

**Aya Mamlu'ah; Farida Isroani**  
**Institut Agama Islam Sunan Giri Bojonegoro**  
**Universitas Nahdlatul Ulama Wonogiri Jawa Timur**  
**[aya@unugiri.ac.id](mailto:aya@unugiri.ac.id) ; [farida@unugiri.ac.id](mailto:farida@unugiri.ac.id)**

**Abstrak.** Paradigma adalah penilaian atau pandangan seseorang terhadap suatu fenomena yang ada. Penelitian ini merupakan penelitian yang berusaha mendeskripsikan pandangan dan paradigma komunitas guru Pendidikan Agama Islam di Desa Banjarwaru Kabupaten Bangilan. Dalam penelitian ini hanya difokuskan pada satu lapisan masyarakat yaitu masyarakat tani. Masalah dan pertanyaan yang ingin diungkapkan dalam penelitian ini adalah 1. Bagaimana paradigma masyarakat khususnya masyarakat terhadap guru PAI. 2. Bagaimana hubungan masyarakat dengan guru PAI? Penelitian ini menggunakan pendekatan kualitatif. Teknik pengumpulan data yang digunakan meliputi teknik observasi partisipatif, wawancara mendalam dan dokumentasi. Teknik analisis data meliputi reduksi data, penyajian data, dan penarikan data, pengecekan keabsahan temuan melalui partisipasi peneliti; teknik triangulasi dengan menggunakan berbagai sumber, teori, dan metode; dan observasi. informan peneliti yaitu Kepala Desa Banjarwaru. Berdasarkan data tersebut ditemukan bahwa: 1) Paradigma masyarakat terhadap Guru Pendidikan Agama Islam di Desa Siwalan Kecamatan Sugihwaras Kabupaten Bojonegoro termasuk dalam kategori baik, disiplin/sering hadir tepat waktu, pandai bergaul, dekat dengan masyarakat, dan masyarakat menganggap bahwa Guru Pendidikan Agama Islam memiliki pengetahuan tentang agama Islam yang lebih tinggi dari masyarakat. 2) Penghormatan masyarakat terhadap Guru Pendidikan Agama Islam di Desa Banjarwaru Kabupaten Bangilan dapat ditempatkan pada posisi kedua, Hal ini karena dapat memberikan contoh yang baik, disiplin dan adanya kesadaran masyarakat akan pentingnya Guru Pendidikan Agama Islam bagi dan dihormati.

**Kata Kunci:** paradigma kelompok, guru PAI

**Abstract.** Paradigm is an assessment or a person's view of an existing phenomenon. This study is a study that seeks to describe the views and paradigms of the Islamic Religious Education teacher community in Banjarwaru Village, Bangilan District. In this study, it focuses on only one layer of society, namely the peasant community. The problems and questions to be expressed in this research are 1. What is the paradigm of society, especially the community towards Islamic Religious Education teachers. 2. How is the relationship between the community and Islamic Religious Education teachers? This study uses a qualitative approach. Data collection techniques used include participatory observation techniques, in-depth interviews and documentation. Data analysis techniques include data reduction, data presentation, and withdrawal, checking the validity of the findings by means of the participation of researchers; triangulation techniques using various sources, theories, and methods; and observations. informant researchers, namely the Head of Banjarwaru Villag. Based on these data, it was found that: 1) The community paradigm towards Islamic Religious Education Teachers in Siwalan Village, Sugihwaras District, Bojonegoro Regency, was included in the good category, disciplined/often present on time, good at mingling, close to the community, and the community considers that Religious Education Teachers Islam has knowledge about the Islamic religion which is higher than the community. 2) Community respect for Islamic Religious Education Teachers in Banjarwaru Village, Bangilan District can be placed in the second

position, This is because it can provide good, disciplined examples and there is awareness of the community about the importance of Islamic Religious Education Teachers for and be honored.

**Keywords:** *paradygm community, islamic religious education teacher*

**INTRODUCTION**

In the KBBI, the word community means a group of people with the same culture. Meanwhile, according to the Ministry of Religion of the Republic of Indonesia, the community is a group of non-government Indonesian citizens who have concerns and roles in accordance with their respective fields. Farmers are people whose main livelihood relies on the agricultural sector or growing crops in the fields. Either grow crops in their own garden or on land that has been provided by the government. Rural communities are closely related to agriculture. In rural communities, the relationship between residents is closer than in urban communities. Living systems are usually grouped according to kinship. Most of the villagers live farming and farming. The society is homogeneous, for example in terms of livelihood, religion, customs, etc. One of the most important components of life is education.. The importance of education is also explained in the word of Allah Q.S. Al-Alaq verses 1-5 which reads as follows:

اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۝ اِقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝ الَّذِي عَلَّمَ بِالْقَلَمِ ۝ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

Meaning: "Read by (mentioning) the name of your Lord who created. He has created man from a clot of blood. Read, and your Lord is the Most Glorious. Who teaches (humans) with a pen. He taught man what he did not know."

Education is dynamic until this life ends. Teachers are adults who are responsible for supporting the mental and physical development of students so that they are able to reach their maturity level, are able to realize their learning independently, become obedient servants of Allah SWT, and have the ability to carry out their duties as independent individuals with social existence.

**RESEARCH METHODS**

This research is a phenomenological type of research using a qualitative approach. There are 2 kinds of data sources, namely primary data sources

generated from observations, interviews, and documentation. Meanwhile, secondary data sources are obtained from documentation. The interview technique used to collect data is guided free interview.

Based on the data collection techniques used include participatory observation techniques, in-depth interview techniques and documentation. Researchers use this documentation method to obtain some of the data needed in research, these data are related to:

- A. Village Profile
- B. Population data
- C. Village organizational structure.
- D. Village history
- E. Facilities for worship and educational facilities.

While the data analysis techniques include data reduction, data presentation, and drawing conclusions, checking the validity of the findings is done by means of the participation of researchers. To test the validity of the data, triangulation techniques were used using method triangulation and source triangulation. Triangulation method is using more than one method to check the data, initially the researcher uses the observation method by observing the sources then using the interview method. Triangulation of sources, to test the credibility of the data is done by checking the data that has been obtained through several sources. research informants.

**RESULTS AND DISCUSSION**

Education is an activity that is passed by students who have a goal so that they are able to become dignified human beings based on the goals that have been determined by the educator. Islamic religious education intends to develop knowledge, appreciation, and practice of knowledge of Islam, believe in Allah SWT, become an ethical person in society, state and nation. According to Sri Minarti, Islamic Religious Education is an Islamic education that is oriented towards human empowerment based on the Qur'an and hadith. In fact, as humans, we should always try as much as possible to learn and mobilize all the potential we have through learning, especially in Islamic

Religious Education. This is in line with the word of Allah SWT, in Q.S. An-Nahl verse 78 which reads as follows:

وَاللّٰهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۚ لَعَلَّكُمْ تَشْكُرُونَ ﴿٧٨﴾

Meaning: "And Allah brought you out of your mother's womb knowing nothing, and He gave you hearing, sight and conscience, so that you may be grateful."

From some of the aspects mentioned above, it can be drawn several dimensions to be improved and targeted by Islamic Religious Education learning activities, namely: dimensions of students' belief in Islamic teachings, dimensions of understanding and reasoning (intellectual) as well as student knowledge in Islamic teachings, dimensions of appreciation or inner experience felt by students in carrying out Islamic teachings, the dimension of experience, in the sense that after students are taught about Islamic religious learning, participants are expected to be able to grow motivation in themselves to move, practice and obey the teachings of the Islamic religion that has been taught. Therefore, it is hoped that ukhuwah Islamiyah can be realized in the broadest sense by studying Islam. Humans have differences in religion, race, ethnicity, traditions and culture, but through these differences and diversity they exist to build the Indonesian nation and move the order of life in harmony, harmony and generosity. In addition, Islamic Religious Education materials received by students at school also tend to be slightly practiced in everyday life. Especially in today's digital era, high school age is very easy to be influenced by negative things, both from internal and external environmental factors. This is in accordance with Al-Mighwar's explanation in the book *Psychology of Youth*, that adolescence is a transitional period, namely in the age range of ten to twelve years and ending at the age of eighteen to twenty-two years. This period is a search for self-identity. The adolescent phase becomes more easily influenced and prefers to interact outside other than with family. Students need to be equipped with a strong spiritual aspect. In addition, Islamic Religious Education materials received by students at school also tend to be slightly practiced in

everyday life. Especially in today's digital era, young people are easily influenced by negative things, both from internal and external environmental factors. This is in accordance with Al-Mighwar's explanation in the book *Psychology of Youth*, that adolescence is a transitional period, namely in the age range of ten to twelve years and ending at the age of eighteen to twenty-two years. This period is a search for self-identity. The adolescent phase becomes more easily influenced and prefers to interact outside other than with family. Therefore, students need to be equipped with strong spiritual aspects and maximum education.

According to Ki Hajar Dewantara, education can be categorized into 3 parts, known as the Three Education Centers. These include:

- A. Family Education.
- B. School Education.
- C. Education in society

Based on the Three Education Centers, it can be concluded that the three pillars of education are one way that can be applied to instill and shape the character of good students. This shows that there are three pillars that play an important role in forming the character of students, but the farming community views that the teacher has the main role in this matter. Thus, Islamic religious education teachers have two roles. Namely as educators in schools and as good role models in society. The Community Paradigm of Islamic Religious Education Teachers depends on the attitude, competence and quality of the teacher. Even in a society that respects and respects Islamic Religious Education Teachers, it will be very difficult to get an honorable position if the Islamic Religious Education Teachers do not have adequate skills and competencies in their fields and will be excluded from competition with other teachers. Especially with teachers who are not able to provide good role models for students and the surrounding community. As a student of the Islamic religious education study program who is prepared to become a teacher of Islamic religious education who should have an interest in becoming a teacher, know and master various provisions in creating a professional teaching profession, including having quality competencies and having skills in their fields. Based on

the explanation above, the author wants to know how the paradigm and respect of the farming community for Islamic religious education teachers. The Community Paradigm of Islamic Religious Education Teachers depends on the attitude, competence and quality of the teacher. Even in a society that respects and respects Islamic Religious Education Teachers, it will be very difficult to get an honorable position if the Islamic Religious Education Teachers do not have adequate skills and competencies in their fields and will be excluded from competition with other teachers. Especially with teachers who are not able to provide good role models for students and the surrounding community. The people of Banjarwaru Village really respect and consider the importance of Islamic religious education teachers. That's because a teacher has a very important role for society, namely educating, guiding their children. So that they understand correctly and are aware of the importance of a teacher, especially an Islamic religious education teacher. The community realizes that Islamic Religious Education Teachers will always be involved in religious matters, able to be good role models for students and for the surrounding community. Because the teacher is a figure who will always be under the supervision and assessment. Good or bad the teacher figure will always be the center of attention of students and society.

Community Paradigm towards Islamic religious education teachers in Banjarwaru Village

- A. Islamic Religious Education Teacher Teaches good behaviour and teaches Islamic Religion.
- B. Islamic Religious Education teachers are always given blessings and financial adequacy.
- C. Islamic Religious Education teachers in Banjarwaru Village are placed in a good and honorable position
- D. Islamic Religious Education teachers are more mingling and close to the community.
- E. Islamic Religious Education teachers in Banjarwaru Village are equated with Kyai or Ustadz.
- F. Community respect for Islamic religious education teachers in Banjarwaru Village

The way the community respects Islamic Religious Education Teachers is also in various ways according to each individual person. These include:

- A. say hello and smile when you meet
- B. Pray for Islamic religious education teachers.
- C. Stay in touch with Islamic Religious Education Teachers.
- D. Involving Islamic religious education teachers in various religious activities.

## CONCLUSION

Community Paradigm towards Islamic religious education teachers in Banjarwaru Village

- A. Islamic Religious Education Teacher Teaches Akhlakul Karimah and teaches Islamic Religion.
- B. Islamic Religious Education teachers are always given blessings and financial adequacy.
- C. Islamic Religious Education teachers in Banjarwaru Village are placed in a good and honorable position
- D. Islamic Religious Education teachers are more mingling and close to the community.
- E. Islamic Religious Education teachers in Banjarwaru Village are equated with Kyai or Ustadz.

Community respect for Islamic religious education teachers in Banjarwaru Village The way the community respects Islamic Religious Education Teachers is also in various ways according to each individual person. These include:

- A. say hello and smile when you meet
- B. Pray for Islamic religious education teachers.
- C. Stay in touch with Islamic Religious Education Teachers.
- D. Involving Islamic religious education teachers in various religious activities.

## REFERENCE

- Benni Setiawan. 2008. *Agenda Pendidikan Nasional: Analisis Pendidikan Nasional*, Yogyakarta: Ar-Ruzz Media.
- Departemen Agama RI. 2006. *Al- Qur'an dan Terjemahnya*

- Departemen Agama RI. 2006. *Al- Qur'an dan Terjemahnya : Juz 1- Juz 30*. Surabaya: Karya Agung.
- Kompri. 2017. *Manajemen Pendidikan : Komponen Elementer Kemajuan Sekolah*. Yogyakarta: Ar-Ruzz Media.
- Muhammad Al- Mighwar. 2006. *Psikologi Remaja*. Bandung: Pustaka Setia.
- Sri Minarti. 2016. *Ilmu Pendidikan Islam : Fakta Teoritis- Filosofis & Aplikatif- Normatif*. Jakarta: Amzah.