

# ENHANCING TEACHER PERSONALITY COMPETENCY THROUGH RELIGIOUS HABITUATION AT SMK ISLAM DATUK SINGARAJA JEPARA, INDONESIA

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**Abstract.** This study aims to describe the improvement of teachers' personality competencies towards superior human resources through religious habituation at SMK Islam Datuk Singaraja Jepara. This research uses a qualitative descriptive method, including field research. The main sources of data are descriptions and observations, as well as additional sources in the form of documents. Data collection through observation, interviews, and documentation. Data analysis techniques through interactive analysis consisting of 3 flows, such as data reduction, data presentation, and conclusion drawn. The results of the study are: (1) Teacher human resources have aqidah and spiritual strength through religious habits, such as: praying, spreading greetings/shaking hands, reading the Qur'an, praying dhuha, and praying in congregation, (2) Teacher human resources have moral superiority through several religious habits, such as: shaking hands, reading the Qur'an, reading Asmaul Husna, praying dhuha, and praying in congregation. Those habituations can improve teacher's personality competency become a superior human resources.

**Keywords:** *teachers, personality competencies, superior human resources, religious habituation*

## Introduction

The expertise of a teacher during the learning process is very necessary. How can a teacher position himself as a student learning partner in the classroom. Teachers not only teach, but are also able to provide motivation and guidance to their students. That is what is called the personality of the teacher, which is the ability of a teacher to present a good person in front of his students, has commendable qualities, such as fairness, sympathetic, flexible, discipline in carrying out duties, an open, creative, tenacious and authoritative person. Human resources, namely teachers, are not only teachers, but teachers are also role models and educate their students with good personalities (Huda, 2017). Personality is identical to the character interpreted in KBBI as psychological, moral or ethical traits that distinguish one person from another. In Islam, there is no doubt that the attention of the sharia to the formation of personality or character is very large, even the stage of character cultivation takes precedence over the teaching of knowledge. There are four competencies that teachers must have, among which are personality competencies. The terms personality, morals, character, or the like, are easy words to say, but the temptation to deviate from commendable characters continues to occur, even at the teacher's level. It is not uncommon to hear news about

teachers who commit immorality, teachers who commit acts of violence, or give bad examples to students (Taufik, 2021).

In Law Number 14 of 2005 concerning Teachers and Lecturers, it is said that personality competence is the ability of a steady personality, noble character, wisdom, and devotion, as well as being an example for students. Competency is a medium that transmits the knowledge of a teacher to his students. If a teacher does not have good personality competence, it will have a great impact on students, as currently seen in the field there are many students whose knowledge cannot be attached properly, there is no teacher advice that is marked, there is even no sympathy for the teacher, this is not because of the teacher's inability to manage learning, but because of a personality that is not in accordance with the values of religious teachings (Nurfatih and Setiabudi, 2021). Improving the personality of teacher resources requires habits in a continuous and continuous manner to be instilled in schools, this can have the effect of changing the personality of teachers. As well as the habit of coming and leaving school on time, following and providing guidance when praying before and after studying, saying greetings with others, participating in activities at school, such as reading the Qur'an, reading the Asmaul Husna prayer with students, mujahadah once a week, running a teacher's picket schedule, praying dhuha, and carrying out congregational prayers (Mubin and Furqon, 2023).

To anticipate the era of globalization, the world of education is required to prepare competent human resources, especially teachers, to be able to compete in the global job market (Abrori and Muali, 2020). In facing the rapid pace of development of this era, the Indonesian nation needs a quality and competent generation in the field of science and technology as well as understanding and practicing good and correct religious teachings. One of the responses that can be made in responding to the pace of the times is by efforts to improve the quality of human resources. The increase in the number of population in quantity alone without being accompanied by the quality of human resources will be an obstacle to the development process. Among the indicators of human resources (SDM) of quality teachers is the appearance of education graduates who have *aqidah* and spiritual strength, moral excellence and mastery of science and technology (Uliyah and Widiastuti, 2023). Management experts state that Human Resources (SDM) is the most important capital and asset in any country and corporation in the world, HR is the main pillar in a country and nation, companies, educational institutions, universities and so on. Human resources cannot be replaced by machines, money, positions and other materials, he is the key to the success of all corporations and any activities in this world. Therefore, building a competitive and superior quality of human resources is building an institution that is advanced and able to compete with other institutions, building qualified and competitive human resources, with character, hard work, the ability to collaborate and have noble character in a school or others, is to build a school and institution that is advanced and professional and able to defeat its competitors (Arif, 2021). By understanding the conditions and background mentioned above, the author is interested in conducting a study with the theme Improving Teachers' Personality Competencies towards Superior Human Resources through Religious Habituation at SMK Islam Datuk Singaraja, Jepara, Indonesia.

## Materials and Methods

This research will be carried out at the Islamic Vocational High School (SMK) Datuk Singaraja Jepara, Indonesia. This research includes field research. This means that research is directly carried out in the field or on the intended respondents. The researcher uses a qualitative descriptive method, which means that the research carried out can provide a clear picture or description of a situation related to the object of research, be it in the form of human cultural values, the artistic values of certain groups, events, or other cultural objects. In this context, it can be sought to observe the existing problems systematically and accurately related to the facts and characteristics of certain objects, especially those related to religious habits that can affect the improvement of the personality competence of human resources, in this case school teachers. The main sources of data are descriptions and observations, as well as additional sources in the form of documents. The rest is additional data, namely data sources both in writing and photos and so on. The source of data taken by the researcher through words and actions or observations, related to religious habits that can affect the improvement of human resource personality competence, in this case is a teacher of the Islamic vocational high school (SMK) Datuk Singaraja. Data collection in this study is through observation, interviews, and documentation. Then the data analysis technique is carried out with an interactive analysis technique consisting of 3 grooves, namely data reduction, data presentation, and drawing conclusions related to religious habituation in improving the personality competence of teacher human resources in the Islamic vocational secondary school (SMK) Datuk Singaraja.

## Results and Discussion

### *Religious habits at SMK*

Some Religious Habits at the Datuk Singaraja Islamic Vocational Secondary School (SMK), including as below.

#### *Pray*

One of the habits at the Islamic vocational high school (SMK) Datuk Singaraja Jepara is to pray every day. This activity was carried out by all school residents, starting from students, education staff and teachers in the school environment. This habit of praying is accompanied by the intention that the knowledge that has been given by all teachers to students will have many blessings and benefits, especially useful in carrying out daily *ududiyah* and knowledge of skills that equip students in living life when they graduate from school (Fauzi and Mahnun, 2024). Furthermore, Sopi'i stated that the prayers that are always recited by students and teachers in each classroom every day of school are as follows:

رضيت بالله ربا وبالإسلام ديناً وبمحمد نبياً ورسولاً ربي زدني علماً وارزقني فهما رب اشرك لي صدري ويسر لي  
امري واحلل عقدة من لساني يفقهوا قولي امين يا رب العالمين

The study prayer is read by each teacher and student an average of 3 times, then continued with the habit of reading the Qur'an (Fauzi and Mahnun, 2024). This means that the improvement of teachers' personality competencies towards superior human resources through religious habituation, one of which is praying reflects the *dikap* and

superior personality includes: disciplined personality, role model for students, having a high work ethic in carrying out Mandate and responsibility as a teacher, patience and *istiqamah* in acting according to religious norms. Considering that personality competence is a personality ability that is steady, stable, mature, wise, and authoritative, being an example for students, and having noble character. For this reason, it is necessary to realize personality competencies that must be in accordance with Indonesia's religious, legal, social, and cultural norms. Any religious norm never tolerates the actions of teachers who hurt both physically and mentally students (Victorynie, 2017).

### ***Spreading greetings***

Spreading greetings in this school, one of which is done by shaking hands or shaking hands. This habit has a very great virtue and the meritorious act of shaking hands is very great. Shaking hands is one of the causes of the erasure of sin. Therefore, teachers must introduce through the teacher's example to children as early as possible to do the handshake attitude, so that they are used to shaking hands continuously and repeatedly. This habit of spreading greetings should have been introduced in schools. Shaking hands is a form of shaking hands, just shaking hands can erase the sins that have been committed (Liestari et al., 2014). The habit of shaking hands in the school environment is carried out in a fun and not boring method, as teachers must choose the right way to give the habit of shaking hands, because the habit of shaking hands makes them understand the importance of shaking hands (Waruwu and Marlina, 2022). That is, teachers in this school practice behavior based on efforts to make themselves trustworthy people in words, actions, and work, both towards themselves and others, in this context is the improvement of the teacher's personality through habituation of religious values. One of the postulates that provides the basis for the habit of shaking hands is as follows:

وَعَنْ عَبْدِ اللَّهِ بْنِ سَلَامٍ ، أَنَّ النَّبِيَّ ﷺ قَالَ : أَيُّهَا النَّاسُ أَفْشُوا السَّلَامَ ، وَأَطْعَمُوا الطَّعَامَ ، وَصَلُّوا بِاللَّيْلِ وَالنَّاسُ نِيَامٌ ، تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ . رواه الترمذي وقال: حديثٌ حسنٌ صحيحٌ.

From Abdillah bin Salam, the Prophet (peace and blessings of Allaah be upon him) said: *O man, spread greetings, gives food, pray at night when people are sleeping, and they will enter Paradise safely*. HR. At-Rirmidhi, and includes the hadith of Hasan. With this footing, the family of SMK Islam Datuk Singaraja consciously carried out the activity.

### ***Reading the Qur'an***

There are several familiarization of religious values at the Islamic vocational high school (SMK) Datuk Singaraja Jepara, one of which is reading the Qur'an every morning which is attended by all teachers and students. Then all teachers who waited for students to read the Qur'an in their respective classes, gave explanations and descriptions of the content of the verses that had been read together. The habit of reading the Qur'an every morning is not just a *murottal* reading, but there is a special content, where the teacher is also able to take lessons from the verses that have been read every morning. The habit of reading the Qur'an every morning has a very important position in the teachings of Islam. In addition to the value of worship, reading the

Qur'an has great potential in improving the personality competence of teachers in realizing superior human resources in the Jepara Islamic Vocational School. This means that with the habit of reading the Qur'an, teachers have a disciplined personality, become role models for their students, have a high work ethic in carrying out their mandate as teachers, *istiqamah* in acting according to religious norms, in this case Islam.

This is in line with the results of research by Nurfatih and Setiabudi (2021) which stated that being a role model for students. The indicator is to show commendable actions. The exemplary method in education is a very influential and proven method to be successful in shaping the moral, spiritual, and social ethos aspects of students. To strengthen this personality, it can make the values contained in Surah Ali imran verses 159-160, then Surah Luqman verses 17-19 and moral values in the Prophet Saw as a reference for a teacher to be a good role model for his students (Nurfatih and Setiabudi, 2021). Human behavior in the perspective of the Qur'an is a manifestation of the true personality. Human behavior can be said to be a manifestation of his personality, carried out continuously until then forming a character in him. Because behavior in humans is not formed instantly, but requires a long process. Starting from the influence of family, environment, and society to the process of adjusting oneself to life experiences (Setiawan et al., 2020). In other words, religious behavior is defined as how far the knowledge is, how firm the belief, how often the rules of worship are carried out and how deeply the appreciation is adhered to. This religious behavior is shown by performing daily worship, praying, and reading the holy book (Fauzia, 2015).

### ***Reading Asmaul Husna***

The habit of reading Asmaul Husna has become the culture of the Datuk Singaraja Jepara Islamic Vocational High School (SMK). This is done before starting the learning process activities in the classroom, as the initial process of conditions to start something commendable. This habituation activity is carried out regularly to introduce teachers and students related to the attributes of Allah Swt. every day, so that the personalities of teachers and students will grow into a steady person, increase the sense of faith and piety to Allah Swt. As stated by Nono as the principal that our school in carrying out religious activities runs effectively every morning before the learning process begins. One of the goals is to help all school residents, including teachers, have Islamic personalities, and are able to take meaning from the name of the attributes of Allah Swt. This means that the teacher as a believer takes the values of Allah's revelation, including through some of Allah's asma which is summarized in Asmaul Husna. If all teachers in this school environment are able to live the names of Allah in Asmaul Husna well, it will be very meaningful in building their personality, so that they become teachers who have superior human resources (Taufik, 2021). The relationship between the recitation of Asmaul Husna and the development of Islamic character is in the habituation of religious and religious teachings which is carried out by saying the name of Allah SWT or called asmaul husna. Asmaul Husna, if read and studied, will encourage a person to increase their faith in Allah SWT. Then when it is appreciated, it will motivate a person to do justice, humility, help, generosity, forgiveness, generosity, patience and compassion (Anam and Halim, 2023).

In other words, through the reading of Asmaul Husna, teachers can emulate the values contained in it as a provision for life in the world, including in behaving with the people around them. Therefore, the implementation of Asmaul Husna reading in schools

is one of the efforts made to balance the pattern of life at school (Husna, 2021). Then later, this habituation is also in line with the research conducted by Fauzi and Mahnun (2024) whose conclusion states that the habituation of dhikr Asmaul Husna and smiles-greetings is able to strengthen character, one of which is having a disciplined personality. This discipline character is an attitude and behavior that is born as a result of training or the habit of obeying the rule of law or order; including strengthening honest character (Fauzi and Mahnun, 2024). Schools as formal institutions play a role in internalizing the religious values of all its citizens in order to realize superior teacher resources. Such as the Asmaul Husna reading habit program held at SMK Islam Datuk Singaraja.

### ***Dhuha prayer***

Worship is an inevitable thing in human life, especially to form a personality that has faith and piety. Prayer is a direct communication between the servant and his Lord, as well as tarbiyah to always feel close to Allah Swt. and love for Him (Nura et al., 2023). The dhuha prayer is one of the sunnah prayers that is highly recommended by the Prophet PBUH. He even gave a message to his companions to carry out the dhuha prayer and make it a will. The dhuha prayer is performed as a sunnah prayer after the sun rises until the time of dawn. It is better to do it in the morning when the sun is rising, around 07.00 am. References from previous study explain the virtues and timing of the dhuha prayer, as well as the importance of carrying out this sunnah prayer in accordance with the teachings of the Prophet Muhammad SAW. (Al Rusdanan and Mustofa, 2023). As Yudabangsa (2020) This dhuha prayer has a good impact on students in reminding students of prayer times, being able to imitate prayer movements and memorizing prayer readings since they are at school. In addition, accordingly, the dhuha prayer is able to instill several habituation indicators that will be a provision when they grow up if they continue to be trained and habituated at home. In other words, that the habit of praying dhuha that has been carried out for a long time in this school is significantly able to instill commendable personality values, including discipline in obeying school rules, discipline in punctuality, discipline in dress, discipline at home, and discipline in terms of worship (Siregar et al., 2022). Dhuha prayer is a practice that is highly emphasized by the Prophet PBUH. He wants us to try our best to maintain this practice, so that we can achieve its virtue, all for the sake of happiness both in this world and in the hereafter. Such as getting a noble degree, being classified as an obedient servant, getting a reward equivalent to Umrah, being forgiven for their sins, such as a quick war to win, the time of mustajab, fulfilling the call of Allah SWT, getting a place in heaven, being erased of sins (Hayati, 2015).

### ***Congregational prayer***

Of the many religious activities at SMK Islam Datuk Singaraja is congregational prayer. This habit is carried out every day when the time of dhuhur has arrived. This habit has been running since the school was established and is followed by all school residents. This congregational prayer activity was carried out at the school mosque. After the congregational prayer, the school teachers did not immediately leave the congregational assembly, but they continued their wirid/dhikr activities and prayed. The reading of the wirid/dhikr as the results of an interview with Sopi'i, one of the school teachers is as follows:

أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ  
اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ وَالِيكَ يَعُودُ السَّلَامُ فَحِينَا رَبَّنَا بِالسَّلَامِ وَادْخُلْنَا الْجَنَّةَ دَارَ السَّلَامِ تَبَارَكْتَ رَبَّنَا  
وَتَعَالَيْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ  
لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ  
أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ. بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ، لَهُ  
مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ  
مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ، وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

This short wirid is recommended to be read 33 times, namely (1). Prayer Reading :  
: اللَّهُ أَكْبَرُ Takbir Recitation (3). الحمد لله (2). Hamdalah Reading (3). سبحان الله (2).

Then continue reading the sentence:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

While the reading of the Prayer is as follows:

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ. صَلَاةً تُنَجِّنَابَهَا مِنْ جَمِيعِ الْأَهْوَالِ وَالْآفَاتِ. وَتَقْضِي  
لِنَابِهَا جَمِيعَ الْحَاجَاتِ. وَتُظَهِّرُنَا بِهَا مِنْ جَمِيعِ السَّيِّئَاتِ. وَتَرْفَعُنَا بِهَا عِنْدَكَ أَعْلَى الدَّرَجَاتِ. وَتُبَلِّغُنَا بِهَا أَفْصَى الْعِيَاتِ  
مِنْ جَمِيعِ الْخَيْرَاتِ فِي الْحَيَاةِ وَبَعْدَ الْمَمَاتِ إِنَّهُ سَمِيعٌ قَرِيبٌ مُّجِيبٌ الدَّعَوَاتِ وَيَقَاضِي الْحَاجَاتِ  
رَبِّي زِدْنِي عِلْمًا وَرِزْقِي فَهَمَار بِنَا اتْنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

This means that school residents, especially teacher human resources, are enthusiastic about carrying out the habit of wirid/dhikr on a regular basis, so that they are also able to strengthen their faith and devotion, so that they become competent individuals from the outside and inside or spiritually. This is because wirid/dhikr is the reading of several verses of the Qur'an that are read by students and practiced in daily life. Wirid/dhikr is an amaloh that is recommended in Islamic teachings, because it is able to bring the student closer (taqarrub) to Allah. Religious education in educational institutions provides lessons for school residents who can form their citizens can form a noble personality and can also be used as a reference in religious soul education, both inside and outside the school, one of which is by getting used to prayer taught at school, so that it can be made a habit by school residents, including teachers to carry out the prayer (Nura et al., 2023).

### **Teacher personality competencies**

Personality competence is one mandated by law, in addition to three other competencies: pedagogic, social, and professional. As stated above, this personality is synonymous with character or morals. According to KBBI, character is psychological, moral or ethical traits that distinguish one person from another. With almost the same language, the teacher's personality competence here, is the attitude, disposition, and habits that show a teacher's ability to relate to others driven by his state of mind, and distinguish himself from others (Taufik, 2021). According to Nurfatih and Setiabudi (2021) that some indicators of personality competence are as follows: (1) Steady personality, the indicator is, the teacher acts in accordance with religion, norms, both legal norms and social norms. (2) Stable personality, the indicator is, the teacher is

proud as an educator, and has consistency in acting. (3) Adult personality, the indicators are, showing independence in acting as an educator, having a work ethic as a teacher, displaying an honest attitude, being trustworthy and distancing themselves from acts that are contrary to religion. (4) Wise personality, the indicator is, taking actions that are beneficial to students, and showing openness in thinking and acting. (5) Personality of worship, the indicator is, showing positive behaviors towards students and being respected. (6) Be exemplary, the indicator is, show commendable actions. (7) Noble character, the indicator is, acting according to religious norms (faith, piety, honesty, sincerity, and helpfulness) (Nurfatih and Setiabudi, 2021).

According to John F. Cuber, personality is the whole trait that can be seen and seen by a person. The aspects of personality states about the aspects of discrimination are as follows: (1) Character, is a consequence of whether or not to comply with the ethics of behavior is consistent in holding a stance or opinion. (2) Temperament, is a person's reductive disposition, or how quickly or slowly he reacts to stimuli that will come from his environment. (3) Attitude, is a response to an object that is positive, negative or ambivalent. d. Emotional stability, which is a measure of the stability of emotional reactions to environmental stimuli, for example easily not being offended, angry, broken up or sad. (4) Responsibility, which is the readiness to accept risks from actions or deeds performed. For example, willing to accept reasonable risks, wash your hands, or run away from the risks faced. (5) Sociability, is a personal disposition related to interpersonal relationships. For example, open or closed personal traits and the ability to communicate with others (Krismiyati, 2017). The following is the conclusion of an interview about the personality of a teacher conducted with H. Nono, M.Pd (principal), related to the personality that an educator should have is to be loyal to the superior, obey the rules that apply at school, be patient and be a role model for students, and also in the environment they are in. Personality as a teacher has a personality that can be a role model for students, in terms of speech, deeds, politeness, and appearance. In line with the motto Ki Hajar Dewantara, Ing ngarso sun tulodo, Ing madyo mangun karso and Tut wuri handayani. The reason is, a teacher as a learner who is a role model, must have good morals and must be able to be an example or example, giving encouragement and motivation (Krismiyati, 2017).

### ***Superior Human Resources (SDM)***

One of the manifestations of superior human resources is the quality of human resources themselves, with the following description:

### ***Quality of Human Resources (SDM)***

One Quality is a dynamic condition related to products, people/labor, processes and tasks, and the environment that meets or exceeds customer or consumer expectations". According to Indrasari (2019) quality is defined as the totality of the characteristics of a product that supports the ability to satisfy specified or determined needs" (Apriliansa & Sukaris, 2022). Sedarmayanti (2017), stated that "Quality is a measure that expresses how far various requirements, specifications, and expectations have been met" (Faizi et al., 2022). According to Sugeng (2002), the quality of human resources is a person's knowledge, skills, and abilities that can be used to produce professional services. Ahbullah (1990) and Acok (1991), agree that the quality of human resources will always be inseparable from a professional work. So that a quality of work must be

involved in the context of work which is a person's profession. Therefore, it is not surprising that the high quality of human resources is expected to appear in professionals who have expertise, organization and codes of ethics that make it easier for them to develop concepts, rejects, measures, and even measures that they can use to assess and shape their self-image. Therefore, greater attention must be paid to SDM Management itself (Kulla et al., 2018). Every human being is required to improve his quality in order to spur in achieving organizational goals. Improving the quality of human resources is a long-term human investment, because to make it happen, it is necessary to take an educational path that also does not automatically make itself qualified (Faizi et al., 2022).

Human resource management (SDM) is defined as an activity that is carried out to stimulate, develop, motivate and maintain high performance in organization. Therefore, human resources with the overall determination and implementation of various activities, policies, and programs aimed at obtaining manpower, development, and maintenance in an effort to increase their support for improving the effectiveness of the organization in a more (Kulla et al., 2018). In other words, the core quality of human resources (SDM) is individuals in an organization who make a valuable contribution to the achievement of organizational goals with aspects of skills determined by the level of education, honesty and experience (Faizi et al., 2022). A qualified teacher is a teacher who has skills, creativity and is active in the teaching and learning process activities and is able to direct the development of students to become members of society as mature and useful human beings. From this theory, when associated with the findings of the research results, it is indeed very important for each teacher to constantly improve their quality in order to be able to direct the development of students to become mature, useful members of society and of course become quality human beings (Uliyah and Widiastuti, 2023).

### ***Human Resources (SDM) Indicators of Superior Teachers***

Some indicators of quality or superior teacher human resources, as stated by Uliyah and Widiastuti (2023), are teachers who are able to optimize their teaching, including the following:

#### ***Have aqidah and spiritual strength***

Improving the competence of teachers' personalities towards superior human resources in this school is through religious habits, one of which is praying reflecting the dikap and superior personality includes: disciplined personality, role model for students, having a high work ethic in carrying out the mandate and responsibility as a teacher, patience and istiqamah in acting according to religious norms. This will strengthen and strengthen the Aqidah and spirituality of teachers so that they become quality or superior human resources (SDM). Then to improve the personality competence of teachers' human resources towards superior resources, the habit of praying in congregation is carried out. This habit has been running since the school was established, and is followed by all school residents, one of the drivers is the teachers' council. This congregational prayer activity was held in the school mosque, named "Ottoman Mosque". After the congregational prayer, the school teachers did not immediately leave the congregational assembly, but they continued their wirid/dhikr activities and prayed. Religious education in educational institutions provides lessons

for school residents who can form their citizens can form a noble personality and can also be used as a reference in religious soul education, both inside and outside the school, one of which is by habituating in prayer taught at school, so that it can be made a habit by school residents, including teachers to carry out prayers. This means that the teacher's personality is what must be used as an example by others, especially his students. A strong personality is needed to create a role and at the same time shape the personality of his foster children. Teachers' personality competencies have a great influence on the development of their foster children in order to prepare human resources (SDM) that are useful for the nation and state.

### ***Moral excellence***

The habit of shaking hands in the school environment is carried out in a fun and not boring method, as teachers must choose the right way to give the habit of shaking hands, because the habit of shaking hands makes them understand the importance of shaking hands. This habit can strengthen the personality competence of teacher human resources in the school environment or outside the school. The habit of shaking hands through shaking hands has a very great virtue and the reward of shaking hands is very great. This habit is among the causes of the erasure of sin. Therefore, teachers must introduce through their example to students to shake hands, so that they are used to shaking hands continuously and repeatedly. This habit of spreading greetings should have been introduced in schools. Shaking hands is a form of shaking hands, just shaking hands can erase the sins that have been committed, through this habituation activity the personality competence of teacher human resources is increasing, and becomes a good moral example for their students. In addition to shaking hands, teachers also carry out habitual activities of reading the Qur'an every morning, in this case, not only reading murottal, but there is a special content, where teachers are also able to take lessons from the verses that have been read every morning, so that it will strengthen the morals and ethics of teachers in schools so that their personality competence increases.

To realize the competence of a moral personality towards human resources, teachers carry out the habit of reading Asmaul Husna, in this activity, teachers can emulate the values that exist in the asma of Allah in the ritual of habituation of reading Asmaul Husna, as a provision for life in the world, including in behaving with people around the school. Therefore, the implementation of Asmaul Husna reading in schools is one of the efforts made to balance the pattern of life at school. Then the habit of praying dhuha, this worship becomes an inevitable thing in human life, especially to form a personality that has faith and piety. Prayer is a direct communication between the servant and his Lord, as well as tarbiyah to always feel close to Allah Swt. (taqarrub) and love (mahabbah) to Him. This activity strengthens the personality competency of teacher human resources to excel in character and morality. It can be understood that the personality of teachers has the potential and plays a role in shaping the personality of students, because humans are creatures who like to exemplary, meaning they like to emulate the personalities of their teachers. Students really need teachers who are pious and have noble morals, the teacher's attitude is always imitated by his students.

### **Conclusion**

From the description above, related to improving the competence of teachers' personalities towards superior human resources through religious habituation at SMK

Islam Datuk Singaraja Jepara, it can be concluded as follows: (1) Improving the personality competence of teachers towards superior human resources at the Islamic Vocational High School (SMK) Datuk Singaraja Jepara in order to have the strength of aqidah and spirituality through the habituation of religion, including: praying, spreading greetings/shaking hands, reading the Qur'an, praying dhuha, and praying in congregation. (2) Improving the personality competence of teachers towards superior human resources at the Datuk Singaraja Jepara Islamic Vocational High School (SMK) in order to have moral superiority through several religious habits, including the following: shaking hands, reading the Qur'an, reading Asmaul Husna, praying dhuha, and praying in congregation.

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### **Conflict of interest**

The authors confirm that there is no conflict of interest involve with any parties in this research study.

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