

## Islamic professional *madrasa* teachers and motivation for continuous development: a phenomenological approach

Syahraini Tambak<sup>1</sup>, Desi Sukenti<sup>2</sup>

<sup>1</sup>Department of Islamic Religion Education, Faculty of Islamic Religion, Universitas Islam Riau, Pekanbaru, Indonesia

<sup>2</sup>Department of Indonesian Language and Literature, Faculty of Teacher Training and Education, Universitas Islam Riau, Pekanbaru, Indonesia

### Article Info

#### Article history:

Received Sep 27, 2023

Revised Feb 15, 2024

Accepted Mar 16, 2024

#### Keywords:

Islamic professional  
*Madrasa* teacher  
Motivation  
Teacher professionalism  
Teaching and learning

### ABSTRACT

Many research has been done on professional *madrasa* (Islamic school) teachers, but incorporating Islamic values and motivation for continuous professional development into them has been neglected. This study aims to determine Islamic professional *madrasa* teachers based on motivation for continuous professional development in the teaching for future profession. This study used a phenomenological research design, and involving 16 aliyah *madrasa* teachers as informans. Data was collected by conducting interviews with *madrasa* teachers and analyzed using a systematic design. This research shows that Islamic professional *madrasa* teachers are related to prophetic abilities based on Islamic values, moral, and related to human functions as *khalifah* (leader), *imarat al-ard* (manage the world), and *'abdullah* (servant who worships Allah). *Madrasa* teachers view the motivation for future professional involvement in professional Islamic teachers as involvement in self-development through continuous learning, trying to be the best in every activity and fighting endlessly in educating students, anyone who has sincere intentions and has the desire for continuous learning and self-development both academically and non-academically, training or workshops and also seminars and includes involvement in various forums for future professional development. Teaching is an inseparable part of getting blessings from God (Allah SWT). Utilizing technology to develop learning materials, learning methods, learning evaluation, and others that support the competency of *madrasa* teachers. Self-improvement has role models that are emulated and practiced in learning.

This is an open access article under the [CC BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license.



### Corresponding Author:

Syahraini Tambak  
Department of Islamic Religion Education, Faculty of Islamic Religion, Universitas Islam Riau  
Kaharuddin Nasution Street No. 113, Marpoyan, Pekanbaru 28284, Riau, Indonesia  
Email: syahraini\_tambak@fis.uir.ac.id

## 1. INTRODUCTION

The professional development of quality *madrasa* (Islamic school) teachers shows an increasing trend towards a student-centred profession and teaching and learning process. In the teaching profession, including the principles of autonomy and self-regulation in their daily functions, they must realize the need for professionalism and the ability to direct continuous learning for the success of the future profession [1]–[4]. One of the areas in which *madrasa* teachers show responsibility is teaching development, referring to the commitment to professionalism of teachers, especially regarding motivation for continuous professional development to develop skills to succeed in the future profession.

Professionalism is very relevant for *madrassa* teachers, because in future teaching and profession, it can encourage teacher involvement in a professional manner [2], [5]. However, there is a risk that professional *madrassa* teachers in the teaching process are often seen as positive and not problematic, with the assumption that teacher competence is observed by the public and other actions that are more passive, such as having a sincere and serious personality in teaching, are not considered a sign of a professional teacher [3], [5], [6]. In addition, professional teachers and various teacher competencies in teaching have an influence on neoliberal trends, as well as being a quality measurement factor. These trends can be linked to marketisation, focus on performance, individualisation, competition and successful teacher achievement for future employability [6]–[8]. Thus, the values of motivation for continuous professional development in future teaching are at risk of being marginalized [6].

Researchers emphasize that professional teachers involve, for example, teachers who have various competencies and that is done continuously; teachers are able to apply the various competencies they have in teaching; and teachers act as agents of educational change in the future development of the teaching profession [6]–[8]. Zhao [9] underlined that professional teachers, whether in the classroom, in curriculum management or in the teaching process, can be open to encouraging superior soft skills and have an impact on the success and professionalism of teachers for the future teaching profession, beyond the results that measurable and high achievement. This holistic view is in line with Qayyimah *et al.* [10] which emphasizes competence as part of a professional teacher, characterized by community professional abilities, academic professional abilities, leadership professional abilities, and environmental professional abilities.

Apart from questioning *madrassa* professional teachers, previous research has also called for additional studies in *madrassa* teacher education, exploring the professionalism of *madrassa* teachers based on the experience of *makarim syari'ah* (Islamic behavior) [11]. Collecting qualitative data is not only on the measurable outcomes of professional *madrassa* teachers, with a selective affinity between professionalism and the development of teacher-quality learning in teaching [12], but also on the process by which the competencies and experience of those professionals are carried over into the future [10], [11], [13]. Professional teachers thus glorify the attitude of responsibility possessed by the teacher as a form of future self-professional development.

Other researchers encourage teachers to be professional and have an impact on curriculum design, necessitating the need to re-examine the role of *madrassa* teachers, in turn impacting social relations and thus hierarchies [14]. In many ways, professional teachers are based on the teacher's perspective determining what is important to teachers, what they can teach and what they can do to achieve the goals set [15]–[18]. The culture of thinking about determining teacher professionalism in teaching at *madrassas* can hinder the development of professionalism of teachers and professional teachers from another perspective. Organizational structure can also be a barrier to the professional development of teachers. However, there is a need to challenge *madrassa* teachers to become more professional, a task that advocates continuing professional teacher development [16], [19]–[21].

In addition, other researchers examined professional teachers whose relationship to motivation to work with engagement in teaching can be synthesized in the following aspects: extrinsic, intrinsic and altruistic. Extrinsic motivation involves teachers' rights to be professional in the teaching that affects them, as stated in professional teacher policies in various countries [22]. Justification for promoting professional teachers who are compatible with good behavior in cultural diversity [20]. Professional teachers are considered to have a positive impact on school achievement and quality levels, which is a central factor in quality measurement [23]. However, the positive impact of professional teachers can also be seen as a measurable benefit for the teachers themselves, not only for *madrassas*. Intrinsic motivation can describe professional teacher activities in learning that promote their learning, development and motivation. The justification for promoting a professional teacher is that he or she must be self-taught, have good morals, go beyond graduation and completion levels [22], [24]. Opportunities for professionals during the teaching process in *madrassas* contribute to their understanding and ownership of professionalism [22]. Altruistic motivation can be interpreted as teacher participation in professional development as part of the human educational mission, where teachers learn social attitudes. Teachers are seen as partners, with a commitment to learning and practicing the principles of good behavior in the profession [22]–[24].

In fact, the problem of professional *madrassa* teachers so far is that they still ignore integrated motivation for continuous professional development in their competencies [11]. Not to mention, for example, how to integrate motivation for continuous professional development in the assessment process, use of learning methods, and also in the stages of students' self-development [6]–[8]. Moreover, when it comes to sustainable professional development in the future, *madrassa* teachers are still just staring, without any real action being taken from now on to involve motivation for continuous professional development enforcement in every profession they carry out [11], [13]. This research constructs Islamic professional *madrassa* teachers in teaching, with a focus on the experience of *madrassa* teachers in teaching at *madrassah aliyah* (Islamic

senior high school), Pekanbaru City, Indonesia. Islamic professional teachers are defined as teachers who have various Islamic competencies in teaching, impact on school progress and management of future professional development [3], [5], [11], [15]. So, this research question is; how is the process of becoming an Islamic professional teacher, which focuses on *madrasa* teaching, defined? How can the experience of *madrasa* teachers regarding professional teachers in teaching be understood in relation to motivation for continuous professional development to strengthen the profession of future *madrasa* teachers?

## 2. METHOD

This research is a phenomenological approach [25] conducted for 1 year at the *Madrasah Aliyah Negeri* in Pekanbaru city. This study uses opportunistic selection of informants based on availability. We invited teachers from state *madrasah aliyah* who teach Al-Qur'an, Hadith, *aqidah* (monotheism to Allah), *akhlak* (Islamic behavior), *fiqh* (material on Islamic laws), and Islamic cultural history from 4 state *madrasah aliyah* in Pekanbaru city to participate in this research, and 16 teachers from *madrasah aliyah* volunteered. State *Madrasah Aliyah* 1 teacher are 2 men and 2 women, State *Madrasah Aliyah* 2 teachers are 2 men and 2 women State *Madrasah Aliyah* 3 teachers are 3 men and 1 woman, and State *Madrasah Aliyah* 4 teachers are 3 women and 1 man between the ages of 32 and 45 years. During the interview, it was emphasized that the focus of this research was their experience of professionalism in teaching at *madrasas*. The number of participants and the background of the study *madrasa* teachers in Pekanbaru, Riau, Indonesia can be considered as limitations of the study.

Data was collected using in-depth interview techniques. In-depth interviews in phenomenological approach are structured to ensure continuity with researchers [26], Each *madrasa* teacher participated in a series of five interviews, following the Seidman model [27] and lasting 2-3 hours, focusing on detailed experience and reflection on meaning. The first interview used the narrative of life method and asked the *madrasa* teacher to reflect on "the definition of an Islamic professional *madrasa* teacher in teaching at *madrasa*." The second interview was to identify teachers' experiences about "the benefits and challenges of teacher professionalism in teaching at *madrasas*". The third interview explored the experience of *madrasa* teachers about "professional Islamic teachers in teaching understood in relation to motivation for continuous professional development to strengthen the *madrasa* teaching profession for the future".

Thematic analysis was found to be the most suitable method because it examines the holistic meaning of phenomena through the description of subjective perceptions [28]. After transcription of the qualitative data, the transcripts were read over and over again to be as close to the account as possible. Initial ideas on main topics and potential themes were recorded, using NVivo 13, a qualitative data analysis software. The data is then reread and reviewed to identify potential key ideas that come up again and again. Several mind maps were created to fully understand the interaction of nodes and their contextual relationships. In the next step, the nodes are combined into the initial code. By considering the node's contextual information, the resulting code is intended to identify the meaning that lies beneath the semantic surface of the data. At this stage the data is coded by categorizing the interview extracts, identifying possible relationships with the Islamic professional *madrasa* teacher [29]. Initial themes are identified and defined. However, since one of the criticisms of the thematic analysis was that only the identified themes were sought by the researcher, the initial coding and definition of themes was also carried out by *madrasa* teacher independently of the researcher. Concordance and difference in coding are contrasted. Comparison between the categorization of the interview extracts of researchers and *madrasa* teacher and the definition of themes shows high inter-rater reliability. The principal investigator and *madrasa* teacher coded a total of 76% of the interview extracts either exactly (both raters categorize the text as exact), or, equal (both raters categorize the text including the exact same text) to the same two emerging themes. Two themes identified by researchers and *madrasa* teacher were named; i) definition of Islamic professional *madrasa* teachers in teaching at *madrasa* educational institutions and ii) Islamic professional *madrasa* teachers in teaching in relation to motivation for continuous professional development in the future profession. Neither researchers nor *madrasa* teacher identified any other themes during the data analysis process.

## 3. RESULTS AND DISCUSSION

### 3.1. Various understandings of teachers about Islamic professional *madrasa* teachers

The first theme describes the diverse understanding of *madrasa* teachers about Islamic professional *madrasa* teachers in the process of future professional development. Islamic professional teachers influence every action taken by teachers based on Islam. The first aspect explains that *madrasa* teachers express various views on what is meant by professional Islamic *madrasa* teachers. Some *madrasa* teachers cannot separate the meaning of Islamic professional teachers and their influence on the development of the teaching profession. "I think they are very connected, influencing the profession and professional Islamic teachers,"

*Islamic professional madrasa teachers and motivation for continuous development: a ... (Syahraini Tambak)*

(Informan 4), “When you can make good Islamic-based learning, you feel Islamic professionals,” (Informan 6). Other *madrasa* teachers separate the concepts: “[meaning Islamic professional] you can be a professional Islamic teacher in education, maybe in planning, implementation, and assessment,” (Informan 5) and “Professional Islamic teacher is also open to be developed Islamically in the learning process,” (Informan 2). Islamic professional teachers are related to competence, including, and become important as teachers; This is exemplified in the following quote:

“... *Islamic-based competencies, it feels more like teaching abilities based on Islamic values... I think Islamic professional competencies contain—besides the 4 teacher competencies must be based on values of sincerity and moral values,*” (Informan 10).

Some teachers think that professional Islamic teachers must include faith, monotheism, and morals in the competence of Islamic teachers. “That we teach to apply the values of the creed, monotheistic values, and moral values,” (Informan 12). The teacher exemplifies the values of faith as the basis of competence in the learning process: ‘Our teaching competence is implemented together with good faith values for students in learning’ (Informan 1), and ‘often, we can have Islamic competence both in the learning process and in other activities in the school environment (Informan 10). In addition, moral values are also highlighted as a form of professional Islamic teacher in the *madrasa* teaching profession. “Moral values are crucial things that teachers have in the teaching process to guide students to become human beings who have good morals in society,” (Informan 11).

In contrast to the quote above, some *madrasa* teachers also argue that Islamic professional *madrasa* teachers are those who apply additional competencies. “For me, teachers don't just teach students knowledge, but also have to present themselves as *uswah hasanah* (a good role model) that students can emulate. Teachers have divine abilities that move students' feelings to practice the knowledge they have,” (Informan 2). Sometimes *madrasa* teachers think that Islamic professional *madrasa* teachers are a competency that is not much different from the competencies of teachers who already exist now. However, on the other hand, it requires the insertion of Islamic values in each of these competencies, as illustrated in the following conversation:

“*Madrasa teachers ... 'we feel that when teaching requires extra skills and patience in dealing with students ... 'this requires too much additional competence ...'*

*Researcher; So, you need additional competencies in the learning process? Is that, how should I understand what you're saying? That's right, and I think all teachers do, and this is where Islamic values are needed as additional competencies to create good and meaningful learning for students,*” (Informan 5).

The second aspect emphasizes the understanding of *madrasa* teachers about what kind of competencies they need as professional Islamic teachers. *Madrasa* teachers feel that patience and sincerity are important competencies in carrying out the teaching profession in *madrasas*. “We apply the values of sincerity in the learning process... You can see that it is applied with care. And I have missed it in many other teachings,” (Informan 2). “... *Islamic-based competencies, it feels more like teaching abilities based on Islamic values... I think Islamic professional competencies contain besides the 4 teacher competencies must be based on values of sincerity and moral values,*” (Informan 10).

Some teachers think that professional Islamic teachers must include faith, monotheism, and morals in the competence of Islamic teachers. “That we teach to apply the values of the creed, monotheistic values, and moral values,” (Informan 16). The teacher exemplifies the values of faith as the basis of competence in the learning process: “Our teaching competence is implemented together with good faith values for students in learning,” (Informan 1), and “often, we can have Islamic competence both in the learning process and in other activities in the school environment,” (Informan 3). In addition, moral values are also highlighted as a form of professional Islamic teacher in the *madrasa* teaching profession. “Moral values are crucial things that teachers have in the teaching process to guide students to become human beings who have good morals in society,” (Informan 15).

In contrast to the quote above, some *madrasa* teachers also argue that professional Islamic teachers are those who apply additional competencies, namely, *muaddib* (teacher who teaches etiquette) competence, *muallim* (teachers who teach science) competence, and *murabbi* (teachers who teach divine values) competence. “In learning, *madrasa* teachers do not only rely on pedagogic, professional, personality, and social competencies, but apply the values of *muaddib*, *muallim*, and *murabbi*,” (Informan 10). “For me, teachers don't just teach students knowledge, but also have to present themselves as *uswah hasanah* that students can emulate. Teachers have divine abilities that move students' feelings to practice the knowledge they have,” (Informan 2).

### 3.2. Islamic professional *madrasa* teachers and their relation to motivation for continuous professional development

The second theme describes motivation for continuous professional development as a foundation for professional Islamic *madrasa* teachers in the professional process. The first aspect relates to *madrasa* teachers' understanding of motivation for future professional involvement. Various answers from *madrasa* teachers see the relationship between motivation for future professional involvement and professional Islamic religious teachers. *Madrasa* teachers view the motivation for future professional involvement in professional Islamic teachers as "involvement in self-development through continuous learning (Informan 5), trying to be the best in every activity and fighting endlessly in educating students," (Informan 14). Islamic professional teachers who involve motivation for involvement in the future profession, in the sense of *madrasa* teachers are as:

*"For me.... Islamic professional teachers in motivation for future professional involvement, 'anyone who has sincere intentions and has the desire to learn continuously. Teaching is learning to continuously teach knowledge to students. The intention of teaching is sincere and in it the teacher learns continuously. Even though I am a teacher, my intention is to continue learning sincerely to become the best' (Informan 11). To become a professional Islamic madrasa teacher, you must have continuous learning activities. So, in the view of madrasa teachers, 'by carrying out the makarim shari'ah, humans are worthy of being teachers on earth' (Informan 8). To reach this position, 'You as a teacher must first purify your soul, just as someone must first purify your body before carrying out worship',"* (Informan 7).

In contrast to the opinion above, other *madrasa* teachers view that professional Islamic *madrasa* teachers are based on the motivation of involvement in the future profession "teachers who are able to develop themselves from academic and non-academic aspects for the future profession," (Informan 13). "Here teachers must have self-development activities that show that good and virtuous abilities are no longer just about improving personal quality, but also bring about an increase in the goodness of others in learning, including continuously improving one's own quality," (Informan 5).

The second aspect relates to the motivational content of future professional involvement as a foundation for Islamic professional teachers. This motivation is related to self-quality and self-competence. This can be done by developing oneself as a *madrasa* teacher by learning continuously without time and age limits (Informan 12). Teachers do not just have enough knowledge, because they will be left behind, but they continue to learn. *Madrasa* teachers who teach religious knowledge, for example, must continue to learn because the problems of the community and students continue to develop. Learning is a requirement in religion that must be implemented by *madrasa* teachers continuously. The following quote is an important part of learning as the main foundation in developing a future profession:

*"For me, learning is the main thing that teachers must have in developing their future profession. This is in accordance with the first verse revealed by Allah SWT, namely the command to read, iqra'. Madrasa teachers must not stop practicing this in order to have quality and superior competencies in the future (Informan 12). Apart from that, it is also Allah's command to have knowledge to master all aspects of life, including the competency aspect of professional Islamic madrasa teachers (Informan 16). Learn continuously and stay on the teacher track. By studying, madrasa teachers will gain various knowledge and information related to material and self-development,"* (Informan 4).

Some teachers expressed the need for additional education through training or workshops and seminars as well as involving themselves in various forums for future professional development. In fact, it is also possible to develop the level of education to a higher level, from bachelor's to master's, master's to doctorate through scholarship opportunities. Moreover, being involved again with technological developments requires continuous learning (Informan 1). The quote below illustrates the important aspects for involvement in future professional development, namely:

*"I will continue to develop myself with additional education, through training or workshops and also seminars related to the subject matter expertise being taught. This will certainly reveal new things that can be developed in madrasa teaching in the classroom. If madrasa teachers are stagnant and do not develop themselves through education and training, this will result in a decline in knowledge and learning (Informan 6). On the other hand, teachers must be involved in teacher discussion forums, such as subject teacher deliberation forums as a forum for developing madrasa teachers' knowledge in learning (Informan 1). Even continuing higher education than the education that has been achieved at this time,"* (Informan 16).

Another content that teachers must have been loving the teaching profession and being proud of the profession they undertake. Teachers who love the profession will develop their competencies lovingly and professionally. Teachers who are proud of their profession will also develop their competence and feel happy in carrying out their profession continuously and wherever they are (Informan 16). Having these two things will be associated with developing self-competence and self-progress in the future (Informan 20). The implication is that teachers will serve the *madrasa* sincerely in activities to develop quality learning and increase the competitiveness of the *madrasa* (Informan 5).

Another thing is to do better, *kahirunnas anfauhum linnas*. Strive to continuously develop yourself for the best without degrading others. Teaching is an inseparable part of getting blessings from Allah SWT (Informan 7). Professional Islamic *madrasa* teachers are teachers who constantly hope for blessings in life. Blessings that are continuously beneficial in life for oneself and others in religious, national and state life (Informan 1). And this is an important core in the sustainable professional development of *madrasa* teachers in the future.

Another *madrasa* teacher stated that the ability to learn continuously with sincere intention is the main glue for future professional development. Sincerity in learning to develop teaching competence is shared by all *madrasa* teachers. This profession is not just materialistic but also related to worship, and it must be based on sincerity. Teaching and learning must be intended sincerely so that the results can be a form of worship that is closely related to human devotion to Allah SWT (Informan 11). Another thing raised by the teacher was related to jihad as a form of future professional development. Jihad or being serious about learning and teaching to improve the competency of *madrasa* teachers in education (Informan 15). Professional development is carried out to develop the progress of institutions and also students in the future. A *madrasa* teacher stated that jihad underlies all his attitudes and behavior, as in the following expression:

*“Informan: For me, jihad means being as serious as possible in developing oneself to be involved in a future profession. Be serious about learning in developing teaching materials that will be taught in class. Be serious about exploring the competencies inherent in teachers with the various development matters needed. Striving to achieve the best, providing the best in teaching and learning, including improving the quality and competitiveness of madrasas in the future,”* (Informan 11).

On the other hand, *madrasa* teachers expressed developing themselves through learning on social media. Utilizing technology to develop learning materials, learning methods, learning evaluation, and others that support the competency of *madrasa* teachers (Informan 4). To increase knowledge, you can learn from various social media accounts, such as Instagram, YouTube, and others (Informan 9). New information about educational developments can be easily obtained on social media. And, this is where learning can be easily done by taking good information (Informan 10). On the other hand, the *madrasa* teacher expressed the following quote:

*“Researcher: How do you develop yourself for the future? Informan: I imitate successful teachers who I call idol teachers. In self-improvement, I have role models that I can emulate and practice in my learning. For discipline problems, for example, I have role models, learning tools, and others. I learn from all of them to develop myself in teaching* (Informan 15). *Researcher: How can this be implemented in learning. Informan: I believe that what I do well will have an impact on the learning I do. This quality will appear by itself in a profession that is carried out consistently,”* (Informan 14).

### 3.3. Discussion

This study found that the understanding of *madrasa* teachers varied about Islamic professional *madrasa* teachers. Overall, based on the experience of *madrasa* teachers, Islamic professional *madrasa* teachers are those who teach with good learning based on Islamic values. Connecting Islamic professional *madrasa* teachers with their future learning and profession as reflected in the planning, implementation and assessment of Islamic learning [9], [30], [31]. Professional teachers are related to Islamic-based competencies, such as the ability to teach based on Islamic values and based on sincerity and moral values. Islamic professional *madrasa* teachers are those who have high abilities related to patience, high morality, and higher order thinking skills in teaching students based on Islamic values. Islamic professional *madrasa* teachers are directly related to human functions as *khalifah*, *imaratul ard*, and *‘abdullah*, as part of the worship of Allah SWT [11], [13], [16], [30].

The contents of the competence of Islamic professional *madrasa* teachers in the view of teachers are those who base all the competencies of these *madrasa* teachers on *muaddib* competencies, *mu’allim* competencies, and *murabbi* competencies. In learning, *madrasa* teachers do not only rely on pedagogic, professional, personality and social competencies, but apply the values of *muaddib*, *mu’allim*, and *murabbi*. On the other hand, *madrasa* teachers must base their competence on divine abilities. Teachers not only teach

knowledge to students, but also must present themselves as *uswah hasanah* that students can emulate [8], [9], [13], [18], [32], [33]. Teachers have divine abilities that move students' feelings to practice the knowledge they have. *Madrasa* teachers feel that patience and sincerity are the basis of all the important competencies of *madrasa* teachers in carrying out the teaching profession in *madrasas* [11], [13], [18], [32].

*Madrasa* teachers describe different components such as teaching with good learning based on Islamic values, which echoes previous research in the field [6], [11], [13], [30]. Islamic professional *madrasa* teachers have the ability to apply the values of the creed, the values of monotheism, and moral values in learning. The teacher exemplifies the values of faith as the basis of competence in the learning process: the teaching competencies possessed are implemented together with the values of good faith in students in learning. Islamic competence is applied in the learning process and in other activities within the school environment, including also in professional activities *madrasa* teacher [6], [11], [34], [35]. Moral values are crucial things that teachers have in teaching competence to guide students to become human beings who have good morals in society. The theme of the values of faith and morals as *madrasa* teacher competencies has been emphasized in previous research, for example by Tambak *et al.* [6] and Aqil *et al.* [31], which emphasized Islamic values including faith, and morals together in the teacher as a Islamic professional *madrasa* teacher.

Other findings show the understanding of *madrasa* teachers that professional Islamic *madrasa* teachers are based on motivation for involvement in the future profession 'teachers who are able to develop themselves from academic and non-academic aspects for the future profession'. Here teachers must have self-development activities that show that good and virtuous abilities are no longer just about improving personal quality, but also bring about an increase in the goodness of others in learning, including continuously improving one's own quality [36], [37]. The motivational content for future professional involvement is related to self-quality and self-competence. This can be done by developing oneself as a *madrasa* teacher by learning continuously without time or age limits. Teachers do not just have enough knowledge that they already have, because they will be left behind, but they continue to learn [35], [38]. *Madrasa* teachers who teach religious knowledge, for example, must continue to learn because the problems of the community and students continue to develop. Learning is a requirement in religion that must be implemented by *madrasa* teachers continuously.

Some teachers expressed the need for additional education through training or workshops and seminars as well as involving themselves in various forums for future professional development. In fact, it is also possible to develop the level of education to a higher level, from bachelor's to master's, master's to doctorate through scholarship opportunities. Moreover, being involved again with technological developments demands continuous learning [37], [39], [40]. On the other hand, teachers must be involved in teacher discussion forums, such as subject teacher deliberation forums as a forum for developing *madrasa* teachers' knowledge in learning. Even continuing education that is higher than the education that has been achieved at this time [41], [42].

Another content that teachers must have been loving the teaching profession and being proud of the profession they undertake. Teachers who love the profession will develop their competencies lovingly and professionally. Teachers who are proud of their profession will also develop their competence and feel happy in carrying out their profession continuously and wherever they are. Having these two things will be associated with developing self-competence and self-progress in the future. The implication is that teachers will serve the *madrasa* sincerely in activities to develop quality learning and increase the competitiveness of the *madrasa* [41], [43]. Another thing is to do better, *kahirunnas anfauhum linnas* (the best human being is someone who is beneficial to humans). Strive to continuously develop yourself for the best without degrading others. Teaching is an inseparable part of getting blessings from Allah SWT. Professional Islamic *madrasa* teachers are teachers who constantly hope for blessings in life [6], [11]. Blessings that are continuously beneficial in life for oneself and also others in religious, national and state life [44], and this is an important core in the sustainable professional development of *madrasa* teachers in the future [45].

Another *madrasa* teacher stated that the ability to learn continuously with sincere intention is the main glue for future professional development. Sincerity in learning to develop teaching competence is shared by all *madrasa* teachers. This profession is not just materialistic but also related to worship, and it must be based on sincerity. Teaching and learning must be intended sincerely so that the results can be a form of worship that is closely related to human devotion to Allah SWT [6], [11], [30]. *Jihad* (fight earnestly in the way of Allah) or being serious about learning and teaching to improve the competency of *madrasa* teachers in education [30]. Professional development is carried out to develop the progress of institutions and also students in the future.

Developing oneself through learning on social media is a crucial part for *madrasa* teachers. Utilizing technology to develop learning materials, learning methods, learning evaluation, and others that support the competency of *madrasa* teachers [46]. To increase knowledge, you can learn from various social media accounts, such as Instagram, YouTube, and others. New information about educational developments can be

easily obtained on social media [47], [48]. And, this is where learning can be easily done by taking good information. Developing oneself for the future is by emulating successful teachers as idol teachers. Self-improvement has role models that are emulated and practiced in *madrasa* learning [48].

#### 4. CONCLUSION

To conclude, we feel it is important to acknowledge *madrasa* teacher's diverse understanding of the Islamic professional *madrasa* teacher. Overall, based on the experience of *madrasa* teachers, Islamic professional *madrasa* teachers are related to prophetic abilities based on Islamic values and based on sincerity and moral values. Islamic professional teachers are directly related to human functions as *khalifah*, *imarat al-ard*, and *'abdullah*, as part of the worship of Allah SWT. *Madrasa* teachers view the motivation for future professional involvement in professional Islamic teachers as 'involvement in self-development through continuous learning, trying to be the best in every activity and fighting endlessly in educating students'. Islamic professional *madrasa* teachers in motivation for future professional involvement, 'anyone who has sincere intentions and has the desire for continuous learning and self-development both academically and non-academically. The content is additional education through training or workshops and also seminars and includes involvement in various forums for future professional development. In fact, it is also possible to develop the level of education to a higher level, from bachelor's to master's, master's to doctorate through scholarship opportunities. loves the teaching profession and is proud of the profession he undertakes. Strive to continuously develop yourself for the best without degrading others. Teaching is an inseparable part of getting blessings from Allah SWT. Professional Islamic *madrasa* teachers are teachers who constantly hope for blessings in life. Blessings that are continuously beneficial in life for oneself and also others in religious, national and state life. The ability to learn continuously with sincere intention is the main glue for future professional development. Learning via social media is a crucial part for *madrasa* teachers. Utilizing technology to develop learning materials, learning methods, learning evaluation, and others that support the competency of *madrasa* teachers. Developing yourself for the future means emulating successful teachers as idol teachers. Self-improvement has role models that are emulated and practiced in learning.

#### ACKNOWLEDGEMENTS

The author would like to thank the Minister of Education, Culture, Research, Technology and Higher Education of the Republic of Indonesia through the Directorate of Higher Education who has provided a grant for this research with decision letter number: 0536/E5/PG.02.00/2023 and agreement/contract number: 186/E5/PG.02.00.PL/2023; 006/LL 10/PG.AK/2023; 296/KONTRAKHIBAH/DPPM-UIR/2023.

#### REFERENCES

- [1] N. Zepke, "A planning framework for learner–teacher partnerships," *Journal of Further and Higher Education*, vol. 47, no. 10, pp. 1351–1361, Nov. 2023, doi: 10.1080/0309877X.2023.2244449.
- [2] A. G. Page and S. Chahboun, "Emerging empowerment of international students: how international student literature has shifted to include the students' voices," *Higher Education*, vol. 78, no. 5, pp. 871–885, Nov. 2019, doi: 10.1007/s10734-019-00375-7.
- [3] S. Lewis and J. Holloway, "Datafying the teaching 'profession': remaking the professional teacher in the image of data," *Cambridge Journal of Education*, vol. 49, no. 1, pp. 35–51, Jan. 2019, doi: 10.1080/0305764X.2018.1441373.
- [4] J. Baan, L. Gaikhorst, and M. Volman, "Stimulating teachers' inquiring attitude in academic and professional teacher education programmes," *European Journal of Teacher Education*, vol. 43, no. 3, pp. 352–367, May 2020, doi: 10.1080/02619768.2019.1693994.
- [5] C. Ping, G. Schellings, and D. Beijaard, "Teacher educators' professional learning: A literature review," *Teaching and Teacher Education*, vol. 75, pp. 93–104, Oct. 2018, doi: 10.1016/j.tate.2018.06.003.
- [6] S. Tambak, A. Amril, and D. Sukenti, "Islamic teacher development: constructing islamic professional teachers based on the khalifah concept," *Nazhruna: Jurnal Pendidikan Islam*, vol. 4, no. 1, pp. 117–135, Mar. 2021, doi: 10.31538/nzh.v4i1.1055.
- [7] E. Kesküla and K. Loogma, "The value of and values in the work of teachers in Estonia," *Work, Employment and Society*, vol. 31, no. 2, pp. 248–264, Apr. 2017, doi: 10.1177/0950017016676436.
- [8] U. Bergmark, "Teachers' professional learning when building a research-based education: context-specific, collaborative and teacher-driven professional development," *Professional Development in Education*, vol. 49, no. 2, pp. 210–224, Mar. 2023, doi: 10.1080/19415257.2020.1827011.
- [9] F.-F. Zhao, "Teaching behaviours of clinical teachers and professional commitment among nursing students: A moderated mediation model of optimism and psychological well-being," *Nurse Education Today*, vol. 125, p. 105774, Jun. 2023, doi: 10.1016/j.nedt.2023.105774.
- [10] U. Qoyyimah, P. Singh, B. Exley, C. Doherty, and Y. Agustiawan, "Professional identity and imagined student identity of eil teachers in islamic schools," *Journal of Language, Identity & Education*, vol. 22, no. 2, pp. 121–136, Mar. 2023, doi: 10.1080/15348458.2020.1833726.
- [11] S. Tambak and D. Sukenti, "Strengthening Islamic behavior and Islamic psychosocial in developing professional *madrasah* teachers," *Jurnal Cakrawala Pendidikan*, vol. 39, no. 1, pp. 65–78, Feb. 2020, doi: 10.21831/cp.v39i1.26001.
- [12] A. MacPhail, M. Ulvik, A. Guberman, G. Czerniawski, H. Oolbekkink-Marchand, and Y. Bain, "The professional development







- of higher education-based teacher educators: needs and realities," *Professional Development in Education*, vol. 45, no. 5, pp. 848–861, Oct. 2019, doi: 10.1080/19415257.2018.1529610.
- [13] F. A. Triansyah, Y. K. B. Ugli, I. Muhammad, and N. Nurhoiriyah, "Determinants of teacher competence in islamic education: bibliometric analysis and approach," *Indonesian Journal of Islamic Education Studies (JIIES)*, vol. 6, no. 1, pp. 17–32, Jun. 2023, doi: 10.33367/ijies.v6i1.3458.
- [14] D. J. Osman and J. R. Warner, "Measuring teacher motivation: The missing link between professional development and practice," *Teaching and Teacher Education*, vol. 92, p. 103064, Jun. 2020, doi: 10.1016/j.tate.2020.103064.
- [15] R. Kohli, "Lessons for teacher education: the role of critical professional development in teacher of color retention," *Journal of Teacher Education*, vol. 70, no. 1, pp. 39–50, Jan. 2019, doi: 10.1177/0022487118767645.
- [16] M.-F. Boulay, C. Hamel, and S. Hamel, "Effectiveness of professional development for teachers in French- and English-medium public elementary schools in Quebec, Canada: A first descriptive survey," *International Review of Education*, vol. 69, no. 1–2, pp. 101–124, Apr. 2023, doi: 10.1007/s11159-023-10001-5.
- [17] K. B. Dille and F. M. Røkenes, "Teachers' professional development in formal online communities: A scoping review," *Teaching and Teacher Education*, vol. 105, p. 103431, Sep. 2021, doi: 10.1016/j.tate.2021.103431.
- [18] A. Popova, D. K. Evans, M. E. Breeding, and V. Arancibia, "Teacher professional development around the world: the gap between evidence and practice," *The World Bank Research Observer*, vol. 37, no. 1, pp. 107–136, Jan. 2022, doi: 10.1093/wbro/lkab006.
- [19] S. Liu and P. Hallinger, "Principal instructional leadership, teacher self-efficacy, and teacher professional learning in china: testing a mediated-effects model," *Educational Administration Quarterly*, vol. 54, no. 4, pp. 501–528, Oct. 2018, doi: 10.1177/0013161X18769048.
- [20] M. Evens, J. Elen, C. Larmuseau, and F. Depaape, "Promoting the development of teacher professional knowledge: Integrating content and pedagogy in teacher education," *Teaching and Teacher Education*, vol. 75, pp. 244–258, Oct. 2018, doi: 10.1016/j.tate.2018.07.001.
- [21] T. L. S. Clair, L. B. Wheeler, J. L. Maeng, and R. L. Bell, "Mixed-methods analysis of science teacher educator professional development: a five-year longitudinal study," *Professional Development in Education*, vol. 49, no. 2, pp. 273–296, Mar. 2023, doi: 10.1080/19415257.2020.1787191.
- [22] A. Kaplan, J. K. Garner, and B. Brock, "Identity and Motivation in a changing world: a complex dynamic systems perspective," in *Motivation in Education at a Time of Global Change*, Leeds: Emerald Publishing Limited, 2019, pp. 101–127. doi: 10.1108/S0749-742320190000020006.
- [23] A. Ohle-Peters, M. A. Shahat, and A. K. Ambusaidi, "Text-picture-material in science education: a comparison of omani and german teachers' attitudes, motivational orientations and self-regulatory skills," *Educational Studies*, vol. 50, no. 1, pp. 103–122, Jan. 2024, doi: 10.1080/03055698.2022.2117542.
- [24] L. Calkins, P. Wiens, J. Parker, and R. Tschinkel, "Teacher motivation and self-efficacy: how do specific motivations for entering teaching relate to teacher self-efficacy?," *Journal of Education*, vol. 204, no. 2, pp. 427–438, Apr. 2024, doi: 10.1177/00220574221142300.
- [25] J. Creswell, *Educational research: planning, conducting, and evaluating quantitative and qualitative*. Boston: Pearson Education, Inc., 2008.
- [26] P. D. Oxholm and J. Glaser, "Goals and outcomes of police officer communication: Evidence from in-depth interviews," *Group Processes & Intergroup Relations*, vol. 26, no. 4, pp. 875–890, Jun. 2023, doi: 10.1177/13684302221121585.
- [27] I. E. Seidman, *Interviewing as a Qualitative Research: A Guide for Researchers in Education and the Social Sciences*. New York: Teachers College, Columbia University, 1991.
- [28] G. T. Teker and N. Güler, "Thematic Content Analysis of Studies Using Generalizability Theory," *International Journal of Assessment Tools in Education*, vol. 6, no. 2, pp. 279–299, Jul. 2019, doi: 10.21449/ijate.569996.
- [29] V. Braun and V. Clarke, "Toward good practice in thematic analysis: Avoiding common problems and be(com)ing a knowing researcher," *International Journal of Transgender Health*, vol. 24, no. 1, pp. 1–6, Jan. 2023, doi: 10.1080/26895269.2022.2129597.
- [30] S. Tambak, M. Y. Ahmad, A. Amril, D. Sukenti, H. Hamzah, and S. Marwiyah, "Madrasa teacher professionalism: Effects of gender and teaching experience in learning," *International Journal of Evaluation and Research in Education (IJERE)*, vol. 11, no. 3, pp. 1490–1499, Sep. 2022, doi: 10.11591/ijere.v11i3.22539.
- [31] D. I. Aqil, N. A. Setiawati, and F. Kurniadi, "The implication of teacher professionalism improvement and learning evaluation techniques toward madrasah teacher performance," *Tarbiyah : Jurnal Ilmiah Kependidikan*, vol. 9, no. 2, p. 123, Dec. 2020, doi: 10.18592/tarbiyah.v9i2.3651.
- [32] E. Roosmawati, D. Wahidin, H. S. Muchtar, and R. S. Sauri, "Management of continuing professional development on Madrasah Aliyah Negeri teachers to improve pedagogic competence," *International Journal of Educational Review*, vol. 4, no. 1, pp. 13–27, Jun. 2022, doi: 10.33369/ijer.v4i1.21791.
- [33] F. Bektaş, A. Ç. Kılınç, and S. Gümtüş, "The effects of distributed leadership on teacher professional learning: mediating roles of teacher trust in principal and teacher motivation," *Educational Studies*, vol. 48, no. 5, pp. 602–624, Sep. 2022, doi: 10.1080/03055698.2020.1793301.
- [34] S. Sunanto, M. Mispani, and D. Setiawan, "The influence of emotional intelligence and spiritual intelligence on teacher professionalism at the working group of madrasah seputih banyak," *Bulletin of Pedagogical Research*, vol. 2, no. 2, p. 170, Aug. 2022, doi: 10.51278/bpr.v2i2.348.
- [35] C. Smith and M. Gillespie, "Research on professional development and teacher change: implications for adult basic education," in *Review of Adult Learning and Literacy, Volume 7*, vol. 7, New York: Routledge, 2023, pp. 205–244. doi: 10.4324/9781003417996-7.
- [36] M. J. N. Nalipay, R. B. King, S. S. S. Yeung, C. S. Chai, and M. S. Jong, "Why do I teach? Teachers' instrumental and prosocial motivation predict teaching quality across East and West," *British Journal of Educational Psychology*, vol. 93, no. 2, pp. 453–466, Jun. 2023, doi: 10.1111/bjep.12568.
- [37] W. Ye, Y. Ding, X. Han, and W. Ye, "Pre-service teachers' teaching motivation and perceptions of teacher morality in China," *Educational Studies*, vol. 50, no. 2, pp. 243–260, Mar. 2024, doi: 10.1080/03055698.2022.2037406.
- [38] S. Chan, S. Maneewan, and R. Koul, "An examination of the relationship between the perceived instructional behaviours of teacher educators and pre-service teachers' learning motivation and teaching self-efficacy," *Educational Review*, vol. 75, no. 2, pp. 264–286, Feb. 2023, doi: 10.1080/00131911.2021.1916440.
- [39] J. L. Degol and H. J. Bachman, "Early self-control and sustained attention problems: associations with youth achievement, motivation, and engagement," *Cognitive Development*, vol. 65, p. 101290, Jan. 2023, doi: 10.1016/j.cogdev.2022.101290.
- [40] C. Antonietti, M.-L. Schmitz, T. Consoli, A. Cattaneo, P. Gonon, and D. Petko, "Development and validation of the ICAP





- Technology Scale to measure how teachers integrate technology into learning activities,” *Computers & Education*, vol. 192, p. 104648, Jan. 2023, doi: 10.1016/j.compedu.2022.104648.
- [41] C. R. Casanova, J. A. King, and D. Fischer, “Exploring the role of intentions and expectations in continuing professional development in sustainability education,” *Teaching and Teacher Education*, vol. 128, p. 104115, Jul. 2023, doi: 10.1016/j.tate.2023.104115.
- [42] S. Fowler and S. N. Leonard, “Using design based research to shift perspectives: a model for sustainable professional development for the innovative use of digital tools,” *Professional Development in Education*, vol. 50, no. 1, pp. 192–204, Jan. 2024, doi: 10.1080/19415257.2021.1955732.
- [43] A. K. Jitendra, M. R. Harwell, and S. Im, “Sustainability of a teacher professional development program on students’ proportional reasoning skills,” *The Journal of Experimental Education*, vol. 92, no. 1, pp. 56–75, Jan. 2024, doi: 10.1080/00220973.2022.2092832.
- [44] R. L. Audrain, E. A. Ruiz, L. G. Maresso Wyatt, N. Nailor, and A. E. Weinberg, “Sustaining teachers through collaboration and autonomy: outcomes of a professional development experience,” *The New Educator*, vol. 19, no. 2, pp. 121–145, Apr. 2023, doi: 10.1080/1547688X.2023.2203202.
- [45] S. Tambak, S. Marwiyah, D. Sukenti, I. Husti, and Z. Zamsiswaya, “Problem-based learning methods: Is it effective for developing madrasa teacher social competence in teaching?,” *Journal of Education and Learning (EduLearn)*, vol. 17, no. 3, pp. 342–353, Aug. 2023, doi: 10.11591/edulearn.v17i3.20796.
- [46] A. Ahadi, M. Bower, J. Lai, A. Singh, and M. Garrett, “Evaluation of teacher professional learning workshops on the use of technology - a systematic review,” *Professional Development in Education*, vol. 50, no. 1, pp. 221–237, Jan. 2024, doi: 10.1080/19415257.2021.2011773.
- [47] J. P. Carpenter, S. A. Morrison, J. M. Rosenberg, and K. A. Hawthorne, “Using social media in pre-service teacher education: The case of a program-wide Twitter hashtag,” *Teaching and Teacher Education*, vol. 124, p. 104036, Apr. 2023, doi: 10.1016/j.tate.2023.104036.
- [48] S. Tambak and D. Sukenti, “Student involvement within islamic teacher education: for a future profession,” *QIJIS (Qudus International Journal of Islamic Studies)*, vol. 11, no. 2, pp. 317–352, 2023, doi: <http://dx.doi.org/10.21043/qijis.v11i2.8141>.

## BIOGRAPHIES OF AUTHORS



**Syahraini Tambak**     is a professor in Islamic religious education from the Department of Islamic Religion Education, Faculty of Islamic Religion, Universitas Islam Riau, Indonesia. He is the head of the curriculum department at the Association of Indonesian Islamic Education Programs Study in Indonesia. He is also currently the deputy dean for academic and institutional affairs at the Faculty of Islamic Religion, Universitas Islam Riau, Indonesia. Obtained his Ph.D. in Islamic Religious Education in 2017 from Universitas Islam Negeri Sultan Syarif Kasim Riau, Indonesia. His research interests are Islamic learning methods, *madrasa* teacher professionalism, Islamic education, and learning Islamic behavior. Currently, he is concentrating on researching the professional development of Indonesian *madrasa* teachers. He can be contacted at email: [syahraini\\_tambak@fis.uir.ac.id](mailto:syahraini_tambak@fis.uir.ac.id).



**Desi Sukenti**     is an associate professor of the Department of Indonesian Language and Literature Education, Faculty of Teacher Training and Education, Universitas Islam Riau, Indonesia. She is an Indonesian language instructor for foreign speakers in Indonesia. Currently as secretary of the Department of Indonesian Language and Literature Education. Currently she is the head of the Department of Indonesian language and literature education, Faculty of Teacher Training and Education, Universitas Islam Riau, Indonesia. Currently, she is also participating in a doctoral program (Ph.D.) in the field of Indonesian language and literature education at Universitas Negeri Padang, Indonesia. She can be contacted at email: [desisukenti@edu.uir.ac.id](mailto:desisukenti@edu.uir.ac.id).