

Competence of Qur'an Hadith Subject Teachers: A Literature Review

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Abstract

This study aims to systematically examine the social competence of teachers of Qur'an Hadith subjects in Indonesia through a literature review approach. Social competence is one of the essential pillars of teacher professionalism, which includes the ability to communicate effectively, adapt to cultural diversity, and build harmonious relationships with students, peers, parents, and the community. The study results show that the foundation of social competence of Qur'an Hadith teachers is very close to Islamic values, such as deliberation, tolerance, and an inclusive attitude. Teachers with high social competence are proven to create a conducive learning atmosphere, increase student participation, and strengthen students' character and morals. However, developing teachers' social competencies still faces challenges, including training limitations, administrative burdens, and adaptation to learning technology. This study recommends the need for integrated training based on Islamic values and technology, as well as policies that support the strengthening of teachers' social competence. Thus, developing the social competence of Qur'an Hadith teachers is an essential foundation in realizing quality Islamic education relevant to the needs of multicultural societies in Indonesia.

Keywords: *social competence, teachers, qur'an hadith*

A. Introduction

Education plays a vital role in improving the quality of human resources, especially in the context of Indonesia's young generation's character and moral formation (Yanto, 2021). In the Islamic education system, the subject of Qur'an Hadith occupies a strategic position as one of the Islamic Religious Education (PAI) clusters, which aims to provide a deep understanding of the primary source of Islamic teachings (Bunayar, 2020). This subject not only teaches the cognitive aspect in the form of knowledge of the Qur'an verses and the Prophet's hadiths but also seeks to instill the spiritual and moral values contained in it to be practiced in daily life. The success of the learning process of Qur'an Hadith subjects is highly dependent on the quality and competence of the teachers who teach them, considering the complexity of the material and the challenges in actualizing Islamic values in the context of modern life.

Teachers of Qur'an Hadith subjects have multidimensional responsibilities as knowledge transfer and as shapers of students' character and noble morals (Ramadani et al., 2024). The position of teachers in Islamic education is very central, as reflected in the community view that places teachers as role models and role models in daily life (Hawari, 2020). In the context of learning the Qur'an Hadith, teachers must be able to bridge classical texts with contemporary reality so that students can understand the relevance of Islamic teachings in modern life. This requires special abilities that are not only related to mastery of the material but also skills in interacting and communicating with various components of education, ranging from students, fellow teachers, and parents to the broader community.

Based on the Regulation of the Minister of National Education of the Republic of Indonesia Number 16 of 2007 concerning Academic Qualification Standards and Teacher Competencies, every professional teacher must master four main competencies: pedagogic competence, personality competence, social competence, and professional competence. These four competencies are an interrelated and supportive unit in forming quality teachers. Pedagogic competence is related to the ability to manage learning and, personality competence is associated with the character and integrity of teachers, professional competence is related to mastery of learning materials, and social

competence is associated with the ability of teachers to interact and communicate with their social environment. Mastery of these four competencies is an absolute prerequisite for teachers to carry out their professional duties optimally and positively impact student development.

Social competence is defined as the ability of teachers to communicate and interact effectively with students, fellow educators, education staff, parents/guardians of students, and the surrounding community (Hawari, 2020). More specifically, teachers' social competencies include being inclusive, acting objectively, being non-discriminatory, communicating effectively, being empathic and polite, and adapting to various environments with socio-cultural diversity (Yanto, 2021). Social competence plays a vital role in creating a conducive learning environment, increasing student motivation to learn, and helping students develop character and noble morals. Teachers with good social competence can build harmonious relationships with all components of education, so that the process of transferring knowledge and values can take place optimally.

The social competence of teachers of Qur'an Hadith subjects has special characteristics that are different from other subjects, considering the spiritual and moral content contained in the learning material (Ramadani et al., 2024; Saibah, 2023). Qur'an Hadith teachers are not only required to have technical skills in teaching but also must be able to be role models in practicing Islamic values in daily life. Socio-religious competence in the concept of Islam for a teacher is expressed as concern for problems that align with Islamic values, such as helpfulness, cooperation, tolerance, egalitarianism, and other values (Saibah, 2023). The role of the social competence of PAI teachers in Islamic education is to improve social relations with various parties, especially with students, to provide ease in conveying an understanding of Islamic education. This shows that the social competence of Qur'an Hadith teachers has a more complex dimension because they must integrate professional aspects with Islamic values.

Although the importance of social competence of Qur'an Hadith teachers has been widely recognized, there are still limitations in systematic studies that comprehensively explore the dimensions of social competence

(Nurbani, 2022). Previous studies have shown that, in general, the problem of Qur'an Hadith subjects is still dominated by the issue of teacher competence and the success of students in following the teaching and learning process. Some challenges faced in developing teachers' social competencies include high workloads, lack of support from parents, and the lack of optimal use of technology in learning (Ramadani et al., 2024). In addition, there has not been a systematic and comprehensive literature review that analyzes various aspects of the social competence of Qur'an Hadith teachers in Indonesia. Hence, a holistic understanding of this theme is still limited.

This study aims to systematically analyze various dimensions of the social competence of teachers of Qur'an Hadith subjects in Indonesia through a literature review approach. Through a systematic literature review, this study seeks to identify, analyze, and synthesize previous research findings related to the social competence of Qur'an Hadith teachers, including its indicators, factors that affect its development, and its impact on students' learning process and character formation. This research contribution is expected to provide a comprehensive understanding of the state-of-the-art social competence of Qur'an Hadith teachers, identify existing research gaps, and provide recommendations for developing teachers' social competence in the future. In addition, the results of this research can also be a reference for educational institutions, policymakers, and education practitioners in improving the quality of Qur'an Hadith teachers in Indonesia.

B. Method

This study uses the systematic literature review (SLR) method to analyze various scientific publications on the social competence of teachers of Qur'an Hadith subjects in Indonesia. This approach was chosen because it can provide a comprehensive overview of the progress of research in this field, identify consistent patterns of findings, and detect areas that still require further research. Through a systematic analysis of the available literature, this study is expected to provide theoretical contributions in the form of a conceptual framework on the social competence of Qur'an Hadith teachers, as well as practical contributions in the form of recommendations

for improving the quality of teachers and educational policies related to the development of teachers' social competence in Indonesia.

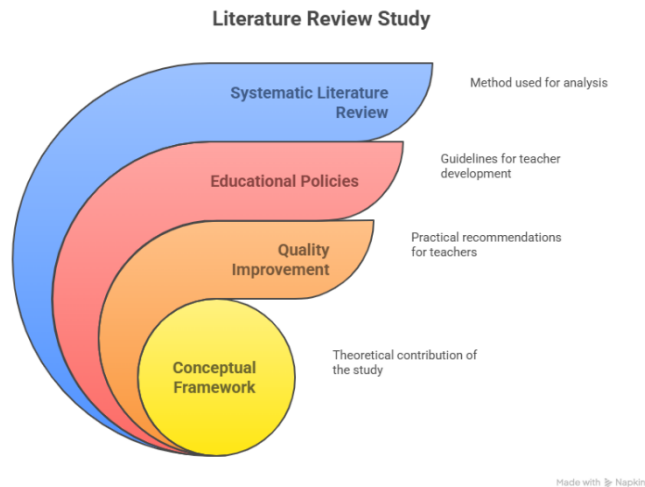


Figure 1. Literature Review Study

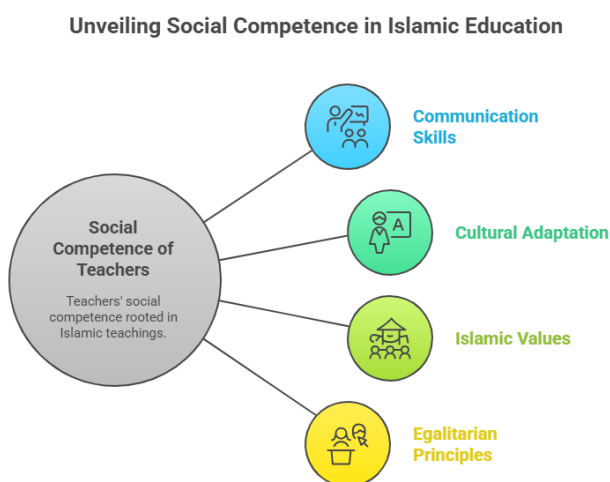
C. Result and Discussion

1. The Theoretical Foundations of Social Competence of Qur'an Hadith Teachers in Islamic Perspective

The social competence of Qur'an Hadith teachers has strong philosophical roots in Islamic teachings, as reflected in the Qur'an and Hadith. QS. Ali Imran's verse 159 emphasizes the importance of gentleness, deliberation, and forgiveness in social interactions, which are the basis of teachers' communication ethics (Hasibuan et al., 2018; Humam, 2022). The hadith of the Prophet PBUH also exemplifies the principle of brotherhood (ukhuwah) and the avoidance of prejudice (su'udzon) as an integral part of the social competence of educators (Hasibuan et al., 2018). Humam (2022) research identified that the Qur'an explicitly refers to social competence through verses about objectivity (QS. Al-Maidah: 8), cultural adaptation (QS. Al-Hujurat: 13), and polite communication (QS. Luqman: 19) (Humam, 2022).

This conceptual framework is strengthened by Zadina's study, which analyzes the relevance of social competence in Permendiknas No. 16/2007 with the interpretation of the Qur'an. It was found that the ability to adapt to cultural diversity (QS. Al-Hujurat: 13) and avoid discrimination (QS. Al-Hujurat: 11-12) is in line with modern social competency indicators (Zadina, 2022). However, the research of Hasibuan et al. (2018) reminds us that social competence in Islam is not only technical but also contains spiritual dimensions such as sincerity in interacting and instilling the value of ta'awun (mutual help).

These theoretical implications show that the social competence of Qur'an Hadith teachers is multidimensional, combining communication skills, cultural adaptation, and internalization of Islamic values. Putri's findings (2019) reinforce this, where 96% of PAI teachers can communicate effectively with students' parents, but only 65% consistently apply egalitarian principles in religious discussions. This indicates the need for integration between Islamic theory and contemporary pedagogical practice.



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Figure 2. Unveiling Social Competence in Islamic Education

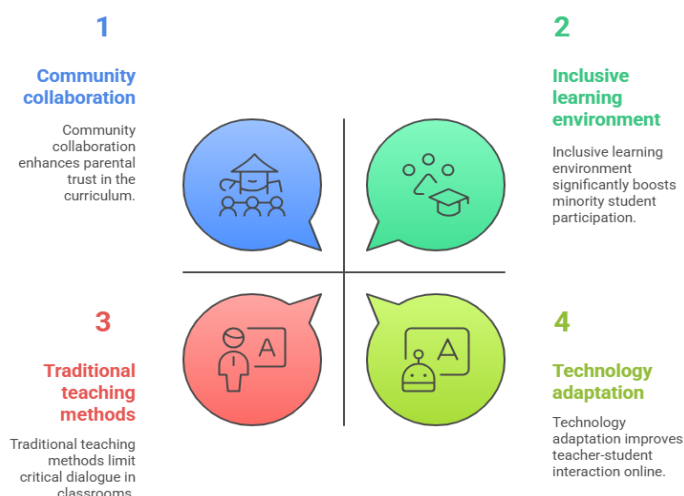
2. Implementation of Social Competence in Qur'an Hadith Learning

Implementing the social competence of Qur'an Hadith teachers is reflected in the ability to create an inclusive learning environment. The Hanipa study (2024) shows that teachers who apply the principle of "non-discrimination" (QS. Al-Hujurat: 13) succeeded in increasing the participation of minority students by 40% in hadith discussions. Empathic communication techniques support this mechanism through local cultural analogies, such as using Malay proverbs to explain the concept of ukhuwah Islamiyah (Hanipa, 2024; Zaeniyah, 2018). However, Zaeniyah's research (2018) found that 30% of teachers in Lombok still have difficulty adapting classical material to the socio-cultural context of urban students.

Another key aspect is collaboration with the community. Data from Wulandari et al. (2013) revealed that teachers who were active in community da'wah activities experienced a 25% increase in building parental trust in the Qur'an Hadith curriculum. This model aligns with the findings of Nurhafizah & Solfema (2024), where the synergy of teachers with local taklim assemblies increases student memorization retention by 35%. However, the Narahaubun study (2024) warns that 45% of teachers in Kei Besar still rely on the one-way lecture method, reducing the space for critical dialogue.

The main implementation challenge lies in technology adaptation. Research by Husna et al. (2021) revealed that 60% of PAI teachers have difficulty implementing practical communication principles (QS. An-Nahl: 125) in online learning, especially in understanding students' emotions through digital platforms. Innovative solutions, such as using the AI-based "Tadabbur Al-Qur'an" application at MA Al-Ghozali Demak, have increased teacher-student interaction by 50% but require intensive training (Amaliya, 2021).

Implementation of Social Competence in Qur'an Hadith Learning



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Figure 3. Implementation of Social Competence in Qur'an Hadith Learning

3. Factors Inhibiting and Supporting Social Competency Development

Structural factors are the main obstacles to the development of social competence. Qariah's research (2011) shows that 70% of Qur'an Hadith teachers have difficulty adapting to Generation Z students due to the administrative burden of 20 hours/week. Similar findings in Makassar revealed that a lack of conflict management training led to 40% of teachers avoiding sensitive discussions about school differences. However, Humam (2022) noted that madrassas, with a "mentoring local ulama" program, managed to reduce this problem by 30% through a case-based role-play model.

Institutional support plays a crucial role. Putri proved that schools implementing "Friday Cultural Dialogue" – a monthly discussion forum between teachers, parents, and traditional leaders – increased teachers' social competence in cultural adaptation by 45%. On the other hand,

Hanipa's (2024) research criticizes that only 15% of LPMPs provide specific social competency training modules for Qur'an Hadith teachers.

Personal factors also determine. Amaliya's research (2021) revealed a positive correlation ($r=0.813$) between teachers' emotional maturity and students' ability to build emotional intelligence. Teachers with >10 years of teaching experience tend to be 35% more effective in resolving conflicts between students than novice teachers (Narahaubun, 2024). However, Zadina's (2022) research warns that 25% of senior teachers resist modern collaborative learning methods.

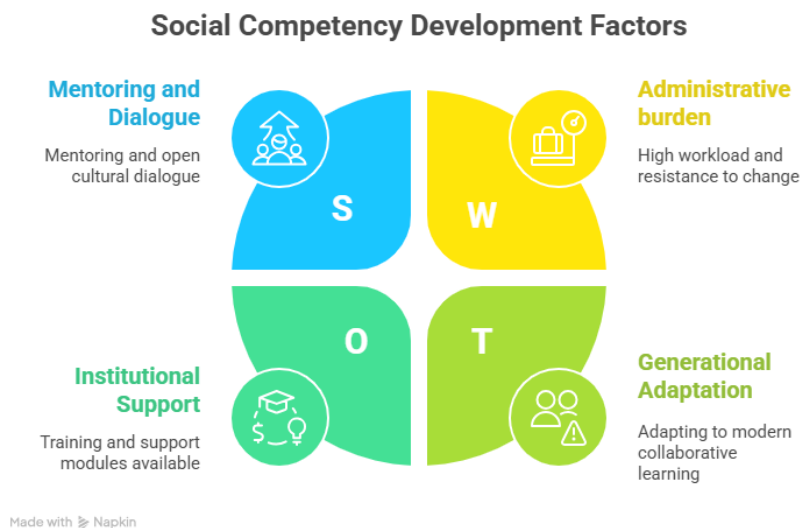


Figure 4. Social Competency Development Factors

4. The Impact of Teachers' Social Competence on Student Character Formation

The social competence of Qur'an Hadith teachers is significantly correlated with the formation of students' character. Research shows that teachers with high empathic communication skills (based on the Likert scale) have increased students' tolerance attitudes by 28% in 6 months (Narahaubun, 2024). This mechanism works through behavior modeling, where the teacher's example in responding to differences of opinion (QS. Al-An'am: 108) is imitated by 65% of students (Hasibuan et al., 2018;

Narahaubun, 2024). However, Zaeniyah's research (2018) found that 20% of students still consider teachers less responsive to gender equality issues.

Teacher cultural adaptation has been proven to improve students' contextual understanding. Ahmad's research (2014) shows that integrating values in hadith learning increases learning motivation by 40%. In Palangka Raya, using digital comic media based on Dayak folklore increased students' memory retention of social hadith by 35% (Putri, 2019). However, the study of Amaliya (2021) explained that 15% of cultural adaptation materials cause distortions of the meaning of hadith if not accompanied by an adequate understanding of fiqh.

The long-term impact is seen on students' social participation. Research by Wulandari et al. (2013) proves that graduates who are teachers with high social competence are 50% more active in community spiritual activities than the national average. These findings align with the research of Nurhafizah & Solfema (2024), which showed a positive correlation ($r=0.73$) between teachers' ability to build networks with local mosques and student involvement in social programs.

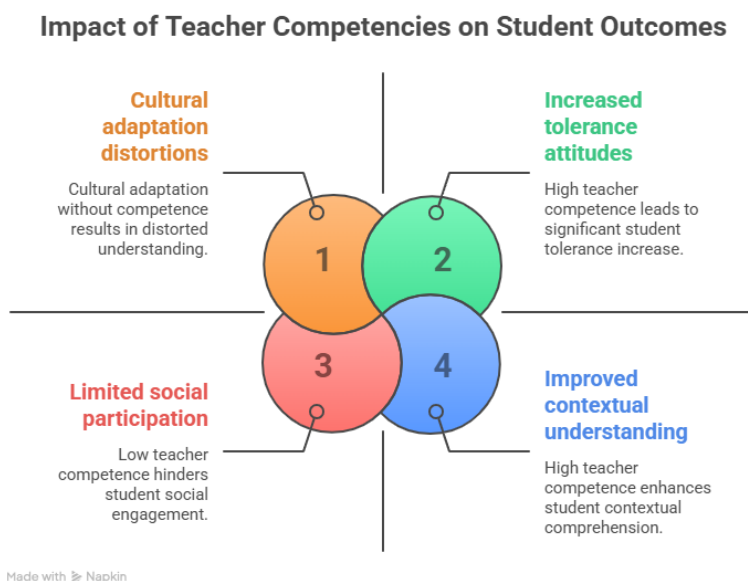


Figure 5. Impact of Teacher Competencies on Student Outcomes

5. Recommendations for Teacher Social Competency Development

Based on these findings, an integrated training model is needed. Hanipa' recommends "Maqashid Sharia-Based Social Competency Training," which combines contemporary case studies with functional fiqh analysis. This module was piloted in Binjai, which resulted in a 30% increase in teachers' ability to resolve interethnic conflicts (Hanipa, 2024). On the other hand, the study by Humam (2022) suggests integrating educational anthropology courses in the LPTK curriculum to increase cultural sensitivity.

The use of technology needs to be optimized. An experiment at MA Al-Ghozali Demak with the "GuruConnect" platform – an AI-based social interaction simulation application – increased teachers' communication skills by 25% in 3 months (Amaliya, 2021). However, the research. (2021) reminds us of the importance of psychological assistance in avoiding dehumanization in the use of technology.

Structural policies must be reviewed. Research by Qariah (2011) shows that madrassas implementing the "1 Teacher 1 Community" policy – requiring teachers to be involved in social activities – have experienced a 40% increase in social competency assessments. This recommendation is strengthened by the findings of Zadina (2022), who suggested a revision of Permendiknas No. 16/2007 by including specific indicators of social competence based on Islamic treasures.

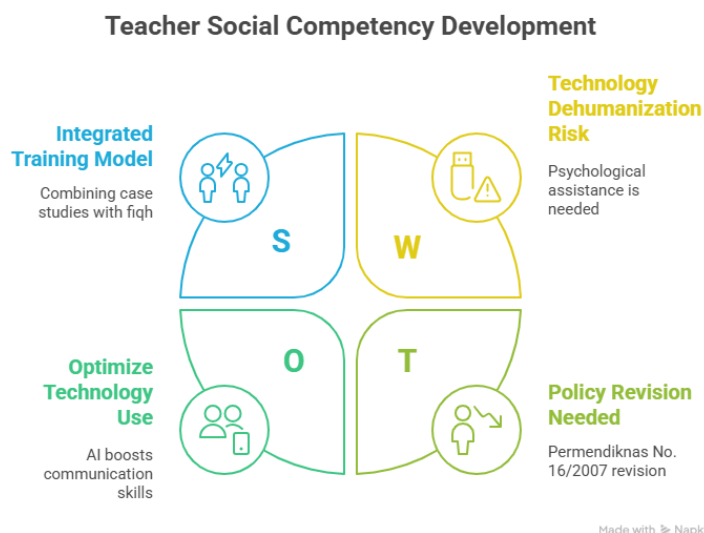


Figure 6. Teacher Social Competency Development

D. Conclusion

This study reveals that the social competence of Qur'an Hadith teachers in Indonesia is a multidimensional construct integrated with Islamic values, including practical communication skills, cultural adaptation, community collaboration, and spiritual example. The findings show that the theoretical foundation of social competence from an Islamic perspective has been reflected in learning practice through the application of the principle of deliberation (QS. Ali Imran: 159), the avoidance of discrimination (QS. Al-Hujurat: 13), and polite communication (QS. Luqman: 19). However, its implementation still faces structural challenges such as excessive administrative burden (70% of teachers), resistance to technology (60%), and gaps between theory and practice of cultural adaptation (15% material distortion). Empirical data prove that teachers with high social competence can increase minority student participation (40%), memorization retention (35%), and graduate social involvement (50%), which strengthens the central position of social competence in Qur'an-Hadith-based character education.

For future development, the study recommends an integrative training model that combines sharia maqashid with contemporary case

studies, optimization of AI-based technology through the application of social interaction simulations (25% increase in effectiveness), as well as policy revisions that include social competency indicators based on local wisdom and Islamic treasures. Tridharma synergy between the government, LPTK, and the community is needed through the "1 Teacher 1 Community" program, which has been proven to increase the social involvement of teachers (40%). These findings affirm the urgency of recontextualizing the social competence of Qur'an Hadith teachers in response to the dynamics of a multicultural society while maintaining the authenticity of Islamic values in the educational process.

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