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STRENGTHENING ISLAMIC BEHAVIOR AND ISLAMIC PSYCHOSOCIAL IN DEVELOPING PROFESSIONAL MADRASAH TEACHERS

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Abstract: Studies on professional madrasah teachers have been widely explored, but its development from the religious aspect is still limited, while professional teachers are needed in the development of quality madrasah education. This research focused on developing professional teacher of Madrasah Aliyah by strengthening Islamic behavior and Islamic psychosocial. Using *ex post facto* research design and involving 397 Madrasah Aliyah teachers in 12 regencies/cities of Riau Province, Indonesia.A questionnaires were made to measure Islamic behavior and Islamic psychosocial and tests to measure professional madrasah teachers. The data were analyzed using inferential statistics. The findings of this research revealed that mastery of Islamic behavior and Islamic psychosocial contributes to developing professional madrasah teachers in carrying out teaching profession. Islamic behavior and Islamic psychosocial, specifically, is predicted to improve professional madrasah teachers. However, Islamic behavior has a higher contribution than Islamic psychosocial. This study concludes that professional madrasah teachers can be developed significantly by strengthening Islamic behavior and Islamic psychosocial in madrasah teachers. This research contributes to the Director General of Islamic Education of the Ministry of Religion of the Republic of Indonesia in taking the policy to develop professional madrasah teachers in Indonesia and design lecture materials for prospective madrasah teachers.

Keywords: *Islamic behavior, Islamic psychosocial, madrasah teacher, professional*

PENGUATAN PERILAKU ISLAM DAN PSIKOSOSIAL ISLAM DALAM PENGEMBANGAN GURU MADRASAH PROFESIONAL

Abstrak: Kajian tentang guru madrasah professional telah banyak diteliti, namun pengembangannya dari aspek religious masih minim, sementara guru professional sangat dibutuhkan dalam perkembangan kualitas pendidikan madrasah. Penelitian ini focus pada pengembangan guru profesional Madrasah Aliyah dengan penguatan perilaku Islam dan psikososial Islam. Desain penelitian berupa *ex post facto* dan melibatkan 397 guru Madrasah Aliyah di 12 kabupaten/kota di seluruh Provinsi Riau, Indonesia. Kuesioner dibuat untuk mengukur perilaku Islam dan psikososial Islam serta tes untuk mengukur guru madrasah profesional. Data dianalisis menggunakan statistic inferensial untuk mengujihi potesis. Penelitian ini menemukan bahwa penguasaan perilaku Islam dan psikososial Islam yang sebenarnya mampu mengembangkan guru madrasah yang professional dalam menjalankan profesi mengajar. Perilaku Islam dan psikososial Islam jika ditingkatkan diprediksi mampu mengembangkan guru madrasah secara profesional. Perilaku Islami memiliki kontribusi lebih tinggi dari pada psikososial Islam dalam mengembangkan guru madrasah profesional. Penelitian ini menyimpulkan bahwa guru madrasah professional dapat dikembangkan secara signifikan dengan penguatan perilaku Islam dan psikososial Islam. Penelitian ini berkontribusi bagi Dirjen Pendidikan Islam Kementerian Agama Republik Indonesia dalam mengambil kebijakan untuk mengembangkan guru madrasah profesional di Indonesia dan merancang bahan kuliah untuk calon guru madrasah.
Kata Kunci: *perilaku Islam, psikososial Islam, guru madrasah, profesional*

INTRODUCTION

Professional teachers are important as the key success to building quality students. The findings from recent literature revealed that professional teachers have a strong relationship with the success of madrasah institutions in developing student progress (Garadian, 2018; Bruinessen, 2015; Nurwanto, 2013; Nana, 2012; Tolchah, 2014). Kosim (2015) argued that professional teachers are very strategic in Islam because they carry out professional missions as well as Islamic science to guide students to Allah's fear and educate them to master the science. Raihani (2012) stated that the existence of teachers who have high performance is a major driver for the creation of justice for students as well as advancing school.

This research explored the development of professional teachers with Islamic psychosocial reinforcement and Islamic behavior in Madrasah Aliyah in Riau Province, Indonesia. Various studies have examined the development of professional teachers in madrasahs. Retno (2017), for instance, revealed that professional teachers are urgently needed. Rusydi's (2016) research examined teacher professionalism from the aspects of professional competence in madrasahs within the *pesantren* (boarding school) environment. Fallace (2018) examined professional teachers with an emphasis on strengthening democratic learning with a humanist approach and avoiding indoctrination. In addition, Holme, Jabbar, Germain, & Dinning (2018) examined the quality of teacher performance as a part of professionalism from the aspect of teacher change from one school to another school. This study offered ten steps of teacher transfer so that there is no degraded performance of the teacher. Nurlaila (2013) also examined teacher professionalism with a qualitative approach that concentrated its role in educating students in madrasahs.

Zainuddin (2014) revealed that the development of professional teachers in Islamic Religious Education required good management and business of madrasahs heads. Khodijah (2011) in his research revealed the mastery of reflective learning as an alternative approach in improving the quality of learning and professionalism of Islamic Religious Education teachers. Research conducted by Wiyono, Kusmintardjo, & Supriyanto (2014) discussed about a grand design model of teacher professional development based on the determinant of teacher performance. Using an experimental approach, Subanji & Isnandar (2010) examined teacher professionalism improvement through lesson study teacher quality improvement program (TEQIP). Finally, Nasir (2013) also conducted a research about professionalism of Islamic Religious Education teachers through teacher training programs.

Some studies have offered professional teacher development consistently, but there are still teachers who have not maximally carried out the learning activities with good performance in madrasahs. Whereas the government's efforts to improve [20] quality of teachers have been carried out with a certification program with the issuance of the Law of the Republic of Indonesia Number 14 of 2005 concerning Teachers and Lecturers (Undang-Undang RI, 2005). However, this certification policy, according to Nasruddin (2013), has little impact on the quality of teachers in Indonesia. Teachers in Madrasah Aliyah in Riau Province, both public and private, still stagnate to explore creativities in teaching students. For that reason, to develop professional madrasah teachers, providing Islamic behaviorand Islamic psychosocial reinforcement is assumed as a solution. According to Amril (2016), teachers who understand actual moral conducts can improve their teaching ability to get closer to Allah SWT. Additionally, Anwar (2014) stated that Islamic psychosocial has a high contribution to the development of the quality of human self in every profession carried out.

Based on the above explanation, the main research problem for the current study is: "What is the contribution of Islamic behavior and Islamic psychos[33]al in developing professional madrasah teachers in Madrasah Aliyah in Riau Province?" This study aimed to build a model for the development of professional teachers of Madrasah 'Aliyah in Indonesia

by strengthening Islamic behavior and Islamic psychosocial. This research is significant for the Indonesia Ministry of Religious Affairs in developing professional madrasah teachers in Madrasah 'Aliyah.

The theory used to examine Islamic behavior is Bertens' (2000) moral theory.He argued that morality is the valuesand norms that hold a handle on a person or group in regulating his behavior. Miskawaih (2011) in his moral theory also revealed that morality is a state of the soul that forces a person to take spontaneous actions. In addition, Amin (1929) stated that the term moral is nothing but intended to refer to the will or desire in someone who has been accustomed so that it becomes spontaneous actions. Furthermore, Amril (2015) in his Islamic ethics theory argued that morality is a human effort to display good and virtuous behavior based on the abilities that have been granted in humans. Morals are the result of human effort to realize a potential mental state (*gharizi*) to appear in real behavior spontaneously.

Amril (2002) developed the Raghib al-Isfahani Moral theory dividing morals into two parts which he termed as potential moral and actual moral. Potential moral is in the form of *khuluq* (character) which is a form of *ghariziya* power which is bestowed by Allah SWT to humans to be immediately displayed in the form of real behavior through human efforts. Islamic behavior takes the form of behavior in a person after an ongoing effort to develop potential moral that Allah has bestowed upon him so that he is present in the form of real actions. To bringing up actual moral, humans must first purify the three faculties of the human soul, namely the power of *mufakkara*, the power of *syahwiya*, and the power of *hammiya*. The power of *hammiya* and *syahwiya* must be restrained because they do not have access to the divine and develop the power of *mufakkara*. Restrainingfromthe power of *hammiya* and developing the power of *mufakkara* that can produce access to Allah SWT are the way to become a caliph. Cleansing the power of the soul is carried out by educating it through learning so that it can generate wisdom and knowledge, while testing the power of the soul by restraining it so that it can give birth to '*iffa* and *jud*. While for the soul's power is performed by leading the power so that it is subject to reason. Only then it will give birth to *syaja'ah* and *hilm*. When all of these characters are gathered, the character of '*adalah* will be born.

Islamic psychosocial can be seen from two important theories by Erikson and Anwar. Erikson's psychosocial theory of human development leads to the development of identity. Erikson (1968) asserted that human development applies continuously throughout his life. Erikson stated in his theory of psychosocial development that each individual goes through eight developmental ranks which he called psychosocial ranks. Each ranking is illustrated by various psychological crises that need to be resolved by individuals before they experience difficulties to deal with the crisis in the future (Atkinson, 1963).

On the other hand, Anwar (2014) formulated Islamic psychosocial by involving perceptions, motivations, beliefs, and social interactions that are based on Islam to see a social problem that will affect the attributes of individual behavior in society. Human behavior must fulfill three things, namely: (1) the intrinsic Islam that is knowing the concept of the *khalifah*, knowing the concept of self-excellence, knowing the mission, building a mission, creating insight, commitment, identity, intelligence, ideals, luck, creativity, obsession, and worship; (2) social attitudes and perspectives which include prejudice, mutual trust, mutual support, cooperation, openness, defensive, closed, witholding information (consisting of non-cooperative and down appearance), living principles (consisting of material capital and spiritual capital), experience (consists of positive and negative), interests (consisting of long-term and long-term), wisdom based on the rules of Allah SWT and His Messenger, comparison (high value standards, low value standards, objective and subjective), and literature (consisting of religion, philosophy and science);and (3)*da'wah* and self-valuesas true faith and confidence, *istikhlas, ihsan (tawajuh), ihtisab, ikhlas* (pleasure), *mujahadah nafsi,*

sure in the sentence of *thayyibah*, special prayer, knowledge of *ma'azikir*, *ikromul muslimin*, *tashihun niyat*, and *da'wah wa al-tabligh*.

A general theory of professional madrasah teachers refers to the competence of Indonesian professional teachers, namely the Law of the Republic of Indonesia No. 14 of 2005 concerning Teachers and Lecturers (Undang-Undang RI, 2005), as well as the Minister of National Education Regulation No. 16 of 2007 (Permendiknas RI, 2007), Government Regulation Number 74 of 2008 (Peraturan Pemerintah RI, 2008), and the Regulation of the Minister of Religion of the Republic of Indonesia Number 16 of 2010 Article 16. Competence can be described as a set of knowledge, skills, and behaviors that must be possessed, internalized, and mastered by the teacher or lecturer in carrying out professional duties" (Peraturan Menteri Agama RI, 2010).Teacher competency as referred to in paragraph (1) PP No. 74 of 2008 includes pedagogic competencies, personality competencies, social competencies, and professional competencies obtained through professional education (Peraturan Pemerintah RI, 2008).

Especially for madrasah teachers, based on Regulation of the Indonesian Ministry of Religious Affairs Number 16 of 2010, Article 16 adds one more competency, namely leadership competence. It is clear that madrasah teacher'scompetencies are different from other teachers' competencies because of this leadership competence. Thus, it can be emphasized here that professionalism of madrasah teachers must refer to the Regulation No. 16 of 2010 with five competencies namely pedagogic competence, personality competence, social competence, professional competence, and leadership competence (Peraturan Menteri Agama RI, 2010).

The core problem of this research is how Islamic behavior and Islamic psychosocial influence in developing professional madrasah teachers. From the above theory, it shows that by strengthening Islamic behavior and Islamic psychosocial, it is assumed to be able to develop professional madrasah teachers. By strengthening Islamic behavior and Islamic psychosocial, it is predicted that teachers' competencies will increase significantly, so that professional madrasah teachers can also emerge.

Professional madrasah teachers require mastery of five competencies, namely pedagogic, personality, professional, social, and leadership competencies. This leadership competency is a special characteristic of madrasah teachers and do not have in public schools teachers. Then the professional madrasah teacher will have a difference with professional teachers in public schools because leadership competence is the main distinction.

METHOD

The current research used *ex-post pacto* (Sugiyono, 2014; Sudijono, 2014) to explore the understanding and feelings of Madrasah Aliyah teachers about Islamic behavior and Islamic psychosocial in developing professional madrasah teachers. The populations of this study were all teachers of state and private Madrasahs Aliyah in all regencies/cities in Riau Province teaching the subjects of AkidahAkhlak, al-Qur'an Hadits, Fiqh, and Islamic Cultural History. This study selected 397 teachers out of 1088 teachers in State Islamic Madrasahsand Private Madrasahs by using the Slovin Formula (error margin 4%) and the sampling was with stratified random sampling methods. A questionnaire was used as a data collection tool. The questionnaire is considered as one of the right ways to get information from respondents (Creswell, 2015; Tuckman, 1999). It is a data collection technique that is performed by giving a set of written questions to respondents with closed type of questions. The questionnaire is the easiest way to get information (Wiersma, 2000;Razali, 1996).

The questionnaire instruments were compiled into three parts, namely Islamic behavior scale instruments, Islamic psychosocial, and professional madrasah teacher tests. The Islamic

behavior instruments were arranged with the aspects of *hikmah* (wisdom), *syaja'ah* (brave), *'iffah* (simple), *'adalah* (fair), *syakha'* (generous), *hilm* (polite), *jud* (generous), and *mahabbah* (love). The Islamic psychosocial instruments were arranged in the dimensions of intrinsic Islam, Islamic social attitudes, and the domain of *da'wah* and value. While professional madrasah teacher instruments were built on five dimensions, namely pedagogic competence, social competence, professional competence, personality competency, and leadership competence.

The research instruments were tested for validity by constructing validity (expertsjudgment), content validity (comparing the contents the instrument with the theory), and external validity (comparing to find similarities) between the criteria on the instrument and empirical facts in the field (Sugiyono, 20 Wiersma, 2000). While the reliability of the instrument was tested by testing external: test-retest (stability), equivalent, and a combination of both, and internal: analyzing the consistency of the items on the instrument (Wiersma, 2000; Sugiyono, 2014).

Inference statistics were used as data analysis techniques and to test hypotheses that have been determined through ANOVA tests and linear regression (p <.05) (Tuckman, 1999; Riduwan, 2014). The hypothesis of this research is "there is an influence of Islamic behavior and Islamic psychosocial in developing professional madrasah teachers". The data were then analyzed using the Statistical Product Service Solution (SPSS) version 25.

RESULT AND DISCUSSION
Results

Table 1 illustrates that there is an effect of Islamic behavior and Islamic psychosocial on professional madrasah teachers in Madrasah Aliyah in Riau Province. This finding illustrates that the hypothesis, which stated that there is influence an Islamic behavior and Islamic psychosocial in developing professional madrasah teachers in Madrasah Aliyah in Riau Province is accepted. This confirms that the development of professional madrasah teachers can be done by strengthening Islamic behavior and Islamic psychosocial.

Table 1. Anova

Model		Sum of Squares	Df	Mean Square	F	Sig.
	Regression	214.419	2	107.215	7.030	.002[b]
1	Residual	917.718	63	14.548		
	Total	1232.238	65			

a. Dependent Variable: Professional madrasah teacher
b. Predictors: (Constant), Islamic behavior, Islamic psychosocial

Table 2 illustrates a *strong relationship (r value = .861)* of Islamic behavior and Islamic psychosocial with the development of professional madrasah teachers. As can be seen, the contribution of Islamic behavior and Islamic psychosocial in developing professional madrasah teachers indicates a strong influence where *the value of R Square* (0.689). The findings of this study illustrated that Islamic behavior and Islamic psychosocial contribute strongly or 68.9% in developing professional madrasah teachers in Madrasah 'Aliyah in Riau Province.

Table 2. Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	.861[a]	.689	.264	3.817	1.987

To see the contribution of each Islamic behavior and Islamic psychosocial variable in building professional madrasah teachers in Madrasah Aliyah in Riau Province, table 3 illustrates that the development of professional madrasah teachers without understanding the Islamic behavior and Islamic psychosocial is 26,508. However, if the Islamic behavior was improved and owned by Madrasah Aliyah teacher, it is predicted that it will contribute to the development of "high" professional madrasah teachers of .659; and vice versa, if there is a weakening of Islamic behavior mastery, it will experience the same decline in professional madrasah teacher development. In addition, whenever Islamic psychosocial is owned by teachers and improved, it is predicted that there will be "medium" donations (.542) in developing professional madrasah teachers. On the contrary, whenever Islamic psychosocial is ignored, it is predicted that there will be a decline in the development of professional madrasah teachers in Madrasah Aliyah in Riau Province.

Table 3. Coefficient

Model	Unstandardized Coefficients		Standardized Coefficients	T	Sig.	Collinearity Statistics	
	B	Std. Error	Beta			Tolerance	VIF
(Constant)	26.508	8.843	.	2.998	.004		
Islamic behavior	.533	.065	659	.512	.611	.969	1.03
Islamic psychosocial	.655	.119	.542	3.833	.000	.969	1.032

a. Dependent Variable: Professional madrasah teacher

Discussion

This study found that Islamic behavior was significantly able to develop professional madrasah teachers, as well as Islamic psychosocial. Professional madrasah teachers are characterized by mastery of five competencies, namely pedagogical, personal, social, professional, and leadership competencies. Some distinguished differences which owned by public school professional teachers, which only have four competencies, namely pedagogical, social, professional, and personality competencies. This leadership competency is the distinction between professional madrasah teachers and public school teachers. A madrasah teacher who masters leadership competence in Shao's research (2018) will be able to develop the potential of all the surrounding components.Islamic behavior such as courage, simplicity, justice, and wisdom, are simultaneously able to develop pedagogical, social, personal, professional, and madrasah teacher leadership competencies. Likewise, Islamic psychosocial activities that involve perceptions, motivations, beliefs and social interactions significantly develop the competency of madrasah teachers.

Madrasah teacher's competency, which is based on Islamic behavior, will bring more quality teaching actions and prioritize the outcomes because teachers already have wisdom, courage, simplicity, and fairness, which makes actions that are intended for worshipping Allah SWT. Teaching students is no longer just merely completing routine tasks, but it is a part of increasing faith and charity that may later be accepted in the Hereafter. Teaching is no longer aimed at earning money, but getting a reward from Allah SWT that will later be received at the *yaumilmahsyar*. If this is the case for teaching, the quality of learning will increase and the quality of students will be maximally produced.

In Kohli's (2019) research findings,herevealed that preparing professional teachers needed justice-oriented education so that it succeeded in developing a peaceful climate that was far from hostile in attitude. Racial literacy is also urgently needed as a frame to the development of critical professionalism that will help teachers in the field. This is a part of Islamic behavior where attitudes of justice and wisdom must be shared by all madrasah teachers who want to be professionals. Teacher's pedagogical ability to teach must be based on self-awareness and behavior that is not tainted by bad things. In teaching, teachers are required to have a spirit of independence in order to give birth to teaching creativity so that students have creativity and reliable thinking skills (Wedel, Müller, Pfetsch, & Ittel, 2019).

Professional learning communities can be an effective vehicle for teacher learning and instructional improvement partly because they help change professional culture. Islamic behavior shows a significant change for madrasah teacher professionalism. The development of the professional learning community and teacher leadership became a major part in realizing the professionalism of madrasah teachers. This is supported by Turner, Christensen, ckar-Cam, Fulmer, &Trucano's (2018) research findings that the development of the professional learning community and teacher leaders shape teacher professionalism. The resulting activity system illuminates the transformation of a mostly private, autonomous, and egalitarian culture to one of nascent collaboration, reflection, and shared values, as well as teacher leaders' development of agency.

Madrasah teacher social resources become the main part that must be developed. This is the part of forming a professional madrasah teacher. In their research, Navy, Nixon, Luft, & Jurkiewicz. (2019) revealed that social resources are very important for teachers. Some resources were not accessed and remained latent resources. In addition, some interactions of resources in the new teachers' context are led to the development of the network of resources model to represent how resources can interact in the contexts to support a new teacher. This model highlights the importance of considering the interaction of multiple resources in a teaching context.

The findings of this study indicated that with Islamic behavior inherent in madrasah teachers, it will develop five teacher competencies (pedagogic, personality, professional, social, and leadership) which then have an impact on students' pro-social attitudes. This is supported by Cheon, Reeve, & Ntoumanis's (2019) research which found that teachers adopted motivational styles towards students that were able to increase the satisfaction of needs and reduce the frustration. The involvement of climate needs satisfaction longitudinally increases students' pro-social behavior, while interventions that allow climate decline involve peer egos that longitudinally reduce students' antisocial behavior. Therefore, teaching that supports autonomy is a precursor to climate determination that increases pro-social and reduces peer-to-peer classrooms.

The findings of this study are in line with the research by Yusoff & Hamzah (2015) in which it is stated that the Islamic behavior possessed by teachers such as exemplary will be able to develop teacher performance in the learning process. Islamic behavior can fortify the teacher from bad deeds which then have a big impact on the teacher's activities in carrying out the learning process. Nilyati (2015) found that moral ownership in a person will make himself or herself clean and behavior will be controlled so that the activity will run with high creativity and dignified power. In addition, Apipudin (2015) in his research confirmed that someone who has morals with the *mujâhadah* process, *tazkiyah an-nafs*, and *riyâdhah* will improve worship, enthusiasm for work, and enthusiasm to help fellow human beings.Islamic behavior is very important in developing the competence of madrasah teachers. Sukendar, Usman, Safrudidin, & Jabar's (2019) research revealed that in developing the character of students,itrequired planning for the development of madrasah teacher professionalism with religiosity, morality, and leadership.

Wibowo's (2015) research stated that psychosocial is able to increase organizational commitment in Islamic education institutions. This commitment confirms that a teacher who has Islamic psychosocial will be able to bring up a professional soul in carrying out learning in madrasahs. This illustrates that Islamic psychosocial that is owned by madrasah teachers will lead them to have good performance in the learning process. Based on the Islamic psychosocial theory, the perception of itself based on the environment is based on positive things that will encourage teacher professionalism to increase. Islamic psychosocial must be developed massively in madrasah teachers with a conducive school climate, because if it is not done it will create emotional exhaustion on the teacher himself. In his findings, Werang (2018) stated that workload, individual characteristics, and school climate had a partially significant effect on teachers' emotional exhaustion.

Likewise, madrasah teacher competency is based on Islamic psychosocial such as involving perceptions, motivations, beliefs and social interactions, then developing professional madrasah teachers. Educating students in madrasahs is part of the Islamic *da'wah* that must be possessed by every teacher personally so that learning becomes more qualified. Teaching is no longer just the task of conveying knowledge, but more than that it is trying to change bad habits to the more civilized and dignified good. Teaching motivation is not only for the worldly, but it is developed to prepare for eternal life, acts of worship, increased faith and piety. If madrasah teachers throughout Indonesia have this kind of behavior, the quality of Indonesian education will skyrocket and color the Islamic world as a whole.

Pedagogical excellence is needed in building professional teacher resources. The attributes contained in pedagogical excellence must be formed in the teacher so that they are able to educate students with high quality, able to form an environment that has high academic enthusiasm for students, and become part of improving the quality of overall educational institutions (Acosta, Foster, & Houchen, 2018; Richmond, Floden, & Drake, 2018). Pedagogical skills, especially in multicultural awareness are very much needed in developing professional madrasah teachers. Cherng & Davis's (2019) research findings suggested that educators who are responsive to culture can develop professional teachers.

Developing professional madrasah teachers does not only reach the conceptual level, but must enter the realm of implementation. Sumaryanta, Mardapi, Sugiman, & Herawan's (2019) research revealed that an understanding of a good social environment was needed in increasing teacher professionalism. The community-based teacher training succeeded in increasing professionalism of teachers in Indonesia, particularly in the terms of implementing their pedagogical and professional competencies. The training is also successful in motivating the teachers to engage themselves in continuous learning efforts through building strong teachers' networks and working collaboratively with colleagues.

Madrasah teacher ownership of Islamic behavior significantly shapes teacher professionalism. Teachers' misconceptions in teaching will be avoided because there is an awareness that all actions must be avoided from vanity. Misconceptions in Ruiz-Gallardo & Reavey's (2019) research occurred in three approaches: learning by teaching (LbT) and learning from peers (LfP; both organized in cooperative groups and using self-developed activities), and conventional lecturing. These misconceptions can be avoided if the teachers have pedagogical competence with Islamic behavior.

Islamic psychosocial for madrasah teachers is very instrumental in shaping social competence and teacher leadership. This then has a positive impact on the development of student skills in learning. Rienties & Tempelaar's (2018) research found that students seemed to learn more from learning relations outside their group than from their own group members. Students with more intergroup relations relative to intragroup learning relations performed

better on module assessments and throughout the academic year than students with more intragroup learning relations. Boundary crossing and intergroup learning deserves more empirical attention and experimentation on how to balance boundary crossing and effective group learning strategies.

The research also found that Islamic behavior were predicted to be able to develop professional madrasah teachers, as well as Islamic psychosocial. However, Islamic behavior has a higher contribution than the Islamic psychosocial in developing professional madrasah teachers in the teaching profession. Islam (2017) in his research asserted that a person who possesses morals is able to deliver himself to have divine behavior and his ability in worldly activities will increase due to conclusions in the framework of worship. So with the Islamic behavior values owned by madrasah teachers, teachers' performance will increase. This happens because the main purpose of the process of running the profession is to worship Allah by practicing the *shari'a* and good deeds.

Professional madrasah teachers can develop themselves to the fullest. In his research, Dalimunthe (2016) found that the character possessed by a person is able to realize compassion between humans, achieve happiness in living in the world and hereafter, and achieve gratitude to God. This illustrates that teaching profession that is run will be carried out with a high professional standard by the madrasah teacher because the goal is not just for the world but more than that is the happiness of the world and the Hereafter. So it is very possible that the actual moral ownership of the madrasah teacher will lead them to become professional madrasah teachers.This is because the Islamic behavior content, if someone possesses it will bring the nature of *hikmah* (wisdom) and give birth to good thinking (knowledge)-*fatanah* (intelligent). *Syaja'ah* (brave) will produce *jud* (generous), *hilm* (polite), *mujahadah* (patriot), and patience. *'Iffah* (simple) will give birth to acts of *jud* (generous), *shakha'* (generous), *qana'ah* (willing), *amanah* (honest), *wara', zuhud, rahma* (want to restore the rights of others) and *hilm* (polite). Likewise,*'adalah* can give birth to *ihsan, insyaf* (proportional), *rahma* (wants to restore the rights of others), *hilm* (polite), and *'afwu*(forgiveness) (al-Isfahani, 1987; Miskawaih, 2011.

Although the findings of this study indicated that Islamic behavior has a higher contribution than Islamic psychosocial, both are predicted to have the ability to develop professional madrasah teachers. In addition, the research findings revealed that Islamic behavior and Islamic psychosocial are also predicted to be able to develop professional madrasah teachers. In line with that, according to Nurhayati (2015) in the context of psychology, identity formation is the main task in personality development and if it can be regulated properly, it will influence good for psychosocial strength. In Erikson's (1963) view, the entire range of human life in the sequence of psychosocial conflicts, where the formation of identity is one of the crises that occur during adolescence to the end of human life. Erikson sees that human development cannot be separated from the social stimulus he experiences. Social stimuli are dynamic drivers in one's personality. In a psychosocial crisis experienced, it is illustrated by the development of the radius of social relations that underlies the crisis, along with the elements and social modalities of each developmental task.

Teachers who have Islamic psychosocial will have a view that involves perceptions, motivations, beliefs and social interactions based on Islam to see a social problem that will affect the behavior attributes in social life (Subahri, 2015). Based on this, professional Madrasah Aliyah teachers are in dire need of their own mastery of Islamic social psychology based on Islamic teachings in which their professional conduct and profession in the madrasah is based on the view of seeing a social problem.

With the mastery of the Islamic behavior and Islamic psychosocial character, professional madrasah teachers will be born by themselves, resulting in high professionalism in the learning process. Teacher professionalism is a situation that is fully open freedom for

teachers to develop learning effectively in a higher standard with a sense of responsibility, and directing themselves continuously to develop themselves as teachers (Nilyati, 2015; Sutarmanto, 2014). Professional madrasah teachers are not only responsible for students' scientific mastery, but also their faith in Allah SWT. Mastery of the actual and psychosocial character of Islam is the key to the development of professional madrasah teachers to the extent that students learn from Allah SWT and master science and technology.

The findings of this study indicated that teacher's competency must be developed continuously. This is precisely what Wagiran, Pardjono, Suyanto, Herminarto, Soenarto, & Yudantoko (2019) revealed in their research results. The core competencies are the pedagogic, content, and ICT competencies. These competencies are relevant to hard skills aspects categorized as curriculum and content. In the aspect of soft skills, category living in the world is dominant.

The pedagogical competence of madrasah teachers must be developed with other pedagogical competencies, namely practical knowledge, subject-content knowledge, pedagogical content knowledge, pedagogical technology knowledge, and teachers' teaching of professional behavior and attitudes (Hanifah, Mohmadisa, Yazid, Nasir, & Balkhis, 2019; Tambak & Sukenti, 2018). Knowledge of teacher pedagogical technology must be increased, especially in the current 4.0 industrial revolution era. Madrasahs must facilitate this competency to develop its educational institution progress in the future.Pedagogic competence as one of the competencies possessed by professional madrasa teachers can be developed with the existence of Islamic behavior and psychosocial Islam. Research by Anif, Sutama, Prayitno & Idrus (2019) found that pedagogic competence was very effective in developing in the era of the industrial revolution 4.0 with supporting reinforcement that is a good perception of the teacher himself and always developing good social attitudes.

The findings of this study predict that professional madrasah teachers can experience development or improvement if Islamic behavior is increased ie.659 or in the high category. This illustrates that the five competencies possessed by madrasah teachers namely pedagogic, professional, social, personal, and leadership competencies will increase high with the strengthening of Islamic behavior namely good deeds possessed by madrasah teachers. This is in accordance with research findings of Rochintaniawati, Riandi, Krestianty, Kindy & Rukayadi (2019) that teachers who always improve themselves and decorate themselves with good deeds will increase their abilities significantly in teaching activities of students.

This study also predicts that professional madrasah teachers can experience an increase (.542) or intermediate if given psychosocial reinforcement of Islam to the teacher himself. The findings of this study are in accordance with the theory put forward by Anwar (2014) that if madrasah teachers have Islamic psychosocial values will have a major influence on improving teacher competence in teaching. The values contained in the Islamic psychosocial are three aspects; (1) the intrinsic Islam that is knowing the concept of the *khalifah*, knowing the concept of self-excellence, knowing the mission, building a mission, creating insight, commitment, identity, intelligence, ideals, luck, creativity, obsession, and worship; (2) social attitudes and perspectives which include prejudice, mutual trust, mutual support, cooperation, openness, defensive, closed, withholding information (consisting of non-cooperative and down appearance), living principles (consisting of material capital and spiritual capital), experience (consists of positive and negative), interests (consisting of long-term and long-term), wisdom based on the rules of Allah SWT and His Messenger, comparison (high value standards, low value standards, objective and subjective), and literature (consisting of religion, philosophy and science); and (3) *da'wah* and self valuesas true faith and confidence, *istikhlas, ihsan (tawajuh), ihtisab, ikhlas* (pleasure), *mujahadah nafsi*, sure in the sentence of *thayyibah*,

special prayer, knowledge of *ma'azikir*, *ikromul muslimin*, *tashihun niyat*, and *da'wah wa al-tablig*.

The results of this study are also supported by research findings Utami, Prestrigde, Saukah & Hamied (2019) that the development of professional teachers can be done by increasing attitudes of social psychology and good self-perception about the environment. This is also reinforced by the results of research by Utomo, Suminar, & Hamidah (2019) that satisfaction of basic psychological needs as an external factor is the result of the formation of teacher motivation in continuously increasing competence in teaching.

CONCLUSION

This study found that the research hypothesis which stated that there was an influence of Islamic behavior and psychosocial Islam in developing professional madrasa teachers was accepted, where the significance value was .002 (p <.05). Islamic behavior and psychosocial Islam contributed .264 or 26.4% in developing professional 'Aliyah madrasah teachers in Riau Province. Islamic behavior is predicted to have a higher influence (.659) compared to Islamic psychosocial (.542) in developing professional Madrasah Aliyah teachers in Riau Province. Thus, it can be concluded that strengthening Islamic behavior and psychosocial Islam can develop professional madrasah teachers.

This research is recommended for the Head of the Riau Regional Ministry of Religion Office to make a policy of "training in the development of madrasa teacher professionalism" by strengthening Islamic behavior and Islamic psychosocial in all Madrasah Aliyah teachers in Riau Province. The development of professional madrasah teachers is significant to increase professionalism of madrasah teachers. This research also contributed some suggestions to the Indonesian Ministry of Religious Affairs in developing professional madrasah teachers in all Indonesian Madrasahs and designing lecture materials for prospective madrasah teachers by incorporating Islamic behavior and Islamic psychosocial.

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