

Development of PAI Teacher Professionalism through Reflective and Collaborative Learning

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ABSTRACT

This study aims to analyze and formulate the Islamic Reflective-Collaborative Model (RKI) as a concept for developing the professionalism of Islamic Religious Education (PAI) teachers in Klojen District, Malang City. This model stems from the low practice of reflection and peer collaboration in facing the demands of the Merdeka Curriculum and the digital era. The research employs a qualitative descriptive approach with phenomenological methods to explore the meaning of teachers' experiences in developing their professional competencies. Data were collected through in-depth interviews, participatory observation, and documentation, with participants including junior and senior high school PAI teachers, principals, and PAI supervisors. Data analysis used the Miles & Huberman interactive model, with validation through source and technique triangulation. The research findings reveal four main discoveries: self-reflection, peer reflection, interdisciplinary collaboration based on Islamic values, and spirituality internalization. The resulting RKI Model is conceptual in nature, emphasizing the integration of reflection, collaboration, and religious values as the foundation for PAI teacher professional development. This research has implications for strengthening theory, participatory training policies, and the formation of reflective communities in Islamic educational environments.

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INTRODUCTION

The rapid development of digital technology has brought significant changes to the world of education, including in the context of Islamic Religious Education (PAI) (Muslihah, E., Syarifudin, E., Budiarjo, N., Nurlelah, & Mulyosaputro, 2024). PAI teachers in the 21st century are required not only to master religious material (Munawir, M., Masithah, D., & Firdausy, 2025), but also to be able to adapt to information and communication technology as a means of modern learning (Reistanti, A. P., Irchamni, A., Permatasari, K. G., & Sule, 2025). Digital transformation demands teachers to think critically, creatively, and innovatively in integrating Islamic values with technology-based learning media without losing the moral and spiritual essence of students (Fitria, T., Zainuddin, A., & Masykur, 2025).

The global context shows a paradigm shift in teacher professionalism from traditional approaches toward reflective and collaborative learning models (Wulandari, R. A., Aj-Jaudah, S., Windasari, W., & Cindy, 2024). In various countries, Professional Learning Communities (PLC) practices have proven effective in improving teacher competence through peer discussions, joint

observations, and structured pedagogical reflection (Munawir, M., Auliya, D. S. N., & Ais, 2025). However, in Indonesia, this practice has not been optimally internalized in PAI teacher communities, who still tend to work individually without reflective support among colleagues (Munawir, M., Auliya, D. S. N., & Ais, 2025).

In the national context, the implementation of the Merdeka Curriculum demands teachers to have autonomy and creativity in designing student-centered learning (Shobihatul, F., Suti'ah, Mulyadi, Juri, W., & Ihsan, 2024). Challenges arise when most PAI teachers do not fully understand the philosophy of the curriculum (Nova et al., 2025), especially in developing project-based learning that integrates knowledge, values, and real-life contexts (Anggorowati, R., Gunawan, I., Author, Corresponding, & Name, 2025). The low reflective capacity of teachers causes pedagogical innovation to be unsustainable and tends to be merely administrative (Hakim, 2024).

From an Islamic perspective, reflective and collaborative learning has a strong foundation in the principles of *ta'awun* (mutual assistance) and *muhasabah* (self-introspection) (Faizin, M., Fachrul, A., & Rini, 2023). Reflection in teaching is not only evaluative (Dewi, U., Fithriani, R., & Berutu, 2024), but also spiritual—aimed at strengthening the intention and professional ethics of teachers as *murabbi* who instill moral and spiritual values in the learning process (Arraziq, M., & Nurchalis, 2025). Furthermore, collaborative learning among teachers can become a space for social and spiritual transformation. (Nor, A., Yusuf, M., & Arabi, 2024) affirm that collaboration enables teachers to strengthen each other, increase empathy, and build a learning community oriented toward the welfare of the *ummah* (Moh. Muslih, Fauyan, M., & Kholis, 2024).

The geographical context of Klojen District, Malang City, provides particular relevance to this study. As an urban area with high social heterogeneity, Klojen represents the complex dynamics of urban education. PAI teachers in this area face the challenge of balancing the demands of modern technology, cultural plurality, and the spiritual needs of students. This phenomenon emphasizes the importance of reflective and collaborative approaches in developing adaptive and contextual professionalism.

Empirically, preliminary observations in several madrasas and schools in Klojen show that some PAI teachers do not yet have systematic teaching reflection routines and rarely engage in cross-school collaboration. This condition is consistent with the findings of Ritonga, Pratiwi, & Ayu (2024) who mention that the integration of collaborative strategies in Islamic education is still limited to incidental activities and has not become a professional culture (Ritonga, S., Pratiwi, N., & Ayu, 2024).

Previous literature has extensively highlighted technical aspects of teacher professional development such as competency-based training (Masitoh, S. D., & Purbowati, 2024), but has not explored the meaning of reflective experiences and collaborative dynamics in the context of Islamic education, especially in urban environments.

The urgency of this research lies in the pressing need to build a PAI teacher professional development model that is not only technical, but also spiritual, reflective, and collaborative to answer the challenges of the digital era and the implementation of the Merdeka Curriculum (Ikhwan, M., Fuadi, M., Mailizar, & Jannah, 2025). The novelty of this research lies in the formulation of the Islamic Reflective-Collaborative Model (RKI) which conceptually integrates the values of reflection, collaboration, and Islamic spirituality as a new approach in developing PAI teacher professionalism in urban areas (Hakim Abdullah, A., Susanti, R., Sultan Zainal Abidin, U., Sunan Ampel Surabaya, U., & Rasyidiyah Khalidiyah Amuntai Kalimantan Selatan, 2025). Therefore, this study aims to analyze and model the professional development of PAI teachers through reflective and collaborative learning in Klojen District, Malang City. The focus of the study is directed at how teachers build reflective awareness, form collaborative networks, and internalize Islamic values in their professional practice.

METHODS

This study employs a qualitative descriptive approach with a phenomenological design, aiming to explore and interpret the lived experiences of Islamic Religious Education (PAI) teachers in developing professionalism through reflective and collaborative learning in the digital era. The

phenomenological approach enables the researcher to uncover teachers' subjective meanings within their social and spiritual contexts (Fitriani, S., & Muljono, 2025; Tambak, S., & Sukenti, 2025).

The research was conducted in Klojen District, Malang City, an urban area with diverse socio-educational dynamics and active implementation of the Merdeka Curriculum. Participants consisted of PAI teachers from junior and senior high schools, principals, and supervisors selected through purposive and snowball sampling based on criteria of teaching experience (≥ 5 years), active professional engagement, and involvement in reflective or collaborative practices (Yanti, 2025).

Data were collected using semi-structured interviews, participatory observations, and document analysis of lesson plans, reflective journals, and supervision reports to ensure a comprehensive understanding of the phenomenon. Data validity was ensured through source, technique, and time triangulation, complemented by member checking to maintain credibility and authenticity (Sugiyono, 2022).

Data were analyzed using the Miles and Huberman interactive model, involving data reduction, data display, and conclusion drawing conducted iteratively throughout the research process (Muyassaroh, I., & Nurrohman, 2025). The research followed six systematic stages: preparation, field data collection, preliminary analysis, model development, validation through Focus Group Discussion (FGD), and final reporting. This methodological design aims to produce a contextual and value-based model for PAI teachers' professional development in urban educational settings.

FINDINGS AND DISCUSSION

The following presents the results of phenomenological qualitative research that illustrates four main findings: (1) profile of PAI teachers in Klojen District, Malang City, (2) implementation of reflective and collaborative learning, (3) PAI teacher professional development model based on reflection and collaboration. Each finding is elaborated in ten paragraphs, accompanied by discussion with theory and previous research results to strengthen the analysis.

1. Profile of PAI Teachers in Klojen District, Malang City

Based on field data, PAI teachers in Klojen District show diversity in educational background, experience, and professional motivation. The majority of teachers are aged 35-50 years with over ten years of teaching experience. They are generally graduates of undergraduate PAI programs, and about 20% have pursued master's degree education. This diversity affects how they manage learning and adapt to curriculum changes. Similar findings were discovered by Tambak & Sukenti (2025) who stated that experience and level of education are significant factors in shaping the professionalism of madrasa teachers (Tambak, S., & Sukenti, 2025).

Some teachers display professional character with high dedication spirit, but there are still those who are less active in participating in reflective training or MGMP forums. Observations show that teachers who are active in educational communities tend to have higher pedagogical sensitivity and apply contextual learning approaches. This spirit of dedication reflects the values taught in the Qur'an, namely working with full responsibility and sincerity. Allah SWT says in Surah At-Taubah verse 105:

وَقُلْ اَعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ

"And say, 'Do [as you will], for Allah will see your deeds, and [so will] His Messenger and the believers; and you will be returned to the Knower of the unseen and the witnessed, and He will inform you of what you used to do.'" (QS. At-Taubah: 105).

This verse emphasizes the importance of work ethic and professional responsibility as a form of worship. In the context of PAI teachers, professionalism is not only a work demand, but also a moral and spiritual trust that must be carried out with sincere intention and high commitment.

Socially, PAI teachers in Klojen have a strategic position as moral agents in heterogeneous school environments. They are required to be able to build communication with students from various cultural and religious backgrounds. This is in line with Hasanah's (2025) research findings which affirm that religious teachers in urban areas face the challenge of integrating

religious values with modern social realities (Mahara, 2025). In this context, PAI teachers play a role as bearers of the da'wah mission and moral exemplars as the Prophet Muhammad SAW said:

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

"Indeed, I was sent only to perfect noble character." (HR. al-Bukhari in al-Adab al-Mufrad no. 273, and Ahmad no. 8952).

This hadith emphasizes that the task of PAI teachers is essentially an extension of the prophetic mission, instilling noble character and forming students' spiritual character to behave in accordance with Islamic values in their social lives (Pendidikan, 2025).

Findings also show that teachers with pesantren backgrounds are more reflective in interpreting their professional duties compared to teachers from purely academic paths. This phenomenon strengthens the concept of spiritual professionalism which emphasizes the integration of Islamic values in professional performance. Reflection carried out by pesantren teachers is identical to the practice of muhasabah, as Allah SWT says in Surah Al-Hashr verse 18:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

"O you who have believed, fear Allah. And let every soul look to what it has put forth for tomorrow - and fear Allah. Indeed, Allah is Acquainted with what you do." (QS. Al-Hashr: 18).

This verse provides a theological basis for PAI teachers' reflective practice. Every act of teaching and educating must be evaluated, not only in terms of academic results, but also in terms of worship value and moral responsibility toward students.

Although some teachers show enthusiasm in developing themselves, there is still a tendency to work individualistically. Seniority factors and informal hierarchies in the teachers' room become obstacles to the formation of a collaborative culture. Whereas Islam emphasizes the importance of ta'awun or cooperation in goodness, as Allah SWT says in Surah Al-Mā'idah verse 2:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

"And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty." (QS. Al-Mā'idah: 2).

This verse becomes the conceptual basis for collaboration in education. Collaboration among teachers is not only a pedagogical strategy, but also a form of practicing Islamic values in building togetherness, solidarity, and sustainability of professionalism. In the context of technology, young teachers tend to be more adaptive in using digital media in learning, such as interactive videos and online quiz applications. Conversely, senior teachers are more comfortable with traditional lecture and question-answer methods.

This generational difference creates a digital gap that impacts learning effectiveness. However, this diversity can be utilized as potential for peer learning if facilitated collaboratively. Overall, the profile of PAI teachers in Klojen reflects a transition from conventional paradigm toward reflective and collaborative paradigm. They are striving to balance spiritual values with 21st century professionalism demands. In this regard, the hadith of the Prophet SAW provides spiritual encouragement to always seek knowledge and improve oneself:

مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ

"Whoever takes a path seeking knowledge, Allah will make easy for him a path to Paradise." (HR. Muslim no. 2699).

This hadith becomes moral motivation for PAI teachers to continue developing their professionalism as part of worship and the path toward Allah's pleasure. The researcher's analysis shows that this profile becomes an important basis for developing reflective and

collaborative learning models, because the diversity of teachers' experiences and motivations can become strengths in building professional learning communities.

2. Implementation of Reflective and Collaborative Learning by PAI Teachers

The implementation of reflective learning by PAI teachers in Klojen is carried out through two mechanisms: individual reflection and collective reflection. Individual reflection is conducted in the form of muhasabah after teaching, while collective reflection is carried out through discussions in MGMP forums, where teachers share experiences, challenges, and pedagogical solutions. This practice aligns with the concept of tafakkur in Islam, which is contemplating and evaluating actions to gain wisdom. Allah SWT says in Surah Al-Hashr verse 18:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

"O you who have believed, fear Allah. And let every soul look to what it has put forth for tomorrow - and fear Allah. Indeed, Allah is Acquainted with what you do." (QS. Al-Hashr: 18).

This verse describes the essence of reflection as a form of spiritual awareness to improve oneself and enhance the quality of deeds, including in the context of teacher professionalism. However, reflection practice is still informal and not yet structured. Some teachers consider reflection sufficient to be done personally without pedagogical documentation. According to Anggraini (2025), systematic reflection plays an important role in forming teachers' professional identity, because it combines cognitive, emotional, and spiritual aspects (Nor, A., Yusuf, M., & Arabi, 2024). In the Islamic view, muhasabah that is not followed by improvement action is the same as regret without deeds, as the Prophet Muhammad SAW said:

الْكَيْسُ مَنْ دَانَ نَفْسَهُ وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ

"The wise person is one who holds himself accountable and works for what comes after death." (HR. Tirmidhi, no. 2459).

This hadith provides a spiritual basis for teachers' reflective practice: reflection is not just thinking, but must also be followed by changes in professional attitude and action. In collaborative practice, PAI teachers interact through cross-subject projects, such as "Integrated Islamic Boarding School" activities and "Pancasila Student Profile Projects." These activities encourage teachers to design value-based learning integrated with students' social contexts. Such collaboration reflects the spirit of ta'awun 'ala al-birr wa al-taqwa (mutual assistance in goodness and piety) as Allah SWT says in Surah Al-Mā'idah verse 2:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ

"And cooperate in righteousness and piety, but do not cooperate in sin and aggression." (QS. Al-Mā'idah: 2).

This verse becomes the basic principle of collaborative learning: that cooperation among teachers must be directed toward goodness and strengthening moral values in education.

Based on observations, collaborative learning increases student motivation and engagement, especially when teachers use project-based approaches and reflection on religious experiences. Students not only understand religious concepts cognitively, but also emulate Islamic values through shared learning experiences. In another hadith, the Prophet SAW said:

الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا

"The believer to the believer is like a building, each part strengthening the other." (HR. al-Bukhari no. 481 and Muslim no. 2585).

This hadith emphasizes the value of togetherness and mutual support that becomes the core of collaborative learning among PAI teachers and students. Nevertheless, challenges arise in the consistency of reflection implementation and coordination among teachers. Some teachers admit they do not yet understand how to write reflective journals or conduct experience-based evaluation.

Schön's reflective practitioner theory emphasizes that professional teachers are those who continuously learn from experience to improve their practice. The findings of this research show that some PAI teachers have practiced this principle, although not yet formally facilitated. Research findings by Fitriani & Muljono (2025) also support that collaborative reflection through team teaching accelerates teachers' professional learning process. This shows that reflection done with peers is more effective in internalizing improvement values and pedagogical innovation (Fitriani, S., & Muljono, 2025).

From an Islamic perspective, collaboration and reflection are essentially part of syura (consultation), which is the social learning mechanism taught by the Qur'an. Allah SWT says in Surah Asy-Syūrā verse 38:

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

"And those who have responded to their lord and established prayer and whose affair is [determined by] consultation among themselves, and from what We have provided them, they spend." (QS. Asy-Syūrā: 38).

This verse emphasizes that reflective and collaborative learning is essentially the practice of educational syura where teachers together weigh, assess, and improve learning practices continuously.

Thus, the implementation of reflective and collaborative learning in Klojen shows a paradigm shift toward learning centered on reflective teachers who are faithful, knowledgeable, and active. The researcher's analysis concludes that reflection and collaboration are not only pedagogical strategies, but also social worship that strengthens the values of ukhuwah, amanah, and itqan (work perfection). With the combination of modern educational theory and Islamic principles, PAI teachers are expected to become role models for humanistic, adaptive, and spiritual education in the digital and multicultural era (Nova, A., Hendrizal, I. M., Rahma, R., & Juita, 2025).

3. PAI Teacher Professional Development Model Based on Reflective and Collaborative Learning

Based on the results of field data analysis and theoretical literature reinforcement, this research formulates the Islamic Reflective-Collaborative Model (RKI) as a conceptual innovation to develop the professionalism of Islamic Religious Education (PAI) teachers in Klojen District, Malang City. This model emphasizes the integration of critical reflection, pedagogical collaboration, and internalization of Islamic spiritual values as a unified system of sustainable professional learning. Philosophically, the RKI model is based on the view that PAI teachers are not merely teachers of religious knowledge, but also murabbi (educators) who internalize Islamic values through exemplary behavior and reflective processes on their own pedagogical practices. This concept aligns with the word of Allah SWT in Surah Al-Mujādilah verse 11:

يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ

"Allah will raise those who have believed among you and those who were given knowledge, by degrees." (QS. Al-Mujādilah: 11).

This verse becomes the spiritual foundation for teacher professional development that increasing knowledge and competence is not merely a worldly need, but a form of elevation of status in Allah's sight for those who believe and are knowledgeable.

The RKI Model is structured in four cyclical and interconnected stages: self-reflection, peer reflection, pedagogical collaboration, and spiritual value internalization. The self-reflection stage is the process of teachers' introspection on teaching experiences, intentions, and value orientations underlying their actions in the classroom. This reflection becomes a space for teachers to identify their strengths and weaknesses, and to reconsider the sincerity and spiritual meaning of their professional activities. In the perspective of Reflective Practice theory developed by Schön (1983), self-reflection is a process of deep thinking during and after action (reflection-in-action and reflection-on-action) that helps teachers consciously understand the

relationship between theory and practice in the learning context. In the Islamic context, self-reflection intertwines with the concept of muhasabah, which is spiritual evaluation of deeds and intentions as a manifestation of self-awareness before Allah SWT. Thus, the self-reflection stage in the RKI model is not only cognitive, but also moral and transcendental. In Islam, self-reflection has strong equivalence in the concept of muhasabah, as Allah SWT says in Surah Al-Hashr verse 18:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

"O you who have believed, fear Allah. And let every soul look to what it has put forth for tomorrow." (QS. Al-Hashr: 18).

Self-reflection in this context is not only technical evaluation, but moral and spiritual reflection—assessing intention, sincerity, and benefits from the learning process that has been carried out. Teachers who engage in muhasabah not only improve teaching methods, but also deepen awareness that every educational activity is a form of worship (ibadah ta'limiyyah).

The next stage is peer reflection, which emphasizes the importance of professional interaction among teachers within the framework of pedagogical dialogue. Peer reflection is manifested through discussion forums such as Subject Teacher Consultation (MGMP), lesson study, and peer review teaching activities, where teachers mutually assess, provide feedback, and examine learning effectiveness (Husamah, H., 2025b). This stage strengthens the social dimension of professionalism, because teachers do not develop in isolation, but through exchange of ideas and practices with their community. This principle aligns with Communities of Practice theory by Wenger (1998) which affirms that professional learning is the result of social collaboration in communities with shared interests and goals (L, 2023). In the context of Islamic values, peer reflection contains the spirit of ta'awun (mutual assistance in goodness) which strengthens professional and spiritual solidarity among teachers. In Islam, this collaborative reflection has roots in the value of syura (consultation), as Allah SWT says in Surah Asy-Syūrā verse 38:

وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ

"And whose affair is [determined by] consultation among themselves." (QS. Asy-Syūrā: 38).

Consultation in education reflects an attitude of humility, openness, and willingness to mutually improve. Through syura, teachers learn that professionalism does not grow in isolation, but through exchange of ideas and constructive criticism with peers.

The third stage in the RKI model is pedagogical collaboration, which is a form of cooperation among teachers in designing and implementing interdisciplinary learning oriented toward Islamic values. This collaboration facilitates integration between general and religious knowledge through thematic approaches and project-based learning as recommended in the Merdeka Curriculum. PAI teachers play the role of value catalysts, helping peers contextualize moral and spiritual aspects in each learning theme. Such collaboration not only increases creativity and learning relevance, but also affirms the role of PAI teachers as bridges between the intellectual and spiritual dimensions of education (Husamah, H., 2025a). This collaboration concept aligns with Allah's command in Surah Al-Mā'idah verse 2:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ

"And cooperate in righteousness and piety, but do not cooperate in sin and aggression." (QS. Al-Mā'idah: 2).

This verse becomes the theological foundation for teachers' professional collaboration: cooperation carried out in the framework of al-birr (goodness) and al-taqwa (piety) not only strengthens professionalism, but also builds ukhuwah and moral responsibility among educators (Muis, M., Rohmah, E. A., & Hamidah, 2025).

The final stage, spiritual value internalization, becomes the peak as well as affirmation of the RKI model. At this stage, Islamic values such as ikhlas (sincerity), amanah (trustworthiness), sabar (patience), and ihsan (excellence) become the moral foundation for every form of

professional reflection and collaboration. Teachers realize that professionalism is not merely an administrative demand, but a manifestation of worship and moral responsibility toward students and society. Thus, the RKI model interprets professionalism in insaniyyah (humanistic) and rububiyyah (divine) perspective, where professional work becomes part of spiritual devotion. The Prophet Muhammad SAW said:

إِنَّ اللَّهَ يُحِبُّ إِذَا عَمِلَ أَحَدُكُمْ عَمَلًا أَنْ يُتْقِنَهُ

"Indeed, Allah loves that when one of you does work, he perfects it." (HR. al-Baihaqi in Syu'ab al-Iman, no. 5312).

This hadith strengthens the view that true professionalism is a form of itqan fi al-'amal (excellence in work) as a manifestation of worship. Through internalization of this value, teachers not only carry out their duties administratively, but also spiritually.

The RKI Model conceptually aligns with Reflective Practice theory (Schön, 1983) and Communities of Practice (Wenger, 1998), which both position teachers as active, critical, and collaborative learners. These findings also confirm research by Muyassaroh & Nurrohman (2025) which shows that reflective collaboration practice significantly affects the improvement of empathy, pedagogical awareness, and spiritual attitude of PAI teachers. In the Islamic context, this reflection and collaboration is connected with the concepts of muhasabah and ta'awun as the foundation of professional ethics (Muyassaroh, I., & Nurrohman, 2025).

Implementation of the RKI model requires systemic support from schools and the Ministry of Religious Affairs to create reflective space and sustainable collaborative forums for PAI teachers. Practically, this model can be implemented through lesson study-based training, peer supervision based on reflective journals, and professional development activities that integrate spiritual and social dimensions. Thus, the RKI model not only offers a technical approach to improving teacher competence, but also provides theoretical contribution to the development of professionalism paradigm based on Islamic values. In the digital and multicultural era such as now, the RKI model becomes a concrete strategy to strengthen the moral, reflective, and collaborative identity of PAI teachers as educators who excel intellectually while possessing spiritual character.

CONGCLUSION

This research concludes that the professionalism of Islamic Religious Education (PAI) teachers in Klojen District, Malang City, can be effectively developed through the integration of reflective and collaborative learning that cultivates spiritual, pedagogical, and social awareness. The results of this research produce the Islamic Reflective-Collaborative Model (RKI) consisting of four main components: self-reflection, peer reflection, pedagogical collaboration, and spiritual value internalization that are cyclical and mutually reinforcing.

The novelty of this research lies in the integration of Islamic values such as muhasabah, ta'awun, and ihsan in reflective and collaborative practices, which have not been extensively raised explicitly in teacher professional development models. This model not only expands Reflective Practice theory (Schön, 1983) and Communities of Practice (Wenger, 1998), but also adapts them to the context of Islamic education based on spirituality and communal values.

Theoretically, this research contributes to strengthening the concept of teacher professional development based on religious and reflective-collaborative values. Practically, the results of this research can serve as guidance for teachers, supervisors, and educational institutions in designing more participatory and spiritual professional development programs. In terms of policy, these findings can be used as a basis for local government and the Ministry of Religious Affairs to formulate PAI teacher training based on sustainable reflective and collaborative communities.

For future research, it is recommended to conduct empirical testing of the effectiveness of the Islamic Reflective-Collaborative Model (RKI) through action research or mixed methods approaches so that this model can be directly implemented in improving the quality of PAI learning in various social and cultural contexts. In addition, future research can also explore the adaptation

of this model in teacher training at madrasah levels or non-formal Islamic educational institutions to expand the application and holistic strengthening of teacher professionalism.

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