical and moral values to students. These values include honesty, responsibility, discipline, respect for parents, compassion for others, and politeness. Through moral development, PAI teachers help shape the character of students to become individuals with good morals in accordance with Islamic teachings.

3) Exemplary Function

PAI teachers act as role models for students. Example is one of the most effective methods in instilling Islamic values. PAI teachers must show attitudes and behaviors that are consistent with Islamic teachings, so that students can imitate and make them an example in daily life. For example, in terms of worship discipline, honesty, and fairness.

4) Motivator Function

PAI teachers also have a function as a motivator who encourages students to practice Islamic values (Ridwan, Asmita and Wulandari, 2023)c. Teachers motivate students to be enthusiastic in carrying out worship, such as prayer, fasting, and practicing Islamic values in social life, such as tolerance, cooperation, and mutual respect. This motivation can be in the form of reinforcement through habituation or religious activities at school.

5) Director Functions

As a teacher of Islamic religious education in action, it must be a guide who helps students in understanding how Islamic values can be applied in daily life. Teachers provide practical directions on how to practice Islamic teachings, such as maintaining cleanliness, avoiding reprehensible acts, and carrying out social obligations as a Muslim. This briefing helps students internalize religious teachings in various aspects of their lives.

6) Character Forming Function

PAI teachers play an important role in shaping students' Islamic character. Values such as piety, patience, gratitude, and obedience to Allah are the focus of learning. By forming good character, students are expected to become spiritually strong individuals and have high morality.

7) Function of Socialization of Socio-Religious Values

PAI teachers also play a role in instilling socio-religious values, such as ukhuwah Islamiyah (Islamic brotherhood), helping, and mutual respect. This function is important to form students who have concern for others and are able to live in harmony in a diverse society. PAI teachers teach the importance of maintaining good relationships with fellow humans and the surrounding environment in accordance with Islamic principles.

8) Cultural Function

Apart from being teachers, PAI teachers also play a role in preserving Islamic culture in the school environment. PAI teachers are the driving force in integrating Islamic values into school life, for example through religious activities such as the commemoration of Islamic holidays, recitations, or Islamic social activities. In this way, students are accustomed to living in a culture that reflects Islamic values.

9) Functions of Spiritual Guides

PAI teachers also serve as spiritual guides for students. Teachers provide guidance to students in dealing with life problems based on Islamic teachings, give advice, and support them in maintaining and improving the quality of faith and piety. This function is crucial in helping students overcome the challenges of modern life that can often erode spiritual values.

10) Controller Function

PAI teachers function as controllers in ensuring that students remain on the right track in carrying out religious teachings. Teachers provide constructive evaluations and reprimands if there are deviations from Islamic values, as well as provide guidance so that students can improve and return to the right direction.

Overall, the above functions make PAI teachers a central figure in instilling Islamic values in schools, which not only focus on cognitive aspects, but also on the formation of Islamic attitudes, behaviors, and spirituality of students.

The Relationship between PAI Teachers and the School Social Environment in Character Formation

The relationship between Islamic Religious Education Teachers (PAI) and the school social environment is very important in shaping students' character. PAI teachers not only play the role of educators who teach religious values, but also as agents of change who are able to influence the school's social environment at large. Some important aspects of the relationship between teachers and others include: First, the influence of the school's social environment. The school's social environment includes interactions between students, teachers, and school staff. PAI teachers can form an environment that supports character formation by creating harmonious relationships, based on Islamic principles such as mutual respect, mutual cooperation, and ukhuwah. Second, Habituation of positive values. PAI teachers can develop habituation programs to instill character values, such as joint prayer before learning activities, togetherness activities, and social activities that involve students to form a sense of empathy and social responsibility. Third, Involvement in extracurricular activities. Extracurricular activities such as Rohis (Islamic Spirituality) and other social activities initiated by PAI teachers provide opportunities for students to apply religious and moral values in their daily lives. PAI teachers who are active in this activity can facilitate character formation through direct experience. Fourth, Communication with parents. PAI teachers also need to establish a good relationship with students' parents (Maudin, 2021). The home environment is part of the student's social environment, and the synergy between school and home is very important in strengthening the character values taught at school.

With a strong relationship between PAI teachers and the school's social environment, the formation of students' character will be more effective, because moral and religious values will be more deeply embedded through various aspects of school life.

Legal Basis of PAI Teacher Qualification Standards

The legal basis of the PAI (Islamic Religious Education) Teacher qualification standard is a regulation that regulates the requirements and competencies that must be possessed by PAI teachers to ensure that they meet professional standards in teaching. In summary, this legal basis serves as an official guideline for determining the academic qualifications, pedagogic competencies, personality, social, and professional that PAI teachers must possess. The legal basis for the qualification standards is:

a. Law Number 14 of 2005 concerning Teachers and Lecturers (Nur and Mannuhung 2022)

This law regulates various aspects of the teaching profession, including qualifications and competencies that must be fulfilled by teachers, including Islamic Religious Education (PAI) teachers. The articles that specifically mention the qualifications of teachers are as follows:

1) **Article 8** - Academic Qualifications:

Teachers are required to have academic qualifications obtained through higher education, undergraduate programs, or diploma four (D-IV) relevant to the subjects taught.

2) **Article 9** - Teacher Competence:

Teachers are required to have competencies, which include pedagogical competence, personality competence, social competence, and professional competence obtained through professional education.

3) **Article 10** – Types of Competencies:

Teacher qualifications and competencies, including PAI teachers, must include:

a) *Pedagogical competence*: Ability to manage learning.

b) *Personality competence*: Steady personality, noble character, wisdom, and authority.

c) *Social competence:* The ability to communicate and interact effectively with students, fellow teachers, and the community.

d) *Professional competence*: In-depth mastery of subject matter.

In the context of PAI teachers, this qualification includes in-depth ability in mastering Islamic religious materials, as well as competence in applying religious values in education

b. Permendiknas Number 16 of 2007 concerning Academic Qualification Standards and Teacher Competencies (Kasmilah and Karmiza, 2017)

Permendiknas Number 16 of 2007 concerning Academic Qualification Standards and Teacher Competencies regulates the standards that must be met by teachers, including academic qualifications and competencies that must be possessed in carrying out their professional duties. The important points of Permendiknas Number 16 of 2007 are as follows:

1) Teacher Academic Qualifications

- Article 2 states that the teacher's academic qualifications are obtained through higher education in the undergraduate program (S-1) or diploma four (D-IV) which is relevant to the subject taught.
- For PAI teachers, this means that they must have a bachelor's degree in Islamic Religious Education or one relevant to religious education.

2) Teacher Competence

Article 3 explains that teacher competencies include:

a) *Pedagogical competence*: Ability to understand students, design and implement learning, evaluate learning outcomes, and develop student potential.

b) *Personality competencies*: Steady, stable, mature, wise, and authoritative personalities, as well as being role models for students.

c) *Professional competence*: Deep and broad mastery of subject matter in accordance with the subject competency standards taught.

d) *Social competence*: Ability to communicate effectively with students, fellow educators, parents/guardians, and the community.

3) Teacher Competency Standards

The competency standards for Islamic Religious Education (PAI) teachers in accordance with national policies refer to the qualifications and competencies that must be possessed by PAI teachers in carrying out their duties, as stipulated in the applicable laws and regulations in Indonesia. The following are the main competency standards for PAI teachers in accordance with Permendiknas Number 16 of 2007 and related policies, including:

a) Pedagogic Competence

This competency is related to the ability of PAI teachers to effectively manage learning and educate students. Important aspects of these competencies are:

- Understand the characteristics of students from physical, moral, social, cultural, emotional, and intellectual aspects.
- Design and implement learning in accordance with the principles of effective learning, including using the right learning methods and media.
- Evaluate student learning outcomes comprehensively to improve the quality of learning.
- Utilizing information and communication technology for the sake of learning.

b) Personality Competencies

This competency includes aspects of the personality of PAI teachers who are role models for students in behaving and behaving. The expected standards are:

- Have a steady, stable, mature, wise, authoritative, and noble personality.
- Showing exemplary in daily behavior in accordance with Islamic values.

- Be honest, have high integrity, and be consistent in carrying out their duties.
- Have a commitment to the professional code of ethics and be responsible for educational duties.

c) Professional Competencies

Professional competence is related to the mastery of the material, structure, concepts, and scientific mindset that support PAI subjects. Professional competency standards include:

- Mastering PAI materials in depth, including the Qur'an, Hadith, Fiqh, Akidah Akhlak, and Islamic Cultural History.
- Able to relate PAI materials to the context of daily life, both in local, national, and global contexts.
- Developing professionalism on an ongoing basis through research, material development, and innovative teaching.
- Compile and develop learning materials that are in accordance with the needs of students, based on the applicable National Curriculum.

d) Social Competence

Social competence refers to the ability of PAI teachers to communicate and interact effectively with students, parents, colleagues, and the community. Standards in these competencies include:

- Able to communicate effectively, empatheticly, and politely with students, fellow educators, students' parents, and the community.
- Able to work with colleagues and related parties in the school environment.
- Actively participate in social and religious activities involving the school community and the community.
- Able to be a good mediator in solving problems faced by students.

e) Spiritual Competence

Spiritual competence emphasizes the aspect of strengthening the faith and piety of PAI teachers which is transmitted to students. PAI teachers must be able to:

- Instilling Islamic spiritual values deeply in students.
- Building a learning environment that is conducive to students' spiritual development.
- Become a role model in the application of Islamic values, such as patience, sincerity, and obedience to religious teachings.

From the teacher competency standards that refer to Law Number 14 of 2005 concerning Teachers and Lecturers, Permendiknas Number 16 of 2007, as well as various policies regulated by the Ministry of Religion and the Ministry of Education and Culture, the duties and responsibilities of PAI teachers are very important. Some of the competencies that teachers must have, both related to personality, skills in teaching, life skills in interacting with *stakeholders*, skills in processing learning in preparing the young generation who are creative, innovative, intelligent and moral.

Improving the Competence of PAI Teachers in Facing the Challenges of the Society 5.0 Era

In the face of the development of an increasingly globalized era, PAI teachers are required to always update their abilities and insights so that their knowledge is always *sholihun likulli in the era of food*. PAI teachers are expected not to be allergic to technology and learning applications and can only resign themselves to saying *this isoku*. PAI teachers must be at the forefront of fostering students' morals and morals, but must also not be left behind in science and technology.

a. Integration of technology in PAI learning

The integration of technology in Islamic Religious Education (PAI) learning is a strategic step to increase the effectiveness, attractiveness, and relevance of learning in the digital era (Sukana, 2024). There are several ways and benefits of technology integration in PAI learning, including the following:

1) Use of E-Learning apps and platforms

Technology allows PAI teachers to use various online learning applications such as Google Classroom, Moodle, or local platforms to distribute materials, assignments, and exams digitally. Using this app helps:

- Provide access to distance learning.
- Facilitate interactive discussions through forums or comment features.
- Simplify real-time assignment and assessment.
- Increase student engagement in independent learning outside of the classroom.

2) The use of multimedia in learning

PAI teachers can use multimedia, such as video, animation, audio, and infographics, to explain religious concepts more clearly and interestingly. This can include:

- Learning videos: Use videos about the stories of the prophets, Islamic history, or interesting commentaries of the Qur'an to provide visual understanding.

- Infographic: Presents abstract concepts in religion, such as the pillars of faith or the pillars of Islam, more easily understood through clear and concise visualizations.

3) Islamic mobile application

Many Islamic applications such as Quran.com, Muslim Pro, and others can be used by students to read and study the Qur'an interactively. This application is often equipped with tafsir, tajwid, and search features that make it easier for students to understand the verses of the Qur'an. The advantages include:

- Facilitate access to the Qur'an and religious materials anytime and anywhere.
- Provides prayer time reminders, daily prayers, and brief interpretations.

4) Use of educational games and interactive quizzes

Technology can also be used in the form of educational games that contain elements of PAI lessons. Interactive games or technology-based quizzes can make religious learning more fun and competitive. Some of the benefits include:

- Increasing students' interest in learning through a gamification approach.
- Helps repetition of material in an engaging way through games.

5) Utilization of Augmented Reality (AR) and virtual reality (VR) technology

AR and VR technology are beginning to be applied in religious learning to create a more immersive experience. With AR and VR, students can:

- Take a "virtual trip" to historical Islamic sites, such as Mecca or Medina, to learn about Islamic history and traditions.
- See 3D visualizations of historic mosques or various worship rituals
  such as Hajj and Umrah interactively.

6) Digitization of learning materials

PAI teachers can develop learning materials in digital formats, such as e-books, interactive modules, and learning blogs. This helps:

- Facilitate the distribution of materials to students.
- Allows for periodic material updates.
- Facilitate access for students who need additional materials or
  further explanation.

7) Use of technology in assessment and evaluation

The technology allows PAI teachers to conduct online-based assessments through an exam management system, which allows for automated evaluation and rapid assessment results. By using an online assessment app or platform:

- Assessment can be more objective with automated systems.
- The assessment process becomes more efficient and time-saving.
- Teachers can digitally track student progress and provide
  faster feedback.

8) Provision of Islamic material through podcasts or youtube

PAI teachers can create content in the form of podcasts or YouTube videos to discuss various religious topics, short lectures, or Q&As about PAI. This can make it easier for students to learn while doing other activities. Benefits:

- The content can be accessed at any time according to the needs of the student.
- Allows students who prefer audio or visual formats to learn
  more effective.

9) Application of technology in spiritual development

Apart from the academic context, technology can also be used for spiritual development. Examples:

- Prayer reminder applications or daily worship reminders help students maintain their worship routine.
- Technology can also be used to monitor students' spiritual development, for example through digital journals to record daily spiritual reflections.

b. Responding to Global Challenges: Pluralism, Multiculturalism, and Religious Moderation

Islamic Religious Education (PAI) teachers play an important role in facing global challenges such as pluralism, multiculturalism, and religious moderation (Hilmin, Dwi Noviani and Eka Yanuarti, 2023). Here are some attitudes that PAI teachers can take in dealing with these three issues:

1) Building a proper understanding of pluralism

PAI teachers need to teach that pluralism does not mean equalizing all religions, but understanding the differences in beliefs and teaching mutual respect among religious believers. In Islam, pluralism can be understood in the framework of respecting differences without abandoning Islamic beliefs. PAI teachers can teach that Islam recognizes religious and cultural diversity, as reflected in QS. Al-Hujurat (49:13).

❑ 1149

يَٰٓأَيُّهَا النَّاسُ إِنَّا خَلَقْنَٰكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَٰكُمْ شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓا ۚ إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتْقَىٰكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Translation:
"O man, indeed We have created you from a man and a woman. Then, We made you nations and tribes so that you may know one another."

2) Developing multiculturalism education
Multiculturalism emphasizes the importance of accepting and appreciating cultural diversity. PAI teachers must be able to instill the values of justice, tolerance, and brotherhood in the midst of cultural diversity. One approach that can be done is to take advantage of examples from Islamic history, such as the time of the Prophet Muhammad PBUH who succeeded in building a multicultural community of Medina. PAI teachers can invite students to discuss and carry out activities that respect diversity, both at school and in the community.

3) Instilling the principle of religious moderation (Wasatiyyah)
Religious moderation (wasatiyyah) is an Islamic teaching that advocates a middle-of-the-road attitude, not extreme in religion. PAI teachers need to teach the importance of moderation to prevent radicalism or liberalism that can threaten religious harmony. A moderate attitude also means being wise in dealing with differences, and being able to mediate in conflicts that arise in the school or community environment.

4) Be an example in being tolerant
PAI teachers need to be a real example in being tolerant and moderate in the midst of diversity. This can be done by showing an open attitude towards interfaith discussions, as well as prioritizing constructive dialogue among students. Teachers' attitudes in dealing with differences in beliefs or views in the classroom will have a great influence on how students respond to the issue of pluralism and multiculturalism outside of school.

5) Integrating universal values in PAI learning
Universal values such as justice, peace, and respect for human rights need to be integrated into the PAI material. PAI teachers can use a contextual approach in teaching Islamic values, so that students are able to understand the relevance of Islamic teachings in answering current global challenges. This is as mentioned in QS. Ali Imran (3:110):

كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنكَرِ وَتُؤْمِنُونَ بِاللَّهِ

Translation:
"You (Muslims) are the best people born for humans (as long as) you tell (do) the makruf, prevent from the unrighteous, and believe in Allah".

The above verse is the basis for teaching how Muslims are required to be the best people by upholding amar ma'ruf and nahi munkar, including in the context of a plural society. Not only beneficial for Muslims in particular, but in a broader context, Muslims are expected to be able to become a lantern of life in a pluralistic society.

With this attitude, PAI teachers can play a role in shaping students who are not only spiritually obedient, but also able to live in harmony in a plural and multicultural society, as well as play a role in promoting religious moderation as a solution to maintain social peace

CONCLUSION

The qualification standards for Islamic Religious Education (PAI) teachers are the main pillar in Islamic character education in schools. PAI teachers have a central role in instilling religious, moral, and ethical values that are the basis for the formation of students' character. The qualifications of PAI teachers who are in accordance with the standards, both in terms of pedagogic, personality, social, and professional competence, greatly affect the success of the formation of a strong and consistent Islamic character in students. PAI teachers are expected to be able to teach Islamic values comprehensively, with in-depth knowledge of the Qur'an, Hadith, as well as Islamic history and culture. And it is expected to be able to build Islamic character through example, habituation of noble moral values, and integration of religious teachings in various aspects of student life. The establishment of an Islamic learning environment is very important in the era of globalization in the context of the formation of character education to students that is not only taught theoretically but also practiced in daily life at school. In addition, the development of spiritual and social attitudes in students must also be instilled in schools by PAI teachers so that they not only become individuals of faith and piety, but also have high social responsibility in society.

RECOMMENDATIONS

The government and educational institutions must continue to improve the academic qualifications and professionalism of PAI teachers through training, certification, and continuous self-development programs.

❐ 1150

This aims to ensure that they are always relevant to the development of the times and the challenges of character education in the digital era.

PAI teachers must be trained in integrating technology in the learning process, so that Islamic values can be taught in a more engaging way and in accordance with the learning styles of modern students.

Evaluation of students in PAI learning not only focuses on cognitive, but also needs to include affective and psychomotor aspects related to the application of Islamic character in real life. The development of character-based evaluation tools needs to be developed specifically.

In addition to the role of teachers, the entire school community, including management, staff, and parents, needs to be involved in creating an environment that supports Islamic character education, so that the values taught in the classroom can be applied consistently outside the classroom.

Provide a budget for teacher exchange programs nationally between provinces and between regions at the city and district levels.

For elementary schools, it should be taught by a professor or a doctoral graduate.

The reason is that basic education is very appropriate if it is taught by teachers and supervisors who are experienced, insightful, and patient in shaping the character of the nation's children.

REFERENCES

Alfiana, H.N. and Najicha, F.U. (2022) 'National Identity Crisis as a Challenge for the Young Generation in the Era of Globalization', Journal of Civic Education, 9(1), pp. 45–52. Available at: https://doi.org/10.32493/jpkn.v9i1.y2022.p45-52.

Asy'arie, B.F., Arif Ma'ruf, R. and Ulum, A. (2023) 'Analysis of Islamic Religious Education and Moral Education from the Perspective of Al-Ghazali', Al-Qalam: Journal of Islamic Studies and Education, 15(2), pp. 155–166. Available at: https://doi.org/10.47435/al-qalam.v15i2.2279.

Erlinung, N. (2022) 'The Role of Islamic Religious Education Teachers (PAI) in Shaping Students' Morals', GUAU Journal of Islamic Religious Teacher Professional Education, 2(1), pp. 417–425. Available at: http://studentjournal.iaincurup.ac.id/index.php/guau.

Hamim, A.H., Muhidin, M. and Ruswandi, U. (2022) 'Definition, Foundation, Purpose and Position of PAI in the National Education System', Journal of Dirosah Islamiyah, 4(2), pp. 220–231. Available at: https://doi.org/10.47467/jdi.v4i2.899.

Hilmin, Dwi Noviani and Eka Yanuarti (2023) 'Internalization of Religious Moderation Values in the Independent Learning Curriculum of Islamic Religious Education', Symfonia: Journal of Islamic Religious Education, 3(1), pp. 57–68. Available at: https://doi.org/10.53649/symfonia.v3i1.34.

Judrah, M. et al. (2024) 'The Role of Islamic Religious Education Teachers in Forming Students' Character', Journal of Instructional and Development Researches, 4(1), pp. 25–37. Available at: homepage: https://www.journal.iel-education.org/index.php/JIDeR.

Kasmilah and Karmiza, E. (2017) 'The Effectiveness of the Implementation of Permendiknas No. 16 of 2007 concerning Academic Qualification Standards and Teacher Competencies in State Junior High School 2, Tanjung Lago District, Banyuasin Regency', Angewandte Chemie International Edition, 6(11), 951–952., (16), pp. 5–24. Available at: http://repo.iain-tulungagung.ac.id/5510/5/BAB 2.pdf.

Kintan, Nur'imanda and Fitroh Hayati (2022) 'Efforts of PAI Teachers in Carrying Out Main Tasks and Functions during the Pandemic', Journal of Islamic Religious Education Research, pp. 37–43. Available at: https://doi.org/10.29313/jrpai.v2i1.980.

Kulsum, U. and Muhid, A. (2022) 'Character Education through Islamic Religious Education in the Era of Digital Revolution', Intellectual Journal: Journal of Islamic Education and Studies, 12(2), pp. 157–170. Available at: https://doi.org/10.33367/ji.v12i2.2287.

Maudin, M. (2021) 'The Importance of Cooperation between Teachers and Parents of Students in Improving the Quality of Islamic Religious Education at Junior High School 14 Baubau', Syattar, 1(2), pp. 104–111. Available at: http://www.jurnal-umbuton.ac.id/index.php/syattar/article/view/1186.

Muchammad Catur Rizky et al. (2022) 'Implementation of Law Number 14 of 2005 concerning Teachers and Lecturers on the Welfare of Professional Lecturers at Sunan Giri University Surabaya', Journal of Collaborative Science, 5(8), pp. 561–569. Available at: https://doi.org/10.56338/jks.v5i8.2734.

Muthoharoh, M. (2021) 'Internalization of Character Education Values through Islamic Religious Education Learning in Schools', Tabyin: Journal of Islamic Education, 3(02), pp. 24–31. Available at: https://doi.org/10.52166/tabyin.v3i02.145.

Nur, I. and Mannuhung, S. (2022) 'Implementation of Teachers' Rights and Obligations Based on Law Number 14 of 2005 concerning Teachers and Lecturers at UPT SMA Negeri 1 Luwu Utara', Andi Djemma Journal: Education Journal, 5(2), p. 98. Available at: https://doi.org/10.35914/jad.v5i2.1327.

Rahayu, I. (2023) 'The Role of Teachers in Constructing Students' Islamic Character Through Problem-Based Learning Methods in Madrasah Aliyah Negeri Majene', Journal on Education, 06(01), pp. 8290–8305. Available at: file:///C:/Users/ASUS/Downloads/4257-Article Text-11091-1-10-20230907.pdf.

Ratu Langit, A.R. (2024) 'The Role of PAI Teachers in Shaping Students' Spiritual Intelligence', Journal on

Education, 6(4), pp. 20670–20681. Available at: https://doi.org/10.31004/joe.v6i4.5655.

Ridwan, A., Asmita, D. and Wulandari, N.P. (2023) 'The Function and Role of Islamic Religious Education Teachers to Improve the Discipline of Implementing Student Congregational Prayers', Journal on Education, 5(4), pp. 12026–12042. Available at: https://doi.org/10.31004/joe.v5i4.2164.

Rifki, M. et al. (2023) 'Internalization of Character Values through the Teacher Exemplary Method in Schools', Basicedu Journal, 7(1), pp. 89–98. Available at: https://doi.org/10.31004/basicedu.v7i1.4274.

Romlah, S. and Rusdi, R. (2023) 'Islamic Religious Education as a Pillar of Moral and Ethical Formation', Al-Ibrah : Journal of Islamic Education and Science, 8(1), pp. 67–85. Available at: https://doi.org/10.61815/alibrah.v8i1.249.

Saenah, E. (2022) 'The Influence of Modernization in the 21st Century on the Role of Teachers in Islamic Religious Education Learning', Journal of Islamic Religious Teacher Professional Education, 2(1), pp. 129–136.

Safitri, Y.D., Karomi, I. and Faridl, A. (2024) 'The Impact of Globalization on Adolescent Morality in the Midst of the Digital Revolution', Journal of ..., 1(4), pp. 72–80. Available at: https://ejurnal.kampusakademik.co.id/index.php/jmia/article/view/1875%0Ahttps://ejurnal.kampusaka demik.co.id/index.php/jmia/article/download/1875/1730.

Safrida, K.W. et al. (2024) 'Application of the Student Team Achievement Division Learning Model to Develop Students' Curiosity in Social Science Subjects', 4(1), pp. 1–12.

Salisah, S.K., Darmiyanti, A. and Arifudin, Y.F. (2024) 'The Role of Islamic Religious Education in Shaping the Character of Students in the Digital Era: A Literature Review', Journal of Islamic Education, 10(1), pp. 36–42. Available at: http://jurnal.tarbiyah.stainsorong.ac.id/index.php/al-fikr.

Sari, M. and Haris, M. (2023) 'Instilling Islamic Religious Values in the Formation of Student Character and Ethics at the Elementary School Level', Islamic Education Journal, 1(1), pp. 54–71. Available at: https://ejournal.stai-alkifayahriau.ac.id/index.php/almujahadah/article/view/230/48.

Sukana (2024) 'Transformation of Islamic Religious Education (PAI) Supervisors in the Digital Era: Challenges and Opportunities in 2024', Tambusai Education Journal, 8(1), pp. 3955–3965. Available at: https://jptam.org/index.php/jptam/article/view/13000.

Ulfan, M., Hasan, M. and Sugiran (2023) 'Character Education Through Islam in the Era of the Digital Revolution', Unisan Jurnal: Journal of Management and Education, 02(07), pp. 286–97.

Wasito, W., Afif, R. and Nursikin, M. (2022) 'Educational Interaction of PAI Teachers in Building Students' Social Awareness Attitudes at SD IT Nurul Islam', NYIUR-Dimas: Scientific Journal of Community Service, 2(2), pp. 57–70. Available at: https://doi.org/10.30984/nyiur.v2i2.347.