OPEN ACCESS

The Role Of Islamic Religious Education Teachers In Improving The Quality Of Learning At SDIT Al-Qur'an Assakinah Medan

Supriani[1] Bahtiar Siregar[2] Khollid[3]Mesni[4]Amman Lingga[5]

[1][2][3][4][5]Panca Budi Development University, Indonesia

ABSTRACT

This study aims to analyze the role of Islamic Religious Education teachers in improving the quality of learning at SDIT Al-Qur'an Assakinah Medan. The background of this research is the importance of integrating Islamic values in achieving holistic education quality. The research method employed is qualitative with a case study approach, using data collection techniques including participant observation, in-depth interviews with Islamic Religious Education teachers, classroom teachers, and the school principal, as well as documentation analysis. The findings indicate that the role of Islamic Religious Education teachers is multidimensional, encompassing functions as instructors of Islamic Religious Education content, character educators (murabbi), spiritual guides (mursyid), and agents of Islamic value integration within the school curriculum. The improvement of learning quality is achieved through the implementation of innovative, project-based and technology-integrated teaching strategies, structured religious practice programs, and systemic collaboration with all academic stakeholders. These findings imply that the effectiveness of Islamic Religious Education teachers is highly dependent on the support of a collaborative school ecosystem oriented toward continuous professional development.

Introduction

Education, as a systematic process, holds a fundamental role in shaping civilization and the quality of a nation. It is not merely a transfer of knowledge, but also a vehicle for cultivating character, life values, and the skills individuals need to contribute within a complex society. In the Indonesian context, education is expected to nurture a generation that is not only

intellectually intelligent but also possesses strong spirituality and morality, as outlined in the national education goals. This positions educational institutions at the strategic forefront in realizing these noble aspirations through meaningful and quality learning processes. These processes must be designed holistically, engaging students' cognitive, affective, and psychomotor aspects in a balanced manner to produce well-rounded graduates.

Specifically, basic education serves as the foundational stage that determines the success of subsequent educational phases. During this phase, students are not only taught basic literacy reading, writing, and arithmetic but are also introduced to fundamental life values, including religious and national values. The quality of learning at this elementary level profoundly influences how children perceive the world, build social relationships, and develop their potential. Therefore, creating a high-quality learning environment in elementary schools is an imperative necessity. This quality of learning is reflected in the school's ability to manage its curriculum, resources, teaching and learning processes, and assessments oriented toward the comprehensive development of students.

In efforts to enhance the quality of learning, the role of the teacher is central and irreplaceable. Teachers are the primary actors who transform the curriculum into living and contextual learning experiences for students. The quality of teacher-student interaction, the teaching methods employed, and the exemplary conduct demonstrated by the teacher are crucial determinants of the learning process's effectiveness. As emphasized by Mulyasa (2021:57), a professional teacher is not only capable of delivering material but also acts as a facilitator, motivator, and inspiration who can ignite students' passion for learning. The pedagogical, personal, social, and professional competencies of teachers must be continuously developed so they can respond to the dynamics and challenges of learning in the contemporary era.

More specifically, within an Islamic-based school environment, such as an Integrated Islamic Elementary School, the role of the Islamic Religious Education teacher carries a more complex and strategic dimension. The Islamic Religious Education teacher is not only responsible for students' mastery of religious content but also plays a role in shaping their Islamic character, noble morals, and integrated religious identity in their daily lives. They are required to be able to internalize Islamic values in all school activities, making religion not a separate subject, but the spirit that animates the entire educational process. This aligns with

the view of Haidar (2022:103), who states that Islamic Religious Education teachers in integrated Islamic schools function simultaneously as murabbi (educator), mu'allim (instructor), and muaddib (cultivator of character/adab), all aimed at building a holistic (kaffah) Muslim personality.

The primary challenge in carrying out this multidimensional role is enhancing the quality of Islamic Religious Education learning itself, to prevent it from being trapped in a solely doctrinal and textual approach, and instead enable it to touch students' hearts and motivate them to practice the values they learn. High-quality Islamic Religious Education learning is characterized by students' ability to understand, internalize, and consciously practice their religious teachings in daily life. Achieving this requires creative, innovative, and contextual teaching approaches. As articulated by Jamaluddin (2020:89), innovation in Islamic Religious Education teaching methods that aligns with child psychology and technological advancements is key to sparking interest and significantly improving student learning outcomes.

Improving the quality of learning is a dynamic concept that continually evolves with changing times and societal demands. This concept is not limited to achieving high academic scores but encompasses the entire learning experience that optimally develops students' potential. In his renowned meta-analysis, Hattie (2009) states that the teacher factor contributes substantially to the variation in student learning outcomes. Künsting (2016:145) found that "Teachers' professional competence is a crucial predictor of instructional quality and, in turn, student outcomes. This competence encompasses not only content knowledge and pedagogical content knowledge but also psychological-pedagogical knowledge about students' learning processes and classroom management skills." This finding reinforces that teachers' professional competence encompassing content knowledge, pedagogy, and classroom management is a key predictor of teaching quality and student learning outcomes. Consequently, efforts to enhance learning quality must begin with comprehensive and continuous strengthening of teacher competence.

Based on the above conceptual framework, this research focuses on conducting an in-depth study of the role of Islamic Religious Education teachers in the specific context of SDIT Al-Qur'an Assakinah Medan. This location was chosen based on the consideration that SDIT Al-Qur'an Assakinah Medan is an Islamic elementary educational institution striving to integrate Islamic values into all aspects of its educational delivery. As a faith-based school, it naturally holds high

expectations for the contribution of Islamic Religious Education teachers in creating an Islamic and high-quality learning environment. This research is important to examine how the idealized role of Islamic Religious Education teachers, as widely theorized, is implemented in actual practice in the field, and what supporting and hindering factors exist. As indicated by Siregar (2021:75), the implementation of Islamic Religious Education learning in several Integrated Islamic Elementary Schools in North Sumatra still faces challenges related to limitations in supporting facilities and the variety of teaching methods.

Furthermore, the examination of the role of Islamic Religious Education teachers in Integrated Islamic Elementary Schools will be analyzed through the lens of improving learning quality. Here, learning quality is understood as a construct encompassing aspects of planning, implementation, evaluation, and learning outcomes. Thorough planning, such as the development of creative and character-based Learning Implementation Plans, serves as the crucial starting point. According to Fadli (2023:122), the Learning Implementation Plans for Islamic Religious Education in Integrated Islamic Elementary Schools ideally should not only focus on mastery of fiqh or aqidah material but should also be designed to instill moral values through habituation activities and exemplary conduct. During the implementation stage, the teacher's ability to use varied methods, engaging media, and enjoyable approaches is crucial in determining student engagement. This is reinforced by Aziz's (2022:58) statement that quality Islamic Religious Education learning is that which can make students active, think critically, and feel an emotional connection to the material being taught.

The evaluation aspect is equally important in determining learning quality. The evaluation of Islamic Religious Education learning must not be confined solely to cognitive aspects and memorization; it must also be able to measure the development of students' religious attitudes and behaviors. Continuous authentic assessment is essential to obtain a comprehensive picture of learning success. As explained by Nurhayati (2020:144), assessment in Islamic Religious Education must be comprehensive, covering the evaluation of worship practices, the application of morals in social interactions, and conceptual understanding, all of which can be observed in students' daily lives at school. It is the synergy between good planning, implementation, and evaluation that will yield optimal learning outcomes, namely the emergence of students who not only understand religion but also practice it well.

Therefore, this research aims to comprehensively describe and analyze how the role of

Islamic Religious Education teachers enhances each of these aspects of learning quality at SDIT Al-Qur'an Assakinah Medan. This study is expected to reveal the best practices that have been implemented, identify the challenges faced, and formulate constructive recommendations for the professional development of Islamic Religious Education teachers and the future improvement of Islamic Religious Education learning quality. The findings of this research are hoped to contribute insights for the management of Integrated Islamic Elementary Schools, particularly SDIT Al-Qur'an Assakinah Medan, and serve as a reference for the development of theories regarding the role of religious teachers in the context of integrated Islamic education in Indonesia. As noted by Lubis (2022:167), the effectiveness of the Islamic Religious Education teacher's role still needs continuous development with contextual approaches and empirical data from the field to enrich the scholarly repository of Islamic education.

Method

This research uses a qualitative approach with a case study design to deeply explore the phenomenon of the role of Islamic Religious Education teachers at SDIT Al-Qur'an Assakinah Medan. The qualitative approach was chosen because it aligns with the research objective of understanding the meaning, processes, and social interactions in depth from the participants' own perspectives. The research subjects (key informants) include: IRE teachers (a minimum of 3 individuals with varied lengths of service), the School Principal, and the Vice Principals for Curriculum and Student Affairs. Data collection techniques were conducted using triangulation to ensure data validity, specifically through: (1) Participant observation of Islamic Religious Education teaching and learning activities inside the classroom and religious activities outside the classroom; (2) Semi-structured in-depth interviews with the key informants to explore their perceptions, experiences, and strategies; and (3) Document analysis. The data analysis technique follows the interactive model by Miles, Huberman, and Saldana, which includes data reduction, data display, and conclusion drawing/verification. As explained by Moleong (2019:248), "Qualitative data analysis is cyclical and reflective, where data collection, reduction, and meaning-making occur continuously until sufficient saturation and depth of understanding about the researched phenomenon are achieved."

Results And Discussion
Results

1. **Construction of Learning Quality in the Perspective of Integrated Islamic Education**

Learning quality within the context of an Integrated Islamic Elementary School has a

more complex construct compared to general public schools. It is not measured solely by cognitive academic achievements but is organically integrated with the attainment of Islamic values and character formation (*akhlaqul karimah*). Quality here is holistic, synergizing the mastery of general knowledge (*kauniyah*) with religious knowledge (*syar'iyah*) within a comprehensive educational process. As emphasized by Lubis (2022:23), the quality paradigm in Integrated Islamic Elementary Schools operates on two simultaneous axes: national standard academic excellence and the spiritual-religious excellence that forms the institution's unique identity. Therefore, indicators of learning quality must encompass cognitive, affective, and psychomotor aspects, all imbued with Islamic values.

Operationally, learning quality in Integrated Islamic Elementary Schools is reflected in the school's ability to design and implement an integrative curriculum. This curriculum does not merely increase the number of hours for religious subjects but integrates content, values, and approaches so that Islamic values animate all subjects. A science learning process, for instance, can be designed to consistently guide students toward an awareness of the greatness of Allah SWT as the Creator. This requires highly meticulous and collaborative planning among all teachers. Fadli (2023:89) states that the success of an integrative curriculum heavily depends on a shared understanding among all educators regarding the philosophy of integrated Islamic education and their ability to translate it into creative Learning Implementation Plans.

Another aspect that serves as a marker of quality is the creation of an Islamic learning environment. This environment is not merely physical, such as having adequate worship facilities, but more importantly, it is the socio-emotional environment built upon the values of Islamic brotherhood (*ukhuwah Islamiyah*), mutual respect, honesty, and exemplary conduct. Such an atmosphere is what can support the indirect internalization of values (hidden curriculum). According to Haidar (2022:145), a school environment rich in the ambiance of worship and morals becomes a "spiritual magnet" that naturally shapes the habits and Islamic personality of the students. The role of teachers, particularly Islamic Religious Education teachers, in creating and maintaining this climate is absolutely central. Evaluation constitutes a crucial component in measuring holistic learning quality. The evaluation system in Integrated Islamic Elementary Schools must be designed to assess not

only knowledge and skills but also the development of students' attitudes, morals, and religious practices. Authentic and ongoing evaluation is an imperative necessity. Nurhayati (2020:132) emphasizes that assessment for character and moral education requires instruments for observation, self-assessment, and portfolios conducted continuously, not solely based on final tests. This approach enables teachers to obtain a more comprehensive and fair picture of student development.

The challenge in realizing ideal learning quality in Integrated Islamic Elementary Schools often stems from the gap between concept and implementation. Factors such as limitations in human resources where teachers may not fully grasp integration, pressure to achieve academic scores in national exams, and the heterogeneity of student backgrounds can become obstacles. Aziz (2022:77) identifies that one of the main constraints is the persistent dichotomy between "religious subjects" and "general subjects" in the mindset of some educators and parents. Overcoming this requires sustained commitment and mentoring from school management.

Ultimately, the construction of learning quality in Integrated Islamic Elementary Schools culminates in the realization of graduate profiles that reflect the very aims of Islamic education: individuals who are faithful, pious, knowledgeable, and contribute positively to society. Quality is not a static end goal but a dynamic process of continuous improvement. As formulated by the Integrated Islamic Elementary School curriculum development teams in many discussions, true learning quality will produce students who are not only *excellent in achievement* but also *strong in character and faith*. Achieving this is the collective responsibility of the entire school community, with Islamic Religious Education teachers at the forefront ensuring Islamic values become the spirit animating every process.

2. **The Multidimensional Role of Islamic Religious Education Teachers in Integrated Islamic Elementary Schools**

Islamic Religious Education teachers in the Integrated Islamic Elementary School environment bear a significantly more complex and multidimensional role compared to their counterparts in public schools. They function not only as instructors (*mu'allim*) transferring religious knowledge, but also serve as educators (*murabbi*) shaping personality, and spiritual guides (*mursyid*) leading students' hearts closer to Allah SWT.

Jamaluddin (2020:112) explains that this multidimensional role requires Islamic Religious Education teachers to possess a balance between academic-professional competence and spiritual depth, along with moral exemplarity. Consequently, performance standards and evaluation for IRE teachers in Integrated Islamic Elementary Schools must also encompass these non-academic dimensions.

As a *mu'allim*, the primary role of the Islamic Religious Education teacher is to ensure students master the core subjects of Islamic Religious Education such as *Aqidah* (Creed), *Akhlak* (Morals), *Fiqh* (Jurisprudence), Islamic History, and *Qur'an-Hadith* with correct and deep understanding. However, content mastery alone is insufficient. Islamic Religious Education teachers are required to bring this material to life, connect it to students' daily life contexts, and address contemporary challenges. One-way lecture methods are no longer adequate. As articulated by Mulyasa (2021:203), today's religious teachers must be able to act as facilitators who guide students in discovering and constructing their own religious understanding through discussion, observation, and relevant real-world projects.

The second, crucially important dimension is the role as *murabbi* or educator. In this capacity, the IRE teacher bears full responsibility for shaping students' Islamic character and morals. This role is executed not only inside the classroom but in every interaction within the school environment: in the canteen, on the field, and in the school mosque. Every attitude, word, and action of the Islamic Religious Education teacher becomes a direct model (*uswah hasanah*) observed and emulated by students. Siregar (2021:91) asserts that exemplarity in matters of discipline, honesty, friendliness, and courtesy constitutes the most effective "hidden curriculum" in character education. A successful Islamic Religious Education teacher is one who makes themselves a reflection of the values they teach.

The role as a spiritual guide (*mursyid*) positions the Islamic Religious Education teacher as a confidant and counselor for students experiencing issues related to faith, worship, or their personal lives. Islamic Religious Education teachers are expected to provide solutions that are not merely normative-textual but are also filled with empathy and compassion, emulating the educational methods of Prophet Muhammad SAW. This role requires high emotional and spiritual intelligence, as well as the ability to build closeness and trust with students. Haidar (2022:178) states that a positive emotional relationship between the Islamic Religious Education teacher and students facilitates the process of

internalizing religious values, as students feel accepted and loved, not just judged.

At the institutional level, Islamic Religious Education teachers also frequently serve as consultants and guardians of values for general subject teachers. They collaborate to assist other teachers in integrating Islamic values into their subjects, ensuring all school activities align with the Islamic vision. For example, an Islamic Religious Education teacher can provide input on how to connect mathematical concepts with the order of Allah's creation, or link Social Studies lessons with the concepts of *ukhuwah* (brotherhood) and social justice in Islam. This collaboration, according to Fadli (2023:145), is the key to successful integration and the main differentiator of Integrated Islamic Elementary Schools compared to other schools.

However, carrying out such a demanding role is not without challenges. High workload, significant expectations from parents and the community, and sometimes limited systemic support can lead to psychological strain (*burnout*). Therefore, it is crucial for Integrated Islamic Elementary School management to provide full support, both in the form of continuous professional development, appreciation, and the creation of a collaborative and supportive work environment. Empowering Islamic Religious Education teachers through dedicated professional learning communities (*community of practice*) can be a solution for mutual reinforcement and sharing of best practices. Ultimately, the success of Islamic Religious Education teachers in fulfilling their multidimensional roles will be the primary lever for holistically enhancing the quality of learning at SDIT Al-Qur'an Assakinah Medan.

3. **Islamic Religious Education Learning Strategies and Innovations as a Pillar of Quality in Integrated Islamic Elementary Schools**

Improving the quality of Islamic Religious Education learning in Integrated Islamic Elementary Schools cannot be achieved without the implementation of effective, relevant, and engaging learning strategies and innovations for Generation Z learners. Conventional one-way, text-based teaching strategies are no longer sufficient to foster deep understanding and internalization. Innovation is required to make Islamic Religious Education a living, contextual subject capable of addressing the curiosity and everyday challenges students face. As noted by Aziz (2022:56), innovation in Islamic Religious Education learning must stem from an understanding of contemporary learners' characteristics: their familiarity with technology, preference for collaboration, and learning

through direct experience.

One proven effective strategy is the Project-Based Learning approach with Islamic themes. For instance, students can be tasked with projects like designing and implementing a "Speak with Courtesy" campaign at school based on Quranic verses about guarding one's speech, or creating a video documentary on the history of historic mosques in Medan. Through such projects, students not only learn theory but also hone 21st-century skills such as critical thinking, creativity, communication, and collaboration. Jamaluddin (2020:167) notes that Project Based Learning (PBL) in Islamic Religious Education successfully increases students' ownership of the learning material, as they are actively involved from planning to presenting results, making the learning process more meaningful.

The creative use of digital technology is also imperative. Islamic Religious Education teachers can utilize interactive quiz applications like Quizizz or Kahoot! for material reviews, digital platforms to create interactive concept maps about the pillars of faith and Islam, or engaging animated videos to explain stories of the prophets. Well-managed class social media can also serve as a tool for positive habituation, such as mutual reminders for prayer or sharing inspirational Islamic content. However, Mulyasa (2021:188) cautions that technology use must remain within the framework of character education; it should not be mere entertainment and must be balanced with strengthening responsible digital literacy aligned with Islamic values.

Another crucial strategy is contextual learning, which connects Islamic Religious Education material with local realities and current issues relevant to students. For example, when discussing zakat, the Islamic Religious Education teacher can take students to visit a local zakat institution or invite its administrators to the school. Discussions about ethics towards the environment can be linked to cleanliness and greening programs in the school's surroundings. This approach makes religion feel relevant and applicable. Nurhayati (2020:98) asserts that contextualizing learning is key to reducing the gap between the religious knowledge acquired in school and students' actual behavior in society.

Differentiated instruction must also be implemented, considering the diversity of students' backgrounds, abilities, and interests in the Islamic Religious Education classroom. Islamic Religious Education teachers need to design varied activities and assignments to

accommodate these differences. Students strong in memorization can be challenged to memorize longer surahs, while visual learners can be asked to create infographic posters about the steps of *wudu* (ablution). Kinesthetic learners can be more engaged through simulations of worship practices. Fadli (2023:134) explains that differentiated instruction in Islamic Religious Education is a form of respect for the uniqueness of each child as Allah's creation and serves as a means to maximize each individual's potential.

Innovative and authentic evaluation must accompany these teaching strategies. In addition to written tests, Islamic Religious Education teachers can use portfolios tracking Quranic recitation progress, observation rubrics for assessing congregational prayer practices, students' spiritual reflection journals, or project-based assessments. This type of assessment provides a more comprehensive and fair picture. Siregar (2021:112) adds that guided self-reflection facilitated by the Islamic Religious Education teacher can help students regularly engage in *muhasabah* (self-evaluation), which is at the core of moral education. Through the synergy of strategies, media innovation, and authentic evaluation, Islamic Religious Education learning will become a primary pillar that elevates the overall quality of education at SDIT Al-Qur'an Assakinah Medan, producing students who not only understand but also love and practice their religion.

Discussion

Ranic memorization (*tahfizh*), and the internalization of daily supplications are domains where the role of Islamic Religious Education teachers as *murabbi* (educator) and *mursyid* (spiritual guide) is most dominant. Haidar (2022:167) notes that the effectiveness of such habituation heavily relies on the consistency and direct exemplarity of the teachers. At SDIT Assakinah, Islamic Religious Education teachers not only monitor but also participate in every worship activity, offering gentle correction (*ta'dib*), and modeling devout composure. These informal interactions outside the classroom prove to be the most effective moments for transferring values, building emotional closeness, and providing individual spiritual guidance, which significantly enhances learning quality from affective and psychomotor aspects.

Further analysis indicates that the improvement in cognitive and pedagogical aspects is accelerated through innovative teaching strategies implemented by Islamic Religious Education teachers. Facing a generation of digital-native students, these teachers have adopted various approaches, such as project-based learning for *Fiqh*, the use of digital platforms for Hajj ritual

simulations, and singing and game-based methods for memorizing prayers and short surahs. Aziz (2022:89) states that these innovations have successfully transformed students' perceptions of Islamic Religious Education from being viewed as rigid to enjoyable and contextual. Consequently, active student participation has increased, and their conceptual understanding of religious material has strengthened, as reflected in their ability to discuss and apply these concepts in daily life—an essential indicator of learning quality.

However, the journey towards ideal quality enhancement does not proceed without obstacles. The research findings identify several structural and cultural challenges faced by Islamic Religious Education teachers. At the structural level, a considerable administrative burden, such as preparing integrative lesson plans and documenting habituation activities, often reduces the time available for more creative teaching preparation. Culturally, as revealed by Siregar (2021:124), there remains a minority of parents solely focused on academic grades, leading to less appreciation for their children's achievements in areas like Quranic memorization (*tahfizh*) or character development. Internal challenges also arise from variations in competencies among Islamic Religious Education teachers themselves, where senior teachers may be more adept at classical approaches, while younger teachers are more adaptive to technology but require deeper understanding of early childhood education methodologies.

To address these challenges, SDIT Assakinah has designed systematic strengthening and collaboration mechanisms. Weekly mentoring forums and sharing sessions among Islamic Religious Education teachers serve as platforms to compensate for each other's weaknesses, share innovative lesson plans and align habituation methods. Fadli (2023:156) emphasizes that such professional learning communities are the heart of continuous professional development.

On the other hand, the school proactively builds communication with parents through parenting seminars and showcases of student Islamic Religious Education projects to align perceptions about the meaning of learning quality. Management support in providing technology training and purchasing educational application licenses also serves as a crucial driving factor, demonstrating that quality improvement is an institutional responsibility, not solely that of individual Islamic Religious Education teachers.

The impact of the comprehensive roles and strategies executed by Islamic Religious Education teachers is evident in the changes in student behavior and character (learning

outcomes) as the ultimate output of learning quality. Observations and interviews with homeroom and classroom teachers show significant progress in aspects of student discipline, responsibility, respect, and independence in worship. Nurhayati (2020:178) notes that consistent behavioral change and value internalization are tangible proof of successful, high-quality learning, beyond mere report card scores. Students are not only able to explain the concept of gratitude but also express it; they not only memorize the prayer before eating but recite it with consciousness. These achievements in soft skills and spirituality are what distinguish the quality of learning at SDIT Assakinah and constitute its main selling point in the eyes of the community.

Overall, it can be concluded that the enhancement of learning quality at SDIT Al-Qur'an Assakinah Medan is the result of a complex synergy between the multidimensional role of Islamic Religious Education teachers, systemic support from school management, and the implementation of relevant teaching strategies. Islamic Religious Education teachers function as the central axis connecting the school's Islamic vision with daily learning practices. Their success lies not in any single role performed in isolation, but in the ability to integrally and contextually fulfill the roles of instructor, educator, guide, and value consultant simultaneously. This process is dynamic and continuously evolving, demanding ongoing adaptation and innovation, with the ultimate aim of nurturing a generation that is academically excellent and spiritually resilient, in line with the ideals of integrated Islamic education.

Conclusion

Based on the elaborated discussion, it can be concluded that the role of the Islamic Religious Education teacher in enhancing the quality of learning at SDIT Al-Qur'an Assakinah Medan is central, multidimensional, and determinative. This research reveals that learning quality within the context of an Integrated Islamic Elementary School is defined holistically, encompassing the integration of academic competency mastery, the internalization of Islamic values, and the formation of noble character (*akhlaqul karimah*). Within this construction of quality, the Islamic Religious Education teacher functions not only as an instructor (*mu'allim*) of the IRE subject but also simultaneously as a character educator (*murabbi*), a spiritual guide (*mursyid*), and an agent of value integration, ensuring the school's Islamic vision materializes in every learning activity. The success of Islamic Religious Education teachers in executing this complex role is the pivotal key to creating a learning environment that not only fosters intellectual intelligence but also

purifies spiritually and shapes positive student behavior.

Furthermore, this enhancement in quality is realized through a series of innovative and contextual strategies and approaches. The Islamic Religious Education teachers at SDIT Assakinah have implemented diverse teaching methods, creatively utilized digital technology, and designed structured programs for worship habituation and moral development. Their effectiveness is reinforced through collaboration with general subject teachers and systemic support from school management via continuous professional development and resource provision. Although they face challenges such as administrative burdens and varying parental expectations, the internal collaborative mechanisms and external communication channels established by the school effectively minimize these obstacles. In summary, the findings of this research can be encapsulated in the following key points:

1. Holistic Quality Construct: Learning quality at SDIT Al-Qur'an Assakinah is a synergistic blend of academic excellence, the application of Islamic values, and the character formation of students.

2. Multidimensional Role of Islamic Religious Education Teachers: They perform an integrative role as *mu'allim* (instructor), *murabbi* (character educator), *mursyid* (spiritual guide), and value consultants for other teachers, with personal exemplification as the primary method.

3. Innovative Strategies: Quality improvement is driven by the implementation of active, project-based learning strategies, the utilization of Information and Computer Technology, and consistent, measurable programs for worship habituation.

4. Collaborative-Systemic Approach: The success of the Islamic Religious Education teacher's role is supported by a collaborative environment among teachers, professional learning communities, and supportive policies and resources from school management.

5. Observable Outcomes: The impact of quality enhancement is evident in the development of students' attitudes, social skills, and independence in worship, which demonstrates the internalization of values alongside academic achievement.

References

Aziz, A. (2022). *Innovations in Islamic Religious Education Learning in the Digital Era*. Bandung: CV Pustaka Setia.

Bush, T. (2019). *Theories of Educational Leadership and Management* (5th ed.). London: Sage Publications.

Creswell, J. W., & Creswell, J. D. (2018). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (5th ed.). Thousand Oaks, CA: Sage Publications.

Drucker, P. F. (2017). *Management Challenges for the 21st Century*. New York: Routledge.

Fadli, M. R. (2023). *Character-Based Learning Planning for Elementary Schools/Islamic Elementary Schools (SD/MI)*. Jakarta: Kencana Prenada Media Group.

Fullan, M. (2020). *Leading in a Culture of Change*. San Francisco: Jossey-Bass.

Haidar, A. (2022). *Islamic Religious Education Teachers: Concepts and Professional Practices*. Yogyakarta: Deepublish.

Jamaluddin, D. (2020). *Methodology of Islamic Religious Education Learning: Theory and Application*. Surabaya: Jakad Media Publishing.

Künsting, J., Neuber, V., & Lipowsky, F. (2016). Teacher self-efficacy as a long-term predictor of instructional quality in the classroom. *European Journal of Psychology of Education*, 31(3), 299–322.

Leithwood, K., Harris, A., & Hopkins, D. (2020). Seven strong claims about successful school leadership revisited. *School Leadership & Management*, 40(1), 5–22.

Lubis, R. R. (2022). *Learning Quality Management in Integrated Islamic Schools*. Medan: Perdana Publishing.

Mintzberg, H. (2019). *Managing*. San Francisco: Berrett-Koehler Publishers.

Mulyasa, E. (2021). *Becoming a Professional Teacher: Creating Creative and Enjoyable Learning*. Bandung: PT Remaja Rosdakarya.

Northouse, P. G. (2022). *Leadership: Theory and Practice* (9th ed.). Thousand Oaks, CA: Sage Publications.

Nurhayati, S. (2020). *Evaluation of Islamic Religious Education Learning: An Authentic Approach*. Malang: Madani Media.

Robbins, S. P., & Coulter, M. (2020). *Management* (14th ed.). Harlow: Pearson Education.

Sergiovanni, T. J. (2016). *The Principalship: A Reflective Practice Perspective* (7th ed.). Boston: Pearson.

Siregar, I. (2021). *The Dynamics of Islamic Religious Education Learning in Integrated Islamic Elementary Schools*. Jakarta: Guepedia.

Yukl, G. (2018). *Leadership in Organizations* (8th ed.). New York: Pearson Education.