

Microteaching Program Based on Islamic Values

Zainal Asril

Tarbiyah Faculty

University of Islamic State Kampus II Lubuk Lintah

Padang, Indonesia

zainal.asril.1961@gmail.com

Z. Mawardi Efendi, Eri Berlian, Jalius Jama

Padang State University

Padang, Indonesia

Abstract—Microteaching is one of training concept that can be applied at various pre-service and in-service stage in the professional development of teacher, and also prepare the teacher to be professional teacher. The purpose of this research is to develop microteaching learning model for Education of Islamic Religion (PAI) teacher candidate through guided practice which is integrated with Islamic values. This study is an early development of the ADDIE model, data collection techniques through observation, questionnaires and interviews. The primary data source in this study are students and lecturers, while secondary data sources are teachers in the School / Madrasah. The findings of the research indicated that the ability of PAI teacher candidates in conducting learning practice is not as expected, and still requires a touch of Islamic values such as in the basic ability of guided teaching, opening and closing learning, giving reinforcement and integrating material explanations with Islamic teaching resources (Quran and Hadith). The data for basic teaching skills are only about 10% were proficient, 40% are considered as fair, and 50% were poor. The expected outcomes in this study are the introduction of an Islamic-based practice guide for teaching Microteaching and expected to improve the teaching ability of prospective teachers in LPTK. If microteaching learning is neglected, it will have a negative impact on the professionalization of Education of Islamic Religion (PAI) teachers during Field Experience Practices at School / Madrasah. Data analysis was through data reduction, data presentation and drew conclusions. Many teachers are able to teach, even using a method that is advanced, but not yet professional in educating. Allah SWT has given the mandate through Al-Quran Surah Ali Imran verse 159: It is because of Allah's grace that you are gentle in their behalf, if you are being harsher again, they will abstain from your surroundings. The solution understands the learning of Microteaching comprehensively. Microteaching should be integrated with Islamic values, have skills; understand the methods, strategies, learning models. Moreover, it also understands the competencies such as pedagogic competence, professional, personal, social, and leadership skills. The integration of Islamic values is necessary in order to produce an active, creative, fun and Islamic teacher.

Keywords—*profession; integrated; skill; competence; Islamic values*

I. INTRODUCTION

It has been a long journey for the Law of Teachers and Lecturers to be born. The issuing of teachers as a profession by the former President Soesilo Bambang Yudhoyono on December 2nd 2004 has accelerated the birth of the Law No.14 of 2005. Article no.1 in Chapter I of the Law of Teachers and

Lecturers defines a teacher as a professional educator whose main tasks are to educate, teach, guide, lead, train, assess and evaluate the students in the formal institution starting from the early childhood, elementary and secondary stage of education. Meanwhile, a lecturer is defined as a professional educator and scholar who transform, elaborate, and spread out the knowledge, science, technology and art through education, research and community service.

Based on the Law of Teachers and Lecturers, it can be seen that the teachers and lecturers are facing a holistic and comprehensive challenge as professional educators. The role of education has been shifted by various technological devices in which a part of learners is grown up with internet and social media around them. The technology influences the profession of an educator in the learning process especially in the Field Experience Practice. As a result, the final-year students are not ready to teach in schools.

There are several reasons on why it is important to have profession in education. The reasons are (1) that humans have a potential to develop themselves, (2) that the process of human's development needs to be done systematically, ethically, scientifically, technologically and full of art yet responsibly, (3) that the internal value cannot be assessed without a professional, and (4) that humans are unique creature so that the professionals are demanded to comprehend the theories of education.

Pedagogical competence of the sub-competences are, (1) to give contribution in the development of the curriculum related to the course taught, (2) to develop the course syllabus according to the competence that have been developed, (3) to design the implementation of lecture according to the syllabus that have been developed, (4) to design the management of the lectures, classes and laboratory, (5) to perform an active, creative, innovative, experimentative and effective lectures which are also fun and encouraging curiosity, (6) to evaluate the learning outcomes of the learners authentically, (7) to lead the learners in every aspects such as education, personality, talent, interest and career, (8) to write text books which are synergically textual and factual, (9) to develop self-professionalism as a lecturer, and (10) to develop e-learning as a way of learning.

The competence of the professional ethics consists of (1) understand, comprehend and conduct the code of ethics of Indonesian Lecturers (have not made yet), (2) provide educational services wholeheartedly and professionally, and to

have high expectations toward the learners, (3) to respect the different background of the learners and have a commitment to improve their learning achievement, (4) to show and promote the values, norms, attitude and positive behavior which are expected from the learners, (5) to give contribution toward the development of the department and the lectures, (6) to make himself as an integral part of the university, (7) to hold a responsibility for his achievements, (8) to perform his duties in the corridor of prevailing laws and regulations, (9) to develop self-professionalism through self-evaluation, reflection, and updating of various matters related to their duties and (10) to understand, live, and implement the educational foundations: juridical, philosophical, and scientific.

The sub-competences of the social competence are (1) understanding and respecting differences and having the ability to manage conflicts, (2) cooperate harmoniously with fellow lecturers, heads of majors, deans, rectors, and other relevant parties, (3) building a compact, intelligent, dynamic, and agile teamwork, (4) implementing communication (oral, written, drawing) effectively and pleasantly with resident of majors, faculty, and university as well as the parents of learners; and with complete awareness that each has a role and responsibility for the progress of the lecture, (5) have the ability to understand and internalize environmental changes that affect their work (science and technology, legislation and regulation, globalization, etc.), (6) has the ability to occupy himself in the value system prevailing in the surrounding community, and (7) implement the principles of good governance (e.g. participation, transparency, law enforcement accountability, and professionalism).

Islam views the profession as a physical effort and thoughtful activity that a person undertakes to produce quality. The profession contains three elements which are physical effort, intellectual effort and the element of conscience. Islam glorifies people who have professional knowledge as Allah explains in Surah Al-Mujadilah verse 11 as follows [1]. Meaning:

“O you who have believed, when you are told “space yourselves” in assemblies, then make space; Allah will make space for you. And when you are told “arise” then arise. Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is acquainted with what you do” (Q.S. 58:11)

Based on the demands of the Teachers Law and lecturers and the standard of national education, it is still questionable to what extent the basic skills approach of the prospective teachers of Islamic Religious Education is able to prepare, implement and integrate Islamic values more professionally during guided practice in Schools or Madrasahs. The answer is that the achievement is still far from expectations. This can be proved by the lack of ability of the prospective teachers in conducting the Field Experience Practice (PPL). Teacher of religious education still fail. This failure is due to the practice of Islamic Religious Education which is oriented only on the aspects of knowledge (cognitive) rather than the growth of awareness of Islamic values and ignores the fostering of affective and psychomotor aspects. The teachers of Islamic

education give less attempt to use a variety of strategies and methods that may be used for religious education, as a result the learning process tend to be monotonous. This condition results in a gap between knowledge and practice. Because of that, it is necessary for the prospective teachers to comprehend the Microteaching well.

Teaching basic skills (Micro Teaching) is one approach to prepare and improve the professionalism of teaching under guidance. These basic teaching skills are trained in a guided, controlled and repetitive manner by using at least 7 basic teaching skills in accordance with the needs, thoroughly (mastery learning). This activity is guided by lecturer of Microteaching course. Based on the solution offered above, it is necessary to compile a Microteaching guide book and Field Experience Practice for Islamic Religious Education teacher candidates that integrate with Islamic values. This book is expected to be useful as a guide for Microteaching learning and applied to the Field Experience Practices in schools or Madrasahs.

II. METHOD

The method used in this research is the early step of the research in developing of the ADDIE model [2]. The data collection techniques used through observation, interviews, and questionnaires. Primary data sources are students of PAI and Lecturers who take care of Microteaching courses. The secondary data sources are teachers in schools / Madrasahs. The expected results of this study is found a Microteaching learning model based on the Islamic values, to be utilized in the Institute of Education of Teaching Staff (LPTK).

III. INTEGRATION OF ISLAMIC VALUES IN MICROTEACHING LEARNING

The word integration comes from English word "Integration", with its verb to integrate, which has the meaning of combining something in such a way that it become fully a part of something else. The concept of integration is an effort to combine or integrate something with something else so that it becomes a combination of the two things, in which one becomes part of the other.

Values are a belief that makes a person act on the basis of his choice [3]. Values are defined as references and beliefs in making choices [4]. Value is something considered to be valuable, fair, good, righteous, beautiful and as well as a guide [5]. Value is almost the same as morality or the nature of tauhidullah (believe in one God) which is developed and implemented in the one's personality in order to achieve a noble character for the happiness of life in the world and in the hereafter [6].

Islamic values are the rules or norms inspired by the Qur'an and Sunnah whose emphasis is on the balance and prosperity of worldly life and the Hereafter. These values should be an ideal foundation to be developed in Moslem's personality through the practice of basic teaching skills in a guided manner. In terms of its source, Islamic values are divided into two. The first is the Divine value which comes from the Qur'an and Sunnah. The Divine Values in theological

aspect will never undergo change and are not inclined to change or follow the taste of human lust. Meanwhile the natural aspects of the value can change in accordance with the times and the environment. The second is the value of Insani, which is the value that grows and develops over human consent. This human value will continue to evolve in a more advanced and higher direction. This value comes from ra'yu, customs and the reality of nature. While religious values are values which are oriented to the halal and haram aspects or rewards and sins.

The basis of Islamic values is the Qur'an and Sunnah. The Qur'an is the word of Allah that is revealed to the prophet Muhammad through the Angel of Jibril in the Arabic language. The Qur'an is also a proof for the Prophet Muhammad (PBUH) for his apostolate and a guide for humans and worthy of worship when reading it. The Qur'an as the main source is explained by Allah in the Qur'an Surah An-Nahl Verse 64, meaning:

“And We have not revealed to you the Book (O, Muhammad), except for you to make clear to them that wherein they have differed and as guidance and mercy for people who believe” (Q.S 16:64).

And also, in surah As-Shad verse 29 which means:

“(This is) a blessed Book which We have revealed to you, (O Muhammad), that they might reflect upon its verses and that those of understanding would be reminded” (Q.S 38:29).

Sunnah as a second source can serve as the basis of Islamic values. Allah explains in the Qur'an that Muhammad (PBUH) is set as a good example, as the word of Allah in Surah Al-Ahzab verse 21, meaning:

“There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and (who) remembers Allah often” (Q.S 33:21).

The Messenger of Allah became a role model and what he brought to be a mercy to the worlds, as Allah says in Surah al-An-Biya verse 107. Meaning:

“And We have not sent you (O Muhammad), except as a mercy to the worlds” (Q.S 21:107).

The concept of integration in basic teaching skills that is integrated with Islamic values is an effort to combine or unify the concept of teaching skills that is generally accepted with the nuances of Islamic values conducted in guided practice of Microteaching courses of Islamic education.

Islamic literature-based education describes that education is defined as Tarbiyyah that means to increase and grow, growth and improvement, as well as order and improvement [7]. In terminology, tarbiyyah can be interpreted as the development, improvement, and structuring of human behavior, both of action and demands, based on Al-Quran and Sunnah. The goal is to help human beings to perfect their developmental aspects, to explore their potential, to direct their abilities and to organize their power, so that they can perform various activities in their daily life.

Integrating Islamic educational values in basic guided teaching skills are basically the most specific characteristics of behaviors that must be possessed by the students as teachers of Islamic religious education. It is the basic capital to perform noble tasks guided in creating professional and Islamic teachers.

There is a difference of opinion on the number of basic skills of teaching according to experts. Wardani, C.S in his book "Teaching Microteaching" Department of Education and Teaching Directorate General of Higher Education suggests 9 skill components. According to Allen and Ryn, there are 22 types of basic teaching skills issued by Stanford University and Sidney University [2]. Basic teaching skills that the authors discuss only 7 basic skills to teach (microteaching), which are as follows:

A. Set Induction

Learning skill is the first component to be trained and should be done professionally. In the skill of opening lessons, the prospective teacher gives an introduction or guidance on the materials that will be taught to friends in order to be mentally prepared and interested to follow. The tactic of opening the lesson (set induction) is actually a combination of two kinds of teaching skills that need to be trained in learning.

Skill of opening lessons in other terms is known as set induction, which means the effort or activities undertaken by prospective teachers in learning activities to create preconditions for students to focus on what will be learned, so it will have a positive effect on learning activities. In other words, set induction is an activity undertaken by prospective teachers to create a ready-made mood and attract the attention of learners to focus on the things to be learned.

Set induction is the key to the whole learning process. Because if a prospective teacher at the beginning of learning is not able to attract the attention of learners, then the purpose of learning will not be achieved properly. The tactic of opening lessons is done during the introduction of new concepts. Lesson activities are not only done by prospective teachers at the beginning of the lesson, but also at the beginning of the core activities of the lessons given during the learning activities. This can be done by conveying the goals to be achieved, attracting learners' attention, giving references, and making connections between subject matter that will be mastered by learners with materials to be taught.

The core issues of opening lessons are related to the prospective teacher's efforts in attracting and motivating learners, giving references on the goals, issues to be discussed, and work plans and time-sharing, linking lessons learned with new topics, and responding to classroom situations. Wardani argues that the core of induction set skills is to prepare students mentally so they are ready to tackle the issues to be discussed, and to arouse students' interest and attention to what will be discussed in teaching and learning activities.

Islam gives a hint that any activities must be preceded by reading "Basmallah" as the word of God in the letter of An-Naml verse 30, which means:

“Indeed, it is from Solomon, and indeed it reads: In the name of Allah, the Entirely Merciful, the Especially Merciful”.

This verse gives a hint that any activities should be initiated with good intentions and Basmallah, as well as in the practice of basic teaching skills. In the Qur'an Surah Thaha verse 25 it is said that Moses asked Allah to have his affairs handed over to Allah. Meaning [8]:

“(Moses) said, my Lord expand for me my breast (with assurance). And ease for me my task. And untie the knot from my tongue. That they may understand my speech” (Q.S. 20: 25-28).

B. Classroom Management

The task of prospective teachers in the classroom mostly is to educate learners by providing optimal learning conditions. The optimal learning conditions can be achieved if prospective teachers are able to organize learners and learning objectives as well as able to control it in a pleasant atmosphere to achieve learning objectives. Arrangements relate to instructional messaging (instructional) or may also be related to the provision of learning conditions (class design). If the setting conditions can be done optimally, then the learning process will take place optimally as well. If not, it will cause disruption to the teaching and learning process.

Disturbance can be temporary until it is returned to a matching learning climate (discipline ability), but the disruption can also be quite serious and constant so remedial needs to be done. Discipline is actually the result of effective classroom management. An optimal learning condition can be achieved if prospective teachers are able to organize both learners and means of learning and control it in a very pleasant atmosphere to achieve learning objectives. A good interpersonal relationship between prospective teachers and learners as well as between learners and learners is a requirement of successful classroom design. Effective design is a prerequisite for effective learning.

C. Variation Stimulus

Boredom often occurs in the learning process activities. In addition, the condition of the room is not comfortable, the unpleasant performance of teachers and the material taught is also not interesting. By improving the style of teaching has not been able to overcome the problems that occur. However, it is hoped that the varied learning process will bring enlightenment for the students in the field.

Variations stimulus is a teacher activity in the context of learning interaction process aimed at overcoming the boredom of learners. This is done so that the process of learning situations constantly addresses perseverance and full participation. The purpose of the process of learning variation is to grow the attention and interests of learners to learn better.

Variations that can be done in the learning process is divided into three major groups, including variations in the style of teachers teaching, variations in the pattern of teacher interaction with learners, and variations in using media and learning tools.

D. Reinforcement

In general, awards give a positive influence on human life because it can encourage and improve one's behavior and improve his business. It is a human nature that humans want to be respected, valued, praised, and flattered. Of course, these are within reasonable limits. The right men, in the right place. Allah S.W.T. always reminds us in the Qur'an surah Ali Imran verse 159: which means:

“So, by mercy from Allah, (O Muhammad), you were lenient with them. And if you had been rude (in speech) and harsh in heart, they would have been disbanded from around you. So, pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely (upon Him)” (Q.S. 3:159)

In the learning process activities, the award has its own meaning. All these awards are not material, but in the form of words and smiles, nods, and touches. As Prophet Muhammad (PBUH) said that "the smile is alms". Basically, the skills of reinforcing and questioning skills are related to one another.

The core of reinforcement is to respond to a positive behavior that increases the likelihood of recurrence of the behavior. Reinforcement should not be taken lightly and carelessly but should receive serious attention. Reinforcement learning has a very important role to improve meaningful and quality learning processes and outcomes. Praise and positive response given by teachers to learners who have shown achievement, both in academic and non-academic, will make learners feel that their actions are appreciated and thus will be the motivation to keep trying to show the best performance.

Acknowledgments or forms of praise and appreciation verbally conveyed to learners, at first glance, look meaningless. But for those who receive the praise, especially for the learners, it will make him feel happy because what he showed is recognized. Teachers should train various kinds of reinforcement and self-habituation to be applied in learning, so that learning is not only contain the content of material to be mastered by learners, but also has the educative values that can form individuals who always respect each other.

E. Questioning

Research findings showed that in general the teacher did not succeed in using effective questioning technique. Questioning skills are important when associated with an opinion that says "thinking itself is asking. Asking is a verbal remark that asks for a response from someone known. The responses can be knowledge up to the effective stimulations that encourage thinking ability.

F. Explaining

Explanatory skill is a verbal presentation of information organized in a systematic way to address a relationship with each other. The main characteristic of explanatory skills is the delivery of well-planned and properly presented information, as well as sequences that match and tailored to the level of learners' knowledge. As Allah says in Surah Al-Baqarah verse 185, which means:

“... Allah intends for you ease and does not intend for you hardship and (wants) for you to complete the period and to glorify Allah for that (to) which He has guided you; and perhaps you will be grateful” (Q.S. 2:185).

Giving an explanation is one of the important aspects in the learning process. The reasons why the skills to explain need to be mastered are: (a). In general, the interaction of oral communication within the classroom is dominated by the teacher, so that the material is difficult to understand, and (b). the ability of the learners is limited. The elements of basic teaching skills in delivering the material are a message plan that will set an example. As the Word of God in Al-Quran Surah Al-Ahzab verse 21 which means:

“There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and (who) remembers Allah often” (Q.S 33:21).

Wardani (1984: 23) argues that the explanatory principles that need to be understood include: (1) explanations can be given at the beginning, middle, or end, (2) relevant to the goal, (3) the question must be well designed, (4) the material is qualified and (5) describes material relevant to the purpose.

Basic skills of explaining depend on the emphasis on the communication by using words of wisdom according to the level of the recipient of the message, which is full of advice and affection, and touch the soul. There are three types of communication in the Qur'an. The first is Al-hikmah, which means communicating by using words of wisdom in accordance with the level of intelligence of the message recipient. The second type is Mau'izhah hasanah, which gives good advice by touching the soul of the other person. The third is Jadilhum, which means communicating by using good logic and rhetoric and can control emotions. Achieving basic teaching skills by using communication-based approach to the values of Al-Quran. The advice stated above referred to a gentle communication interaction as mentioned in the Qur'an Surah Ali Imran verse 159, which means:

So, by mercy from Allah, (O Muhammad), you were lenient with them. And if you had been rude (in speech) and harsh in heart, they would have been disbanded from around you. So, pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely (upon Him)” (Q.S. 3:159)

In the Qur'an Surah Thoha verse 44 verses, Allah also gives a warning to say gentle in conveying educational messages, even to those who are feared. Allah gives guidance to be wise in communicating as the Word of God in Surah An-Nahl verse 125 as follows:

“Invite to the way of your Lord with wisdom and good instruction ...” (Q.S. 16:125).

The basic principles of communication in the learning process are as follows: (1) Qaulan Karima or noble words (QS. Al-Isra '17:23), (2) Qaulan Sadida or telling the truth (QS. An-Nis' 4: 9), (3) Qaulan Ma'rufa is a good word (QS. Al Baqarah 2: 263), (4) Qaulan Baligha which means effective

communication (QS. An-Nisa '4:63), (5) Qaulan Layyina or gentle communication (QS, Thoha 20:44), (6) Qaulan Maisura or communication is easily understood in the form of oral, gesture or writing (Surah al-Isra'17: 28).

Teacher not only tells others to do something but starts from themselves, as the word of God in Surah of Al-Baqarah verse 44, meaning:

“Do you order righteousness of the people and forget yourselves while you recite the Book? Then, will you not reason?” (Q.S.2:44)

G. Closure

Closing the lessons is a skill to summarize the core of the lesson at the end of the activity. This activity is quite meaningful for learners however many teachers do not have time to do or may not want to do it. Closing lesson (closure) is the activities undertaken by prospective teachers in ending the learning activities by reiterating the lesson points.

Closing the lesson gives meaning to the learners. This is done by using means that are relevant to the purpose and the material to be delivered. The relationship between the introduction and the core of the teaching as well as the tasks performed seems clear and logical. Using perception is to introduce the subject by connecting it to the knowledge that is known to the learner.

IV. CONCLUSION

The main task of a professional teacher is to be able to educate, teach, guide, direct, train, and assess the students. Based on the perspective of Islamic Education, the main tasks of a professional teacher are to be able to perform as an Ustadz, Mu'alim, Murabby, Mursyid, Mudarris, and Mu'addib. These tasks can be trained through basic teaching skills at Microteaching Courses. Integrating Islamic educational values in a guided basic teaching skill is basically a form of professional behavior that must be possessed by students as a teacher candidate for Islamic religious education. It is also the basis for carrying out noble tasks in order to create teachers who are professional and Islamic.

REFERENCES

- [1] Al-Quranul Karim.
- [2] W.R. Borg and M.D. Gall, *Educational Research: An Introduction, Fifth Edition*. New York: Longman, 1989.
- [3] G.W. Allport, *Mental Health: A Generic Attitude Journal Of Religion And Health*. 4: 7-21
- [4] R. Mulyana, *Mengartikulasikan Pendidikan Nilai*, Bandung : Alfabeta, 2004.
- [5] A.K. Djahiri, *Menelusur Dunia Afektif, Pendidikan dan Nilai Moral*, Bandung, 1996
- [6] S. Sauri, *Paradigma Pendidikan Masa Depan*, 2010.
- [7] K. Al-Hazimi, *Qawaid Al Tarbiyah al Islamiyah*, prophetudocation.com
- [8] Departemen Agama RI, *Al-Quran dan Terjemahnya*. Jakarta: Direktorat Jendral Departemen Agama RI, 2010.