QALAMUNA
JURNAL PENDIDIKAN, SOSIAL, DAN AGAMA

The Role of Islamic Religious Education Teachers in Advocating for Muslim Minority Students in Denpasar, Bali

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Abstract	The role of the teacher as an educator is not only to transfer knowledge to the perpetrators of Islamic education in Denpasar, Bali. They also need to strengthen religion in the aspect of Aqeedah. Because the weakness in practicing and familiarizing with religious practices is considerably less, this study aims to explain how PAI teachers do PAI services in the school setting of Denpasar State Senior High School / Vocational School. This research took four schools as the objects of research. Therefore, this research results from the implication that the teachers are doing service defensively. They give enriching, strengthening, and practicing Aqeedah knowledge to the students (male or female) in Denpasar State High School/Vocational School, Bali. In the presence of strengthening, besides maintaining quantity volume, the quality volume also delivers good impacts when someone has already graduated from an education unit.
Keywords	Teacher; Islamic Religious Education Servant; Muslim Minority Students

1. INTRODUCTION

Education issues are closely related to the teacher's contribution to the succeeding learning process at school for all students. It has been evident that the success of a feat and honing the competencies are found not only in transferring knowledge but also in continuously tutoring and mentoring the teachers toward the students. The relationship between the effort of teachers to teach and the result of teaching is closely related to the skills and methods of learning (Suwardi & Farnisa, 2018).

In a learning process, the teacher also becomes "a stabilizer" for students learning. It means that students who are learners need motivation (Idzhar, 2016), enthusiasm, creativity, and imagination, which the teacher mainly stimulates. That is not all. The teachers also seriously implement proper class management inside or outside the class. (Minsih, 2018)

Ideally, it is attached in paragraph 40, verse 2 of the UUD Number 20 of 2003, concerning National Education System (SISDIKNAS). The teachers' obligations include (1) creating an Educational atmosphere that is meaningful, creative, fun, dynamic, and dialogical (Irawati & Susetyo, 2017). (2) commit professionally to increase the quality of education. (3) Provide exemplary service and maintain

the good name of institutions and professions and appropriate positions according to the trust given.

Meanwhile, in paragraph 20 of the Law (UU) number 14 of 2005 concerning teachers and lecturers (KEMENDIKBUD, 2019), teachers must plan and implement a quality learning process and learning evaluation. Besides that, he must continuously improve and develop his academic qualifications and competence through knowledge development, technology, and art. Teachers also need to notice their way of teaching objectively. So that there is no discrimination, including based on type of gender, race, culture, ethnicity, religion, condition of physique, background of family, or social and economic status of students. So, in the institution's condition, the teachers must operate their profession in totality.

Ideally, teachers become cast main in serving the first learning until the end of the basic competence that has ever been taught. Likewise, the role of teachers currently, when they are attributed as facilitators, then the teacher paradigm as the only source of study in class, be shifted as facilitators. Students will be more active in learning activities, both interactive wherever they learn and explorative independently in learning mentality. Teachers only do mentoring, giving clues, and revising if improper goals and results are learned.(Rahmawati & Suryadi, 2019)

Islamic religious education subjects are mandatory material that must be carried out on each level at each educational institution. Various readiness as in the implementation of curriculum Merdeka, a real PAI teacher, has profits and is more ready when he gets fresh air regarding the administration format of study planning in the short term or RPP. However, they are mostly less ready when they want to face AKM and character survey as UN replacement, which is reviewed from cognitive, physical, and psychological points of view (Afista et al., 2020). Islamic Religious Education teachers also experience this. They should adjust (adaptive), accelerate (responsive) (Rahim et al., 2020), and develop. So that in practice PAI learning at school, you can adapt and develop independently when giving Islamic religious education services there. It is very different with adaptation and survival strategies for PAI teachers and Muslims students in areas that are minority of Muslim quantity. As in Denpasar, Bali, for example. When discussing Islamic schools in Bali, there is no significant difference internally and institutionally in learning to religious programs. (Kurnia, 2022) It is different from a state school. When you find public schools on Java Island, the majority of them implement Islamic religious learning and implementation of religious programs with it should be. It is different from state schools in Bali.

If Java Island can be found authentically, Muslim society becomes dominant, so in Denpasar, it's different. Muslim society is number 2 of the majority after Hindu society. These are facts that exist in some State Educational institutions or state schools. As Jagra in the interview stated, until this moment, what dominates source either from elements of teachers, employees, and students in state schools are Hindu. (Jagra, 2022)

According to the background of the paragraph above, then it becomes a question about How the teacher carries out the implementation of management PAI learning in the middle majority of non-Muslims (Hindus) in state schools. The author, at this time, limits this research only to the high school/vocational school level. Likewise, I will discuss the teachers' service models in Islamic Religious Education in high school/vocational school settings. The last is the location of research, which is dynamic, and many cultures are mingling in the city of Denpasar. Hence, the researcher is interested in collecting data at State High Schools/Vocational Schools in Denpasar. That includes SMA Negeri 2 Denpasar, SMA Negeri 7 Denpasar, SMK Negeri 1 Denpasar, and SMK Negeri 2 Denpasar. Those fourth schools were only guided and taught by three teachers. One teacher teaches PAI lessons in two schools, SMK Negeri 1 Denpasar and SMA Negeri 7 Denpasar. So, the researchers want to examine How PAI teachers' service model in learning religion lessons for Muslim students in Denpasar State High School/Vocational school settings in Bali. A social construction theory by Berger analyzed PAI teachers' service models in learning religion lessons.

2. METHODS

The research method should be included in the Introduction. The method explains the research approach, study subjects, the research procedure's conduct, materials and instruments, data collection, and analysis techniques. This study used descriptive-qualitative and analytical models, which are phenomenology. The objects of this study are only limited to PAI teachers at a State High School/Vocational School in the Denpasar city area, Bali. Whereas the objects selected are schools, there are 4 (four) schools. There are SMK Negeri 1 Denpasar, SMA Negeri 2 Denpasar, SMK Negeri 2 Denpasar, and SMA Negeri 7 Denpasar. Besides interviewing the PAI Teachers, the researchers also interviewed the Muslim students at the schools mentioned above. The researchers also observed school learning activities and religious activities held by the students outside of the schools.

The approach of this study as the analysis tool is phenomenology, with the approach method being social construction initiated by Berger. This research appeals to some facts that happened in learning religion lessons, such as the transfer of knowledge process, teaching and learning activities, and accompaniment and reinforcement of religious activities through some non-formal activities, not only inside of school but also outside of the schoolyard. These aims could be more powerful and detailed if the researchers used phenomenology.

So that is how the duties and the functions of teachers, as well PAI teacher competency in Denpasar, are interpreted as meaning activity PAI services are available at some Denpasar State High Schools/Vocational Schools both in externalization and internalization. So, several findings, either about the identification of Muslim students or the adjustment culture of Muslim students in the schoolyard, were discussed in it. The researchers describe the duties and functions of Islamic religious teachers when observing schools and interviewing the teachers and students.

3. FINDINGS AND DISCUSSIONS

This study found some results about the duties and functions of Islamic Religious Education Teachers in (SMA/SMK) Denpasar Bali. These findings follow the research design to answer the research problems. As a descriptive qualitative study with a phenomenological model, the researchers can describe the results as follows:

The Duties and The Functions of Islamic Religious Education Teachers

In this discussion, it is necessary to apprehend the differences between duties and functions. The main teacher's job is to work professionally. So that the work can be useful and run well when the teacher's job can be executed well, then the teacher's role functions. The duties and functions of teachers are besides teaching and educating. He also becomes a mentor, motivator, facilitator, and evaluator. (Moeljadi et al, 2017).

First, the teacher as teachers and educators. As responsible educators, teachers should give all series of knowledge to the students. The obligation is described in the curriculum material or lesson attached. Thereby, students' achievements, either in positive or negative ways, also depend on information or skills taught to students in practicing religion.

It is awaited questions by *stakeholders*, such as surrounding society in general and parents of students in particular. They will demand the school's teacher relate to the students' quality or output of learning. Josie, in his book, stated (Misko, 1999) that students' skills are caused by teachers' skills in conveying knowledge to the students and how they implement it. Suppose cognitive competence is the only measurement through knowledge and insight, without considering psychomotor elements such as spiritual action and good attitude in the social aspect. In that case, social and emotional competence are the results that measure the success of PAI learning for *stakeholders*. Because Hachem et al. also confirmed that cognitive competence has a positive connection with emotional academics (Hachem et

al., 2022). That is, the hope is that when some information or knowledge taught consists of social, spiritual, or psychological aspects, they can take the positioning of themselves immediately and put it into practice. In this emotional academic, a teacher's competence as the educator has an element of ethics.

Second, besides playing the role of teachers as educators and instructors, they also act as guides. A common fact in schools is that they guide their students to be able to read the Qur'an, guide their students to be able to practice prayers perfectly, accompany them in getting used to praying and fasting, and even guide them on how to pay zakat when the month of Ramadan comes.

The minimum limit to maximum study hours could not calculate this role. It means PAI teacher interaction with the students is related to not only the material but also problems with morals, problems with habituation, religious violations, nuanced school, verbal or behavioral, and character. All is daily work for PAI teachers to guide him in every moment. (Willis, 2003)

Third, the role of the teacher as a motivator and facilitator. This third teacher's task can refer to the educational trilogy initiated by Ki Hajar Dewantara. His motto is Ing Ngarso Sung Tulodo, Ing Madya Mangun Karsa and Tut Wuri Handayani (Sirwan, 2020). This motto provides innovation for teachers when implementing learning inside and outside the classroom.

He can be motivated to display exemplary behavior inside and outside of school to avoid bad perceptions from the school community. So, exemplary motivation or invitation is categorized as passive or active motivation. Like Islamic boarding school owners, Qur'an teachers, and even influencers, they always have fans and follow every activity. This is a small form of example-taking. Alaika et al. explained that PAI teachers and everyone related to the smooth implementation of education needs to motivate themselves, be it passively (for example) or encourage their students' achievements. Both from teachers' employees and parents and guardians of students. (Kurnia, 2021)

Ing Madya Mangun Karsa is a form of embodiment of teachers' demands to always be innovative and creative in implementing learning as well as mastering teaching techniques such as having many treasures of PAI learning models, strategies, methods, and techniques, mastering the material, and learning how teachers can manage the class (Wulandari, 2021) so that a learning activity can be carried out effectively, efficiently and enjoyable for students.

Lastly is tut wuri handayani, which means that when teachers understand learning, motivation is the key word. Teachers need to have the skills to encourage student achievement by motivating. In learning achievement, learning motivation is a process. At the same time, the result is achievement, so it is not only insight and learning methods that receive attention, but skill and enthusiasm in carrying out worship are the result of motivation. These skills can be learned by using learning strategies to improve thinking skills, contemplation methods, role modeling, and instruction. (Lutfiah & Ahmad, 2022)

The last is the teacher as an evaluator. This last role is a measure of success or failure in implementing PAI. When students have mastered cognitive competence, it is also necessary to consider whether psychomotor skills and their habituation as affective success are sustainable. When one of the three is not sustainable, the teacher's performance in teaching PAI is not considered successful. (Tjabolo & Otaya, 2019)

In the context of Islamic education in Bali, it needs to be described starting from the role of the teacher as an educator and guide. Several main components in the teaching and learning process start from scheduling class placement to learning models and strategies.

Next is scheduling. Like the author's search or data collection activities through FGD, Syamsuddin (Kurnia, 2022) stated that those who know the PAI learning schedule at our school are the teachers and the students themselves. The school doesn't know.

Teachers from other schools also supported this presentation. They added that the learning contract with the students carried out the scheduling of PAI subjects. As the scheduling is carried out independently, the implementation of learning is also automatically carried out independently (Kurnia, 2022). This means that the teaching and learning process is carried out during learning hours out of school hours. Some schools hold it in the morning or before prayers, some in the afternoon or evening after school.

Next, what about the duration of the study? Also, what about the learning class? Two-way communication between teachers and students is needed. This is needed because it also deals with the distribution of textbooks, conditioning class placement, determining PAI learning models and strategies, and habituation management.

In his statement, Margiyanto (Kurnia, 2022), when communicating with one of the student representatives to distribute textbooks and worksheets as learning materials. The teaching resources are an inventory from the school library. Then, textbooks are also insufficient, so one textbook can be used in groups. (Kurnia, Forum Group Discussion with SMA/K Students in Denpasar, Bali)

Likewise, with the duration of learning. When found in FGD activities, several students and teachers agreed on different learning durations. The ideal limit for PAI learning hours at the high school/vocational school level is 3x45 minutes. However, in practice, each school is different. At SMK Negeri 1, the practice only lasted 45 minutes. Also at SMA Negeri 2 Denpasar, it took 30 minutes. SMK Negeri 2 and SMA Negeri 7 are also held for 60 minutes. (Kurnia, 2022)

It has been confirmed that PAI learning during learning hours is still below the ideal level. What about delivering material, explaining assignments, conducting field observations, etc? This also has limitations. Likewise, how to complete the material, as well as the evaluation.

PAI teachers, in carrying out successful religious competence, do not just have to convey the material. Their habituation is also monitored. Like the students of X grade in SMKN 2, when observing in a limited place and having a limited chance to pray together, PAI teachers become the first to start and give examples of praying together. Then, in the second wave, they also did it in congregation with their peers (Zaini, 2022). This habituation is also carried out when carrying out PAI teaching and learning activities.

Besides that, incidental customs are also carried out, such as celebrating Islamic holidays. Even though the activities are not carried out in school, they are also carried out by teachers at SMK Negeri 2 Denpasar and are mandatory for Muslim students. Also, the law of effect, as Thorndike's theory, is put into practice (Thorndike, 1933). If students do not follow it, their PAI scores will be affected.

Furthermore, regarding PAI teacher innovation, basically, limited access, lobbying efforts towards relevant stakeholders, and the role of PAI teachers at that time, they tried to promote and always encourage students to participate in Islamic mass organization activities in Denpasar actively, take part in religious activities, and PAI teachers also do this when they play roles outside the teaching profession (Kurnia, 2022). Some teachers are active in PW Nahdlatul Ulama, and those active in political parties (Kurnia, 2022).

Teachers also become facilitators of Islamic education for students and other Muslim teachers. When they fight for worship facilities, teachers' need for worship at school will also automatically be met. However, learning media still experiences limitations in preparing teaching materials. Some schools still source learning aids from collective contributions from students. (Kurnia, 2022)

Likewise, PAI learning evaluations should be carried out through several assessments, such as daily, mid-semester, and end-of-semester assessments. However, in assessing students' discipline and craft, PAI teachers have ways to ensure they care about religious activities, such as giving test scores when participating in activities for the Prophet Muhammad's birthday held by PAI subjects and the

Islamic Spiritual Activity Unit.

Study of the Competency of Islamic Religious Education Teachers

Competency aspects generally have a branching competency pattern. Teachers can master one aspect of competency. They must have knowledge, understanding, interests, attitudes, abilities, and values. As an analogy, they obtain a valid requirement to gain mastery of competency because of these 6 (six) things and must be completed both in terms of thought and ability.

Professional competencies of PAI teachers, as in teachers' professional abilities, 4 (four) competencies must be possessed. Namely professional competence, pedagogical competence, social competence, and personality competence (Sagala, 2009). The first is professional competence. In Widodo's article (Widodo et al., 2022), professional competence means that he can neither complete his studies and be legally recognized as a graduate of education nor receive a teacher's certificate. Apart from this, teacher professionalism also needs to hone its competence in classroom management, delivery of learning through learning methods, and broad insight and experience regarding social and natural phenomena related to personal development and material.

Widodo explained that teachers must master emotional intelligence, advertising intelligence, and organizational citizenship behavior. As per the professional abilities of PAI teachers in Bali, they have legal and valid academic qualifications from these four schools by showing their bachelor's degree certificates. They can also control their students by accommodating learning and habituation activities and independently programmed religious activities. More than that, emotional intelligence and advertising intelligence in the role of teacher have their way of dealing with difficulties. They can communicate directly and gradually with school leaders and other teachers who dominate to get easy facilities and easy access to familiarization because the need for facilities is not only for learning but also for obligations (such as praying Zuhur). This is also the case with their methods, which their students can follow.

In this level of professional competence of the three teachers we studied, two teachers brought students to control the learning and habituation process. This is also the case with a firm personal presence, time management skills such as study time contracts, policies for determining study places, and classroom management. Meanwhile, one teacher we studied found no information or other search characteristics regarding his learning. This also applies to Organizational Citizenship Behavior (herein after read as OCB). This last item in implementing the professional competence of PAI teachers in Bali is very much needed. Considering that Muslims in Bali make up the second largest number of students, minority treatment is still practiced there. OCB is necessary because several things must be implemented, such as altruism, prudence, thinking and acting policies, and good manners (Widodo et al., 2022). Some of these OCB competencies are important for PAI teachers, even in Hindu-majority areas.

PAI teachers in Bali try to protect themselves by not touching on several policy issues or behaviors that cause sensitive activities to emerge (Kurnia, 2022). They assume that when teachers here (in Bali) remain in the education unit for a long time, they will have the power to negotiate, thereby expediting the PAI learning activity program. Apart from that, the professionalism of PAI teachers in minority environments is also reflected in their advocacy efforts towards Muslim students in their schools. When the three teachers meet, they often suggest easy access for Muslim students to carry out praying Zuhur *instead of Praying Friday*. PAI teachers also try to take certain approaches to communication when there are teacher meetings, like proposing a lunch break during worship time.

Pedagogical Competency is the second competency that teachers must have. Only true educators have this competency. Because the approach to students, classroom management, and determining models, strategies, and learning approaches are part of this method, however, the pedagogical competence possessed by teachers, in essence, must be able to read and master the characteristics of

Muslim students from all aspects, including emotional, intellectual, moral and learning styles. (Sentürk and Zeybek, 2019)

In the Balinese context, these competencies have not been touched at all by the four PAI teachers. So, we still use the same model from generation to generation. So, the learning patterns are also the same, and we haven't found any effective learning innovations. This also results in the majority of Muslim alums who continue their studies at tertiary institutions experiencing degradation in their worship and religious insight. (Kurnia, 2022)

Next is social competence. This competency is expected. Teachers also have communication, interaction, and external social relationships. Apart from being role models (personality competency), they are also expected to contribute by conveying the narrative of the objectives of Islamic religious education, PAI activity programs, and Islamic religious habituation activities both inside and outside the school, with good packaging. (Sagala, 2012)

During the teaching and learning process, they not only ask about students' learning progress while in class, but they also need to ask parents and guardians about their religious habits and progress in religious learning at home. So teachers also have their reminders for personal assistance for each student. Margiyanto discovered this as a PAI teacher at SMK Negeri 1 and SMA Negeri 7 Denpasar. Hence, he could memorize where his student's house was located. So, his service as an educator is uninterrupted for a full day through gadgets (digital) media and unplanned face-to-face meetings (Kurnia, 2022). This competency does not stop with students, parents, guardians, community promotion, and internal school promotion regarding cognitive to psychomotor skills, which Margiyanto also displays. This was also similar when it was found that students at SMA Negeri 7 Denpasar won the Halal Olympiad by the Central MUI at the national level. (Kurnia, 2022)

Social skills are also closely related to personality competence. Personality competency in this discussion focuses on two aspects. The first is the exemplary aspect. The second is the aspect of the teacher's behavior towards other people. The first is example-taking. Teacher example-taking can be categorized as an aspect of character education, such as students imitating the teacher's lifestyle, the teacher's way of communicating, and their daily life. The second aspect is the aspect of character strengthening. Character strengths can also be imitated by students when the teacher has a good and pleasant relationship (chemistry), and then the strengthening of character will be conveyed by itself (Sutisna et al., 2017). This example will also be conveyed by itself when the teacher has solved the problem of inviting kindness to himself, continues to other teachers collaboratively, and finally does not get bored of inviting students to do kindness continuously.

M. Zaini can demonstrate these social skills as a PAI teacher at SMK Negeri 2 Denpasar. They created social networks between provincial-level community organizations, such as the one he participated in by serving as Rois Syuriyah PWNU Bali (Kurnia, 2022) so that the students are not only active in spiritual activities but have reached the level of forming semi-formal IPNU and IPPNU organizations within the Denpasar State Vocational School 2 environment.

He also did this when he wanted to go on a missionary safari intended for his school activities. Such as using mosques or prayer rooms around Denpasar and Badung. So that students can learn about several mosques around Bali and get to know several of the mosque's *takmir* administrators. (Kurnia, 2022)

They were remembering what Berger once said (Berger & Luckmann, 2016), the meaning process of an individual in the reality of his life consists of externalization and internalization. Like the externalization faced by Muslim students in Bali, they can adapt when they are at and outside school. For example, there are Hindu worship activities during morning prayers (reciting the Tri Sandya mantra), as well as regarding school uniforms where non-Muslim teachers independently forbid Muslim students from wearing their headscarves again (Zuryani & Kamajaya, 2018). So, the

adjustments that can reduce, mediate, negotiate, and sterilize the atmosphere of friction between differences in religious traditions are the PAI teachers themselves. There is also the reality of externalization, where teachers try to strengthen their students to remain respectful mentally but do not comply with these prohibitions. When we asked, it turned out that the rule prohibiting headscarves did not exist and was not written in the school's rules and regulations. So this is just a custom.

Then, internalization is the homework for every Muslim school member amidst the flow and influence of Hindu society's customs and culture. Muslims need to strengthen their religious habits and their Islamic commitment amid school activities. In this round, there are still many PAI teachers who are not supported by any elements who share the same vision and mission in religion for their religious needs and worship activities, as the need for obligations *Friday prayers* congregation that is not in the school unit. So, to affirm the identity of Muslim citizens, it is not only teachers who are fighting, but Muslim school members, both students and other teachers who are Muslims, also must strengthen this.

So social competence in the journey of Islamic education in the Balinese context requires other supports to strengthen the vision and mission of Islamic education in State High Schools/Vocational Schools.

Discussion

This research regarding teacher services to Muslim students in Bali has two major discussions. The first is the duties and functions of PAI teachers in Denpasar State High Schools/Vocational Schools, Bali, and what the competency conditions of PAI teachers are in State High Schools/Vocational Schools in Bali.

The first is regarding the duties and functions of teachers. In general, the main duties of teachers are teaching, accompanying, and strengthening. Teachers teach not only in the class but also out of the class, such as in non-formal activities. However, in religion lessons, some the teachers do not use guidelines or monograph books. Whereas, in other as non-formal religious activities, teachers serve and accompany the students longer than in the class, that is for about 3x45 minutes. Next, teachers must accompany the students when they follow religious activities such as praying together at schools. The problem is that teachers cannot focus on accompanying and ensuring that this religion activity runs well because they have many jobs, and some teach in more than two schools. The last, teachers must strengthen students' religion or faith. This duty and paragraph 40 verse 2 of the UUD Number 20 of 2003, concerning National Education System (SISDIKNAS) are about teachers' obligations, such as to strengthen faith, educate characters of students, etc.

Teachers are educators, mentors, motivators, facilitators, and evaluators. The data presented in the previous chapter shows how teachers become educators and mentors. The limitation of educators is the transfer of knowledge. Here, several findings need to be noted. When all KI and KD have to be conveyed, and some materials have to be completed, it turns out that when asked, some students don't know the learning objectives for each material, so what material needs to be completed (Kurnia, 2022). Two things cause the lack of completion of PAI learning objectives, namely the lack of distribution of textbooks (package books) and the second is the duration of learning outside the specified standard learning hours.

The second is regarding his duties as a mentor. Guidance in the context of Islamic education services by teachers, they have minimal access to carry out guidance. One of them is habituation assistance. His duties as a companion and guardian of worship are far beyond his reach. Access to the places of worship is inadequate, even though all limitations have been provided. Despite that, the teacher has invited and held congregational worship activities. (Zaini, 2022)

Facilities, time, and independent management, without any supervision from the school, are challenges for PAI teachers. Instead of mentoring, familiarize and implement monthly programs up to PHBI warnings. PAI teachers only coordinate with managing the Islamic spiritual center they formed.

They also coordinate with residents when they want to borrow places of worship, such as *Mushalla*, to mosques for religious education and learning needs.

For such activities, as Saille quotes Berger (Marston, 2000), it is necessary to increase the size of its identity by measuring and knowing the location and how widely distributed its places of worship are. So that internalized Muslim identity can be maximized and integrated into society.

This is also showing how they become facilitators. So far, teaching aids, learning media, and PAI learning facilities in every school are very affordable and easy. Because digital shopping access is increasingly developing, think about how they all got it. Meanwhile, the school does not budget for it. So, adjustment is like Berger's concept, which mentions the concept of externalization (Marston, 2000). As an adjustment, there needs to be an understanding between teachers, students, and parents. They must work together collectively to provide learning media, teaching materials, and accessories for habituation independently and collectively. Margiyanto also did this when procuring prayer mats, mukenas, Al-Qur'ans, and corpse care props. However, several development programs have been successfully approved by schools, namely the ablution places at SMK Negeri 1 Denpasar and SMA Negeri 2 Denpasar.

Next, the teacher is the evaluator. They carry out assessments like PAI teachers in general as a measure of student learning achievement. However, there is an additional way of assessment that is disciplining students for religious programs. Like *halal bi halal*, Mawlid Prophet Muhammad SAW, or other similar activities. So this is also included in the assessment, as well as the assessment indicators such as attendance at activities (Zaini, 2022), neatness in dress, and etiquette in participating in activities.

Next is the professionalism of PAI teachers in the Denpasar State High School/Vocational School in Bali. How do these four competency capitals support Islamic education services in Hindu majority-based schools? The first is professional competence. Even though there are several reports from other levels that there is a shortage of PAI teachers, at the SMA/SMK level, which was the object of our research, we did not find teachers who did not meet the qualifications, for example, not PAI graduates or not having a teacher certificate. (Kurnia, 2022) Second, regarding pedagogical competence. This competency is the hallmark of educational science. In this context, teachers need to have more mastery of pedagogical knowledge. To manage the class, deliver material, and determine models, methods, and strategies, the conditions of the students in the class they teach are also required. Akbar (2021) also stated that pedagogical competence makes learning fun, memorable, active, innovative, and skilled. PAI teachers at Denpasar State High Schools/Vocational Schools have more expertise in pedagogical elements. They must resist adat or customs that are out of religious norms. Seeing the conditions in Bali like this, deepening the creed, and making efforts to sharpen insight into the faith are big homework for PAI teachers. Margiyanto conveyed this phenomenon. Those who are still in school must be cared for and looked after because many Muslims also change religion because of marriage (Kurnia, 2022). This requires special skills for PAI teachers to hone their pedagogical competencies.

Third is social competence. This competency is the main capital for inviting students to learn about Balinese Muslims. Teachers should have a high social network. Able to be a liaison for the community, parents, guardians of students, and religious officials in the Denpasar area. Due to the need for religious activities, which always use mosques outside the school as a venue, there is a need for high intensity in terms of multidirectional communication. Fourth, personality competency is the ultimate factor in this discussion because the teacher's personality is the role model for high school/vocational school students in Bali. For those who are Muslim amidst the onslaught of customs and culture of Balinese Hindu society, even though they are seen as diverse, efforts to strengthen their identity as strong Muslim individuals for teachers is a necessity. From these 4 (four) competencies, the aim is for teachers to be able to provide educational service models, strengthening faith, collective brotherhood, and friendship networks for Muslims in the schoolyard as a form of commitment to maintaining the ratio of quantity to quality of Muslims in Denpasar, Bali.

The main duty and function of PAI teachers in Muslim minority areas is to reinforce Muslim students' faith. PAI teachers have a crucial role in the religious life of their Muslim students. Moreover Muslim students in Denpasar Bali are nearer to non-Islamic society life and non-Islamic religion rituals. So, PAI teachers need to guard, maintain, and reinforce Islamic religious activity among their students.

4. CONCLUSION

As discussed above, it can be concluded that PAI service models by teachers as learning centers have several functions: teaching, guiding, accompanying, facilitating, and evaluating. Meanwhile, the teaching and learning activities carried out are independent. Also, regarding existing competencies, researchers refer to 4 teacher professionalism competencies, including professional competency, pedagogical competency, social competency, and personality competency.

While the form of service is independent, the provision of familiarization facilities is carried out collaboratively or collectively, including teachers, students, and other Muslim teachers, even though they do not teach PAI subjects. Meanwhile, the aim of providing PAI service models in the Denpasar State High School/Vocational School settings is to give the students a sense of belonging to the Islamic religion, which is a very urgent matter amidst the influence of the majority religion. So, defensive service efforts are an implication in this research. Teachers provide enrichment, strengthening, and practice of religious knowledge for students in the Denpasar State High School/Vocational School in Bali. With this strengthening, apart from maintaining the volume of quantity, the volume of quality also has a good impact when he leaves as a graduate of the educational unit.

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