



Islamic Education Teacher's Dramaturgic Paradigm in Life the Every Day: A Phenomenological Approach

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KEYWORDS

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ABSTRACT

Social interaction is a phenomenon that occurs in everyday life where individuals or groups interact, communicate, and interact with each other. This research aims to analyse the dramaturgical paradigm that Islamic education teachers have in their daily lives. A phenomenological approach is used to understand the experiences and perceptions of PAI teachers in their role as religious educators. Through in-depth interviews with several PAI teachers, research reveals how PAI teachers use the dramaturgical paradigm in building and maintaining the image and role of religious educators. The research results show that the dramaturgical paradigm helps PAI teachers in designing their public appearances, including the use of language, physical appearance, and interactions with students and the community. PAI teachers utilize religious knowledge, competence, and communication skills to create a conducive atmosphere that influences students' learning, understanding, and practice of religion. On stage, in front of PAI, teachers reflect and behave as ideal PAI teachers in the environment, school and society. Meanwhile, on stage, at the back, they displayed their characteristics. Whether you have it or not, always reflect yourself as a cake guru in front of yourself, your, close friends, and your family.

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INTRODUCTION

Interaction social is a phenomenon that occurs in life every day where individuals or groups each other interact, communicate, and interact with each other influence (Argyle, 2017). Man is a social creature that experiences his own need to relate with other people. Interaction plays an important role in forming identity, values, and norms in public (Scott, 2016).

A person's image in public is a description or perception formed about the individual. A person's image is influenced by various factors, such as appearance, behaviour, achievements, and interactions with other people (Tort-Nasarre et al., 2021). Owning a good image in society is very important because it can influence How an individual is accepted, respected, and considered by others.

In school, the image of PAI teachers can become a decider in the perception of students towards the Islamic religion (Reilly, 2023). PAI teachers who are highly dedicated, have a deep understanding of religious teachings, and have inspiring abilities can help students understand and internalize Islamic religious values (Suharsongko et al., 2023). They also play a role in guiding students in carrying out worship and practicing morals, nobles, and respectful religious and cultural diversity in the school environment.

In society, the image of PAI teachers also holds a sway role in the formation of individual character and morals. The community expects PAI teachers to be role models in the practice of Islam with consistency and integrity. A capable PAI teacher gives proper understanding, explains religious concepts with wisdom, and becomes an example of behaviour that will have a positive impact on public surroundings.

This research can be strengthened by using social-constructivism theory. This theory emphasizes that a person's knowledge and perceptions about religion and morality are built through social interactions, including interactions with PAI teachers. PAI teachers who are highly dedicated, have a deep understanding of religious teachings, and have inspirational abilities can play an important role in building social constructions about the Islamic religion and morality in students' thoughts and behaviour. Thus, social-constructivist theory can help strengthen understanding of the role of PAI teachers in shaping students' perceptions of Islamic religion and morality, both at school and in society.

This research has significant benefits in understanding the role of PAI teachers in students' daily lives. By focusing on a phenomenological approach, this research aims to provide an in-depth understanding of how PAI teachers influence students' perceptions of Islamic religion, morality and worship practices in the context of everyday life. Through this research, it is hoped that the quality of Islamic education in schools can be improved, the formation of students' better character and morals, and contribution to the understanding of students' religious identity. Thus, this research not only provides valuable insight for practitioners of Islamic education, but also has the potential to enrich phenomenological theory with specific case studies in the context of religious education.

METHOD

This study was conducted qualitatively using a phenomenological approach. This study will explain the life experience of an Islamic education teacher. In research, data source collection is carried out by collecting primary data and secondary data. Data collection was carried out through interview techniques and Reference Studies. Technically, researchers read and analyse literature systematically in existing ways to gain a comprehensive understanding of the research topic being researched. Temporary interviews are conducted directly between researchers and sources to obtain accurate information about personal experiences and sources, including the meaning of behaviour and habits. Interviews were conducted in depth and adapted to the situation and conditions of the sources and informants. The sampling technique is purposive sampling. In this research, researchers will follow the three paths proposed by Miles and Huberman. First, researchers will carry out data reduction by reviewing data obtained from observations, interviews and documentation. Next, the researcher will separate which data is important and which is not important. Second, the researcher will present data that has been reduced and described descriptively according to the focus and objectives of the research. Finally, the researcher will verify or draw conclusions by analysing the data thoroughly and compiling the research results to be used as report material. In this research, data analysis was carried out using a dramaturgical design. This dramaturgical design is based on the symbolic interactionism theory approach. In this design, human life in interaction is seen as a performance stage, a play that shows roles, the role of humans as actors appearing in a stage play.

RESULTS AND DISCUSSION

(cited in Shalin, 2023) was a sociologist in Canada because of his contribution to development theory dramaturgy. In theory, Goffman considers social interaction as a play or show theatre, where individuals play roles in accordance with norms and rules existing in society. Goffman

emphasized the importance of symbolism in understanding behaviour, social, and interaction man (Scott, 2016).

At the beginning of his career, Goffman studied sociology at the University of Toronto and the University of Chicago. In 1953, he got the title of doctor from the University of Chicago after writing a dissertation entitled "Communication Conduct in an Island Community." After that, Goffman became a lecturer at several universities, including the University of California, Berkeley, and the University of Pennsylvania.

In 1959, Goffman published a book entitled "The Presentation of Self in Everyday Life," which became famous. In the book, Goffman describes social interaction as a theatrical play in which individuals play certain roles when facing other people. Goffman points out that individuals build a "front stage" and "backstage" inside social interaction. The front stage is the part of performances where individuals play the role that is expected by others, while backstage is the part where the individual can get rid of their role and show side original from self.

Goffman also introduced the concept of "face," which refers to the image of the self that wants to be maintained by the individual in social interaction. Face can be in the form of a positive face (image positive self) or a negative face (image negative self) (Lee-Won et al., 2014). Besides that, Goffman also introduced the concept of "impression management," which refers to the effort of individuals to manage their image self to fit with other people's expectations (Solomon et al., 2013).

Besides books, Goffman also wrote Many articles developing journal theory Dramaturgy. For example, in an article in the journal entitled "On Face-Work," published in 1955, Goffman illustrates how individuals can manage their faces in social interaction. In an article journal, entitled "The Nature of Deference and Demeanor," published in 1967, Goffman (cited in Shalin, 2023) argued that differences in social status could be seen by the method individuals maintain or change their face in social interaction.

Goffman's thinking is a deeply developed theory of Dramaturgy based on several aspects:

1. Interactionism Symbolic: Goffman was influenced by the theory of interactionism symbolic, which emphasizes the importance of meaning symbolism in social interaction. He believes that individuals form an understanding of the social world through an interpretation process.
2. Social Roles: Goffman views social roles as a "script" that regulates the behaviour and actions of individuals in a social context. Individuals play various roles in life daily, and they try to fulfill the expectations and norms associated with these roles.
3. Importance of Continuity Dramaturgy: Goffman emphasizes the importance of continuity dramaturgy in social interaction. Individuals try to maintain consistency in their roles and play and create an appropriate display of what other people expect.
4. Presentation Self: The concept of presentation self is a key element, in theory, of Goffman's Dramaturgy. He shares the presentation into two sections: front stage (stage front) and backstage (rear stage). The front stage is the moment when an individual interacts with others and tries to give the desired impression. Backstage, on the other hand, is a place where individuals can "relinquish" their roles and become the selves they really are.
5. Failure Dramaturgy: Goffman also weighs in the possibility of failure dramaturgy, in which the individual is not capable of maintaining a consistent appearance or control of their impression project. Failure dramaturgy can happen in situations in which individuals feel trapped, lose control, or face situations that are not expected.

With base thinking this, Goffman develops the theory of Dramaturgy as a framework Work for understanding social interaction and the role of individuals in creating the impression desired. Theory this has influenced Many fields, including sociology, psychology, social science, and anthropology.

Understanding Islamic education Teachers

The teacher is a power task teacher mainly teaching, that is, developing realm creation, taste, and work student as implementation ideal concept of education (Nam et al., 2023). In Islamic education literature, the meaning of teachers refers to the words murabba, metallic, and muddled, which have different functions (Shofiah, 2023). Murabbi originates from the word rabba yurabbi, which means guiding, taking care of, nurturing, and educating. A temporary navigator is formed from 'allama-yu'allimu, which means teaching. As in QS Al Baqarah: 31

"And he taught Adam all the Names (things), then put it forward to the Angels Then said: "Say it to Me name things That If You mom indeed righteous people!" (Indonesia, 2015: 6)

Allah taught me to all the prophets of Adam's Name thing, then put forward what the name object is to the angels. With so ' allama here translated with teach. The term quaddie originates from the word added - quadding, which means educate (Zainuddin, 2023). Islamic education, namely effort conscious and planned to prepare participants to educate for now, understand, appreciate, believe, be pious, have morals karimah, practice Islamic religious teachings from the Koran and Hadith, through activity guidance, teaching, training, as well as use experience (Komariah & Nihayah, 2023).

From several definitions, one can conclude that the Islamic education teacher is an educator responsible educator who answers in development physical and spiritual for Change Act demands individuals in accordance with the teachings of the Islamic religion to achieve a level of maturity as well as form personality virtuous Muslim good and capable character understand, appreciate and practice lessons learned in life everyday life and religious teachings made as guidelines, and instructions his life, so get happiness in the afterlife.

Roles and Ideals a PAI teacher

Role according to Dictionary The big Indonesian language is a device expected behaviour owned by people in society (Siregar, 2023). In connection with the study of the role of capable Islamic education teachers, contribute and strive to form character in Islamic students at school. One task a teacher is formed at a time is to guide students to behave Islamic as well as prevent bad deeds, as in QS Ali Imran verse 104.

According to Mulyasa (cited in Adinda, 2023), the role, of Islamic education teachers is as follows:

1. Teacher as educator

The teacher is an educator who becomes a figure, role model, and identification for the participant's students and their environment. Therefore, that is what teachers have to do with their quality of personal certainty, which includes needing more responsibility, authority, independence, and discipline (Shaddiq, 2023).

2. Teachers as models and role models

Teachers are models and role models for participants who are educated and everyone who thinks he is like a teacher. Teachers, for example, are automatic personnel, and what they do will highlight participant students and people around them and the environment. In connection with that, teachers must organize how attitude, style of speech, clothing, thought processes, decisions, style of life, and relationships humanity realized in all associations man, especially in behaviour. As exemplified by Rasulullah SAW as a Suri role model for his people as in God's Word in QS Al Ahzab: 21.

Appearance is a form of image radiating self from self to a person and also a means of communication between an individual and another (Adinda, 2023). Appearance is one form of an image of self-someone, a means of communication between individuals and others; attractive appearance can evaluate success in life.

Educators or teachers are one of the main factors for future citizens (Vajen et al., 2023). This matter becomes proof that teachers, in essence, are the standard society must emulate. Teachers should be capable of developing skills that are also used as tools For finding concepts, as well as the ability to develop good attitudes and values (Mu & Yu, 2023).

A teacher must fulfil the condition to carry out his task with Good (Xayrullayevich, 2023). In the Teacher and Lecturer Law No.14 Th. 2005 that a teacher must have competence like competence pedagogy, competence personality, competence social, and competence professionalism. Based on the

government regulation it can be concluded that a teacher must have qualifications in the implementation of his job, one of them from four teacher competencies, one of them being ability personality.

Competence personality is a teacher's competence to behave with a noble, stable, mature, wise, and role model, yes, to develop self and become a religious personality. Incompetence, the personality of the one who becomes other people's assessments of a personal teacher, is the appearance (Latuapo, 2023). A teacher must have the power to attract students when studying. For example, in his actions, he said he said, how sociable, and deep face problem or problem Good minor problem or heavy.

Zakiah's Degree puts forward that a teacher feels like a mentor for his children; he creates an atmosphere that makes them happy, showing himself What exists, not pretending to be great or scary, and the connection with students is simple and reasonable or can be said like a brother and sister relationship. Usually, teachers like that are interesting and fun for students; students love, obey, and even honor them.

If students Already like the nature of the teacher, the way they teach, and the way they communicate, it is easy for students To pay attention to and accept the teacher in each class. Teachers hold a vital role in trying to create or increase attention all over students during activity learning. With careful attention, students will be more capable of doing activities and Studying.

According to Frans Magnis, in order for someone to have strong morals, He must own values in his life. Between the values stated by Frans Magical, which in accordance with the statement informant including :

1. Honesty is the Foundation for beginning to become someone who has strong morals. With honesty, other moral virtues will gain marks. Honest can interpreted as open, which means disclosing something with What exists. No. There is what, apart from honesty, can interpreted as reasonable or fair, which means do others like We treat ourselves Alone.
2. Willingness For the responsible answer, meaning an attitude shown for doing things that have happened, becomes a responsibility or burden you have with as good as possible.
3. Moral courage is something that maintains perceived values as an obligation.

Therefore, teachers must always try to make students always notice activity learning. Teacher behaviour is expected to be a good appearance and also interesting, like method speaking, dressing, and mannerisms. In the Al-Qur'an, Fathir verse 28 also explains the importance of appearance for a teacher.

وَمِنَ النَّاسِ وَالْأَنْعَامِ وَالْأَلْوَابِ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ ۗ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ ۗ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ

Meaning: And so (also) among humans, reptiles, and livestock there are various colors (and types). Indeed, those who fear Allah among His servants are only the ulama. Indeed, Allah is Almighty, Most Forgiving.

In guarding someone's appearance becomes a belief in self, so one must notice appearance interesting that is:

1. Expression of face and language body
Related stuff with expression face (mimic) and language body (gesture) is method looking, that is, view eye moment see or speak with against talk. Attitude body through attitude head (upright), attitude face (eyebrows, eyes, and lips).
2. Speak
For can speak with Good they sued Language suitable body with the conversation being held. Sound is a must to customize with condition, time, place, and the essence of the conversation. If the talk contains the meaning of anger, expression, face, and intonation, the sound also adjusts in circumstances of anger. The teacher's voice should be varied at times to explain the material lesson. Good in intonation, volume, pitch, and speed. The description above describes how teachers are needed notice the intonation of his voice. So that students can listen to the teacher's explanation with clear and easy understanding.

3. cleanliness and tidiness

Teachings on cleanliness in Islam include cleanliness of the soul and cleanliness of the physique. This matter shows that Islam has an important balance between soul and physical in style to live a healthy and natural life. Cleanliness is behaviour that is healthy and important in the lifestyle of Muslims. Islam also teaches his people to guard cleanliness physically, like guarding the cleanliness of the body, clothing, food, house, and so on.

Allah SWT instructs his people to guard cleanliness as explained in Al-Qur'an Mudatsir's letter verse 4:

وَتِيَابِكَ فَطَهِّرْ

Meaning: "And clean your clothes,"

In the paragraph, Allah ordered his people to guard clean clothes because of the worship received. That condition is that he must wear clean and holy clothes because teaching makes up an act of worship, and teaching should also be done using clean clothes.

After guarding cleanliness, mandatory clothing is avoided, which is body odor and mouth odor, because it will bother appearance in a way overall (Masjid et al., 2023). Possible ways to avoid body odor are to avoid smelly food like petai, durian, onions, and others. Besides body odor and mouth odor, nails are also an important thing to do to ensure cleanliness and tidiness. A teacher will see vain If already dressed up as neatly and beautifully as possible maybe, but the nails are dirty and impressed not well-maintained. Therefore, the cleanliness of hands, nails, and feet must be noticed.

PAI teacher dramaturgy

Table 1 Management impression in stage front and stage behind.

Informant	Stage front	Stage behind
N.A.	Can control stability emotion when conveying learning to students	At home, do activities and obligations without reflecting the image of a PAI teacher, put yourself in accordance with the environment, and have fun like when together with Friends.
F.N.	I can give good examples to students, like behaving OK and talking well, as well as give internal moral messages during every learning.	Behave become self alone or not reflect self as a deep pie teacher every moment, chatting together friends, have fun happy, sometimes chatting with other people.
N.Y.	Displaying good character and capable character motivates students to become better	Behave and behave like a child towards parents when at home, not always use clothes that show self as a pie teacher; however, still, close intimate parts, outside room student class assumes himself a " big brother " figure so proximity with more students intimate.
T.S.	Conditioning myself as well as possible in teaching, I always try To adapt learning to the condition of the students in class.	Behave as the place, at home as a child to parents, as wife to husband; time used free time For entertainment, self-form watching movies.
W.W.	Behave reflects self as a pai teacher who has integrity and professionalism in the environment school, reflect examples and behaviour good in society, well dressed neat, Islamic and polite, stylish speak polite and chatty matter things that contain wisdom.	Behave worthy a child young, like it to vehicle wheel two, have gundam robot collection as hobbies, play online games, have beloved although Not yet married, often hang out at coffee shops, sometimes said rough and like road browse place new.

Stage front

Stage front (front stage) is room for actors to display their best to create something the image desires them; the front stage Dramaturgy of Islamic education teachers involves aspects of the role and appearance of public teachers in teaching and interacting with students, staff school, and society general. Islamic education teachers actively construct and play the role of guides, guardians of religious values, and facilitators of the learning process. They use religious knowledge, competence, pedagogy, and skills in communication. To form a professional, authoritative, and credible image in front of the audience, they will hide their behaviour badly in front of the stage.

In front stage dramaturgical context, an Islamic education teacher pours attention to aspects like the use of language and style of decent speaking, appearance suitable physique with religious norms and values, as well as illustrative interactions attitudes, and behaviour that reflect strong religious commitment (Masjid et al., 2023). They aim to create an atmosphere conducive to learning, gaining respect and trust from students and members of the staff school, as well as influencing the understanding and practice of religious students through modelling good behaviour and teaching.

Stage behind

The stage behind Dramaturgy refers to the space where the individual can express aspects of personal feelings, desires, and anxieties that are not seen or displayed in front of the public. In the context of an Islamic education teacher, the stage behind refers to the side personal, which is the outside role of the educator.

The stage behind the Islamic education teacher involves aspects of individuals who do not see life as their outside role public as religious educators. In the stage behind this, some PAI teachers have a desire To have fun and enjoy activities that do not always reflect the role of religious teachers. Like individuals in general, they also have anxiety and consideration encompassing personality factors, age, style, life, income, and expectations that can influence life.

Some PAI teachers have a desire to have fun and enjoy time outside of school. They are Possibly involved in hobbies or activities that are not always related to religious education. Although this matter is part of life for them, they still understand and try to guard consistency and integrity with roles and responsibilities as religious educators in front of students and society without violating religious and social norms.

Worry about factor age can be experienced by PAI teachers who feel they do not have enough experience or are not respected by students and the community Because age they are relatively young. They worry that limitations and experience can influence authority and trust in teaching and giving religious advice.

Worry about factor romance appears when PAI teachers intertwine connection romance or own life-related individuals with romantic. They worry that romantic connection can influence their image as a PAI teacher or give rise to questions about decency and integrity.

Worry about style life arises when PAI teachers have interests or outside activities. The environment, possibly religious education, is contradictory with the norm or their religious values. They Possibly worry that their style of life can create disharmony or distrust between their role as PAI and life teachers personal they.

Worry about income appears when PAI teachers feel Not satisfied with the level of income they have. They worry that low income can influence their quality of life and influence motivation to carry out the tasks as a PAI teacher.

Worry about expectation covers expectations and pressures addressed to PAI teachers to reach performance or fulfil high standards. They worry that they cannot fulfil expectations and feel stressed about giving expected results.

CONCLUSION

Discussion regarding the front stage and backstage of Islamic education teachers revealed that a teacher has the role the public must play in context education and interaction with the students as well as the public. Front stage dramaturgy covers appropriate appearance and role with an image of professionalism and authority as a religious educator. Islamic PAI teachers actively build and play a role. This, with hope, influences students and society to understand and practice religion. However, the author confesses that the existence in the life of PAI teachers, such as individuals in general, who have desires and anxieties possible personal No always reflects the role of religious educators. Factors like age, youth, romance, style of life, income, and personal expectations can influence the views and actions they take outside of the public. Remember that the teacher is a human who is not perfect. Their own life and the challenges they face, like other people. Existence stage, the teacher's background, and the factors that influence it. This is normal and acceptable. Confessing the existence

stage behind the teacher helps Us understand the complexity of life, build empathy, and prevent narrow assessments of them.

In context, Islamic education is important for PAI teachers to find a balance between their front stage and backstage. They must guard integrity and consistency in playing the role of the public as religious educators while honouring the existence and need stage behind them as individuals. Awareness about the stage behind the teacher and reception that they are humans who are not perfect helps create an inclusive and mutual environment of support at school, where PAI teachers can become meaningful examples for students. Front-stage and backstage Islamic education teachers are important aspects for understanding. Factors like age, romance, style of life, income, and expectations can influence the views and actions they take outside of the public. Confess complexity helps us understand the teachers as humans who are not perfect, and PAI teachers need to reach a balance between the role of public and personal needs. With understanding, we can build an inclusive environment and mutual education support for teachers and students.

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