

## Competence of Islamic Religious Education Teachers in the Era of Globalization: Multi Case Studies at State Senior High School in Palu City, Indonesia



Ulfa Wahyuni<sup>1</sup>, Sagaf S. Pettalongi<sup>2</sup>, Hamlan Andi Baso Malla<sup>3</sup>, Nurdin Nurdin<sup>4</sup>

<sup>1,2,3,4</sup> Department of Islamic Education, Postgraduate Studies, Universitas Islam Negeri Datokarama Palu, Indonesia

<sup>4</sup> Department of Education Management, Postgraduate Studies, Universitas Islam Negeri Palu, Indonesia

**ABSTRACT:** The influence of globalization has occurred in various aspects of human life, including social, cultural, economic, political, and even educational aspects. The Role and duties of Islamic religious education teachers must be performed with qualified competence. This study examines the competency of Islamic spiritual education teachers in three State Senior High Schools in Palu City. This research used a qualitative approach with a multi-cases study design. Data collection techniques were carried out through direct observation, in-depth interviews, and written material analysis. The results of this study show that the competence of Islamic religious education teachers in three State Senior High Schools in Palu City is good, especially in personality competence, social competence, leadership competence, and spiritual competence. However, there are still several Islamic religious education teachers who need to improve in using information technology in teaching. The teacher's competency has affected the formation of students' character or attitudes, both social and religious. Islamic religious teachers' competency needs to improve in pedagogic and professional job performance, which affects the teaching quality.

**KEYWORDS:** School leadership, Islamic education, teacher, professionalism

### I. INTRODUCTION

Globalization has been illustrated as a process that runs at high speed, which no one can control (Milanovic, 2003). According to Milanovic globalization is a world that is out of control. It's like a big truck rolling without control, and no one can stop the big truck called Globalisa. This is a picture of what will happen in the future, and whether we like it or not, humans have to face it. This kind of situation will affect the world of education, both from institutional aspects, curriculum, teaching materials, educators, and methods, as well as infrastructure (Waks, 2003). At the same time, the globalization will be a challenge for the world of education, especially Islamic Religious Education with a learning system that is integrated via the internet network.

Facing such conditions, the Role of Islamic religious education teachers is to develop students' morals so that they can direct and control their behavior so that there will be no deviations from religious provisions. Islamic Religious Education Teachers should have the same abilities as other teachers as one of the aspects involved in carrying out their mandate (Habibah, Asmawati, Fitriingsih, & Nurdin, 2021). This is because responsibilities are not only limited to the school environment but also to the society in which they are located, especially in facing the era of globalization, which shows the importance of education, which is the responsibility of Islamic religious education teachers and parents.

The moral education taught by religious teachers in schools is not enough to use theories; moral education must be provided during the learning process or outside of learning (Latepo, Suharto, & Nurdin, 2021). Religious education in public schools is an effort to integrate Islamic education into a school system whose curriculum is oriented towards general knowledge, as is the case in government systems in Western countries. The general education system has been implemented in Indonesia since the Dutch Colonial period. The integration of Islamic religious education into the public school system began in the early 20th century. One of the big problems facing the world of education in Indonesia since the New Order era is teacher professionalism, which still needs to be improved (Sari, 2012). Many teachers still need to be qualified and matched, so they are less able to present and provide genuinely quality education. To achieve these educational goals, the Role of teachers in the teaching and learning process is very much needed. The duties and roles of teachers in education are very important, both as educators and

## **Competence of Islamic Religious Education Teachers in the Era of Globalization: Multi Case Studies at State Senior High School in Palu City, Indonesia**

instructors. Teachers, as teaching staff, are expected to be able to master how to lead and manage the student learning process because the quality of teaching determines student success in learning.

Teachers as leaders must be able to organize ideas that need to be developed among students with a leadership system that can stimulate their interest, passion, and enthusiasm for learning through appropriate and effective teaching methods. The target of the teacher's task is not only to form brain intelligence but also to shape the child's entire personality into an adult human being capable of mastering knowledge and developing the welfare of human life.

### **II. LITERATURE REVIEW**

#### **A. Islamic Religious Education Competency**

The word competency can be interpreted as skill or ability (Hoffmann, 1999). In Arabic, competency is called *kafā'ah* and *al-aliyah*, which means having the ability and skills in one's field so that one has the authority or authority to do something within the limits of one's knowledge. This word has become a keyword in the world of education. The importance of competency in education is based on rational considerations, that the learning process is complicated and complex. Various aspects are interrelated and influence the success or failure of learning activities.

Competency is a collection of information containing knowledge, skills, and behavior that a teacher must have in achieving learning goals through training, education, and independent learning by utilizing learning resources (McClelland, 1998). Therefore, the competencies teachers must have are related to personal, scientific, technological, social, and spiritual abilities, all of which are included in the professional standards for teachers when teaching their students.

Competence is a combination of knowledge (thinking power), attitudes (heart power), and skills (physical strength) which are realized in the form of actions. In other words, competence is a combination of mastery of knowledge, skills, values, and attitudes, which are reflected in habits of thinking and acting in carrying out tasks or work.

Starting from the belief that there is a change in the status of teachers to become professionals and a high appreciation of the environment, of course, competence is an important step that needs to be improved. Intellectual competence is a variety of knowledge tools within an individual that are required in order to support various aspects of performance as a professional teacher. Meanwhile, competence, physical and individual, is closely related to behavioral devices related to the individual's ability to realize himself as an independent person to carry out self-transformation, self-identity, and self-understanding.

Competency is the main component of professional standards, in addition to the code of ethics as a regulation of professional behavior stipulated in specific procedures and supervision systems. Meanwhile, what is meant by teacher competency is a combination of personal, scientific, technological, social, and spiritual abilities that substantially form teacher competency standards, which include mastery of material, understanding of students, educational learning, personal development, and professionalism.

#### **B. Islamic Religious Teachers' Competency in the Global Age**

Globalization has a significant influence on human life in various aspects of life, including social, political, economic, cultural, etc (Mukherjee & Kriekhaus, 2012). In this case, globalization has changed everyday life, especially felt by developing countries, and at the same time, it has created new transnational systems and forces.

Globalization also has a significant influence on the implementation of education, both on goals, processes, teacher-student relationships, ethics, methods, and others. The problems humans face require an educational vision and orientation that does not solely emphasize filling the brain but also the soul, developing morals, and obedience in carrying out worship.

As time passes, challenges and obstacles in Islamic Religious Education continue to experience development and change (Abdullah, 2017). If conversations between students and teachers felt taboo a few decades ago, today it is normal. Even in the view of modern educational theory, it is a necessity. Such interactions are an indication of the success of the educational process. This era of globalization has brought the influence of science and culture in every corner of the world so that the boundaries and barriers between one country and another are no longer clear. Globalization is also a process of integration of increasingly rapid developments in science and technology, resulting in the world becoming smaller and forming a global society that is interdependent. Globalization is a historical necessity that cannot be rejected. This phenomenon has already happened and is real before our eyes. Now is no longer the time to engage in polemics about this issue; the most important thing is how a Muslim should behave and position himself against the current of Western thought that is continuously hitting Muslims.

Entering the era of globalization requires a Muslim to be wise and be able to actualize the values of Islamic teachings when interacting with the outside world. A Muslim must maintain his identity in facing various challenges and temptations. Muslims must be able to take the positive side of globalization, while the opposing side must be discarded and used as a bad example.

## **Competence of Islamic Religious Education Teachers in the Era of Globalization: Multi Case Studies at State Senior High School in Palu City, Indonesia**

This situation requires teachers to know the existing challenges, especially in the current digital era. Teachers must be able to find solutions to every challenge so that they can have a positive impact on or benefit the development of education, especially in the learning process, both in and outside the classroom. Among these challenges is that teachers must be able to adapt teaching methods to the needs of the nation's generation by utilizing information and communication technology.

Another paradigm shift, for example, in terms of learning approaches. In the era of traditional Islamic education, the teacher was the central figure in learning activities (Hardaker & Sabki, 2018). He was the main source of knowledge in the classroom and could even be said to be the only source of knowledge. However, this no longer applies in the context of modern Islamic education. The Role of teachers today has shifted, namely as a student facilitator. Learning is no longer teacher-centered but more student-centered. The development of science and technology increasingly encourages reform efforts in the use of technological results in learning, including in the selection and use of media. Teachers are required to be able to use educational institutions' tools in accordance with the times' developments and demands. The tendency to use high technology, especially communication and information technology such as computers, has led to demands from the public to get services that are faster, more transparent, and not limited by time and place. This high technology has also entered the world of education, such as in administrative services, finance, and learning processes. Through this communication and information technology, students can participate in distance learning activities. Meanwhile, the Role and function of teaching staff have also shifted to become facilitator, motivator, and dynamist. The Role of educators today is no longer as the only source of knowledge (agent of learning). This situation, in turn, requires the existence of an education management model based on communication and information technology.

### **III. METHODOLOGY**

This study was carried out within three State Senior High Schools in Palu city, Indonesia. This study uses a qualitative case study method (Nurdin, Scheepers, & Stockdale, 2022; Nurdin, Stockdale, & Scheepers, 2013) to investigate the competency of Islamic religious education teachers in global age (Amiruddin, Nurdin, & Ali, 2021) . Data were collected through direct observation in the case field and in-depth interviews with teachers and the elementary school principal (Jumahir, Nurdin, Pettalongi, Fitri, & Aftori, 2023; Nurdin, 2023). Written materials were also analyzed to understand the strategy used to implement moderate Islamic values in elementary school. Data analysis consists of several procedures, which include reduction and verification techniques with various data sources (Alamsyah, Pettalongi, & Nurdin, 2023; Arif, Nurdin, & Elya, 2023). The reduced data was then analyzed, reflecting on the theoretical concepts used in this study. Finally, the results were presented based on thematic issues found in the data (Muhaimin, Nurdin, & Alhabsyi, 2023; Nurdin, Agam, & Adawiyah, 2023; Nurdin, Pettalongi, Ahsan, & Febrianti, 2023), which show the insight relating to leadership style within schools in Poso regency in Indonesia.

### **IV. RESULTS AND DISCUSSION**

#### **A. Islamic Religious Teacher's Competency in Global Age**

As said by Lester (2014), competence is the main component of professional standards, in addition to the code of ethics, which is a regulation of professional behavior that is stipulated in specific procedures and supervision systems. Meanwhile, what is meant by teacher competency is a combination of personal, scientific, technological, social, and spiritual abilities that substantially form teacher competency standards, which include mastery of material, understanding of students, educational learning, personal development, and professionalism. Based on Law Number 14 of 2005 concerning Teachers and Lecturers in Chapter IV Article 10, it is stated that there are four competencies that teachers must have, namely pedagogical competence, personality competence, professional competence, and social competence. Teachers must have these four competencies; whether asked for or not, they must do them sincerely. These four competencies do not stand alone but are interconnected and, influence each other, and mutually underlie each other. The competency of Islamic Religious Education teachers is based on Minister of Religion Regulation Number 16 of 2010 concerning the Management of Religious Education in schools, Chapter VI Article 16, that Islamic Religious Education teachers must have pedagogical, personality, social, professional, spiritual, and leadership competencies. To determine the competency of Islamic Religious Education teachers at three State Senior High Schools in Palu City, we used six competencies of Islamic Religious Education teachers as indicators to measure the quality and performance of teachers in implementing Islamic Religious Education learning in schools.

#### **B. Pedagogic Competency**

Researchers have previously stated that pedagogical competence is the teacher's ability to manage learning. To determine a teacher's pedagogical skills, researchers use indicators of pedagogical competence, including mastering learning theory and

## **Competence of Islamic Religious Education Teachers in the Era of Globalization: Multi Case Studies at State Senior High School in Palu City, Indonesia**

learning principles, understanding students, the ability to design learning, implementing educational and dialogical learning, utilizing learning technology, and helping students to be able to actualize their knowledge. The various potentials it has.

Mastery of learning theories and educational learning principles is essential for teachers to realize effective, efficient, and optimal learning (Kay & Kibble, 2016). By mastering learning theories and academic learning principles, at least teachers can understand what and how the learning process occurs in students so that teachers can take appropriate pedagogical and educational actions for implementing learning. In addition, teachers can choose and use learning approaches, strategies, methods, and techniques that are flexible, varied, innovative, and effective in implementing learning so that they can achieve optimal learning goals.

Today's students have a much different character compared to students several decades ago. Therefore, teachers must be more astute in using learning strategies, as stated by education experts regarding learning and learning theories, so that learning becomes more varied, exciting, and enjoyable, thus making students less interested in participating in learning in the classroom. Moreover, Islamic Religious Education subjects are usually avoided by students because, apart from the religious subject matter, they are considered difficult and less interesting (because they talk a lot about verses and concepts of creed), also because the methods and strategies used are not varied. and the nature of watching without any innovation and creativity to make learning more exciting and fun.

When the researcher asked about how the activities carried out by Hadijah were related to the Market Place Activity method, which had been conveyed by one of the students above. Hadijah explained that the material presented using the Market Place Activity method was material about the laws of buying and selling in Islam. Then, he connected the material to the world today, related to world markets. The following are the results of an interview with Hadijah regarding the methods she uses in delivering material about buying and selling laws related to world markets.

This method is included in the Project Base Learning category because it takes quite a long time to complete several preparations. My students were divided into several groups; they were assigned to look for information about the world market, for example, what types of goods are being sold, how they are being sold, as well as the elements in the practice of buying and selling, whether they meet the legal requirements in the view of Islamic law or not. Then, they were also advised to use the attributes of which country was the object of their assignment.

Likewise, when the researcher observed the learning carried out by an informan from a senior high school in Palu city, the researcher saw that the learning process used quite creative, varied, and effective learning methods. At that time, the material presented was about "the Koran and al-Hadith are my guides to life." In delivering this material, the informan uses the Role-playing method, or what is known as socio-drama, where students are given role cards to study and then practice in a role-play situation according to a predetermined scenario.

Apart from the Role Playing method, Rasyid also uses several innovative and fun ways, such as the "Testimony" method in material about "the spirit of studying and putting it into practice," where students are divided into several groups and then given video shows. The Bridging Analogy method is also used to convey material about tolerance. This Bridging Analogy uses the approach of linking one concept to another by looking for similarities and the Gallery Wall method.

### **C. Personal Competency**

The teacher's personality competency has a huge influence on the personal growth and development of students. This personality competency plays an important role in shaping the child's personality. Eventhought teacher must have adequate personality competencies because the personality competency will become the basis for other competencies (Oser, Renold, Oser, Achtenhagen, & Renold, 2006). Teachers are not only required to be able to interpret learning, but what is most important is how they make learning a means of forming competencies and improving the personal qualities of students.

To determine the Personality Competence of Islamic Religious Education teachers in these three state high schools, researchers used personality competency indicators, namely (1) a steady, stable personality and the teacher's Personal Competence has a huge influence on personal growth and development of students. This personality competency has a vital role and function in shaping the personality of adult children: (2) being disciplined, wise, and authoritative, (3) being a role model for students, and (4) having noble character.

### **D. Stable and Mature Personality**

To carry out their duties well, professionally, and responsibly, teachers must have a strong, stable, and mature personality. This is important because many educational problems are caused by teachers' personality factors that are less stable, less stable, and less mature. Such personality conditions often cause teachers to carry out unprofessional, dishonorable, and even indecent actions that damage the teacher's image and dignity. Regarding a steady and stable personality, the researcher found that

## **Competence of Islamic Religious Education Teachers in the Era of Globalization: Multi Case Studies at State Senior High School in Palu City, Indonesia**

Islamic Religious Education teachers from the four case studies have good personalities. This can be seen when they communicate with students and their colleagues. They are quite aware of how to behave towards each other and students.

In line with the opinion of several students at the schools said that Islamic Religious Education teachers taught them and what they thought about the teacher's personality. Regarding personality, a student said Islamic religious education teachers are the persons with very good manner. The teachers rarely gets angry, and even if they get angry, it's only reasonable and not too emotional. If we are wrong, we will definitely be advised.

As for the description of the personality competency of the Islamic Religious Education teachers at the four senior high schools are stable and mature. We found that Islamic Religious Education teachers have quite stable and mature personalities. We found the facts from holding several dialogues regarding their attitude towards students who are challenging to manage or who like to be disobedient. An informan said:

I don't want to be rude or yell at these stubborn students because high school students are teenagers, not the same as elementary or middle school students, so the teacher should not embarrass them in front of their friends.

The strict test for teachers in terms of personality, as stated by E. Mulyasa, is stimuli that often provoke their emotions. Emotional stability is essential, but not everyone can restrain their emotions towards stimuli that offend them. Teachers who get angry easily will make students afraid, and fear results in a lack of interest in participating in learning, as well as low concentration, because fear creates anxiety about being scolded, and this distorts students' attention.

### **E. Discipline and Authoritative**

In education, disciplining students must start with a disciplined, wise, and authoritative teacher. Teachers cannot expect much from forming disciplined students if the teacher lacks discipline, wisdom, and authority. Teachers who have a disciplined attitude will usually come and leave on time. He will teach with full responsibility, comply with the regulations in force at school, be a role model and role model for his students, and be very enthusiastic in carrying out his duties.

In this study we define discipline as teachers comply with various rules and regulations consistently, with professional awareness, because they are tasked with disciplining students at school, especially in learning. Therefore, in instilling discipline, teachers must start with themselves with various actions and behaviors. This is where the importance of the teacher's personal or personal competence comes in.

Overall, the disciplinary attitude of Islamic religious education teachers in the three high schools is good. However, it cannot be denied that there is still one of the Islamic Religious Education teachers who does not have a disciplinary attitude. Based on the results of the researcher's interviews with several students and teachers, including the deputy principal for curriculum at all senior high schools. We also found few Islamic religious education teachers who lack discipline because they once left the classroom when the lesson was in progress, or sometimes not attending class at all to carry out their obligations as a teacher. We found that the situation mentioned above does not only occur within the four case studies, but in general, there are still many teachers who need to implement discipline optimally.

In education, disciplining students must start with a disciplined, wise, and authoritative teacher. Teachers cannot expect much from forming disciplined students if the teacher lacks discipline, wisdom, and authority. Teachers who have a disciplined attitude will usually come and leave on time. He will teach with full responsibility, comply with the regulations in force at school, be a role model and role model for his students, and be very enthusiastic in carrying out his duties. To create a discipline teacher, the teachers must comply with various rules and regulations consistently, with professional awareness, because they are tasked with disciplining students at school, especially in learning. Therefore, in instilling discipline, teachers must start with themselves with various actions and behaviors. This is where the teacher's personal or personal competence is important.

With regard to authority, teachers must have advantages in realizing spiritual, emotional, moral, social, and intellectual values in their personal, as well as having benefits in understanding science, technology, and art. Another form of maintaining authority is conformity between words and actions. Sometimes, teachers teach students about discipline, honesty, cleanliness, and so on, but sometimes, without realizing it, the teacher violates what he has said in front of the students. This will make students not respect the teacher.

### **V. CONCLUSIONS**

Overall, the competency of Islamic Religious Education teachers in three public high schools in Palu City is good in terms of personality competence, social competence, leadership competence, and spiritual competence. However, there are still several Islamic Religious Education teachers who are weak in specific academic competencies in the aspects of mastery of learning technology, understanding of learning theories or educational foundations, and professional competencies.

## Competence of Islamic Religious Education Teachers in the Era of Globalization: Multi Case Studies at State Senior High School in Palu City, Indonesia

The maximum competence of Islamic Religious Education teachers has implications for the ability of Islamic Religious Education teachers to organize all the potential that exists in schools in realizing Islamic culture. Formation of an attitude of tolerance and respect for differences, as well as the establishment of effective communication between fellow school members and between school members and parents of students, as well as the surrounding community, the performance of PAI teachers who have a sincere and patient attitude in carrying out guidance to students, and (4) formation of good student personalities. PAI teacher competencies that are inadequate are pedagogic competence and professional competence which have implications for the quality of learning in the classroom.

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## Competence of Islamic Religious Education Teachers in the Era of Globalization: Multi Case Studies at State Senior High School in Palu City, Indonesia

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