



Social Competencies of Madurese Quran Teachers in the Context of Non-Formal Education at TPA

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Abstract

This study aims to describe and analyze the social competencies of Madurese Quran teachers in the context of non-formal education at the Al-Quran Education Center (TPA). Social competencies are one of the main pillars of teacher professionalism, including that of Quran teachers, requiring the ability to interact effectively with students, fellow Quran teachers, parents, and the community. This study uses a qualitative methodology in the subject of educational sociology. Participant observation, in-depth semi-structured interviews, and documentation are methods of gathering data. While data validity is guarantyd by source triangulation, methodology triangulation, and extending the research period, analysis procedures include data condensation, data display, and drawing conclusions. The results of this study conclude that the social competencies of Quran teachers specifically the five social competencies they possess are already at a good level, as these teachers are able to communicate verbally, in writing, and through gestures; manage information; interact effectively with their students, fellow Quran teachers, and parents/guardians. Additionally, Quran teachers interact politely with the surrounding community, and finally, they uphold the principles of brotherhood and a spirit of togetherness with the local community. Teachers of the Quran already have these social skills and use them. Equipped with these social skills, a Quran instructor gains more power and positively influences Quran study activities at the TPA and in the neighborhood.

Keywords: Social Competence, Madurese Quran Teachers, Non-Formal Education, Quran Education Centers

Penelitian ini bertujuan untuk mendeskripsikan dan menganalisis kompetensi sosial guru ngaji Madura dalam konteks pendidikan non-formal di Taman Pendidikan Al-Quran (TPA). Kompetensi sosial merupakan salah satu pilar utama profesionalisme guru, termasuk guru ngaji, yang membutuhkan kemampuan berinteraksi secara efektif dengan santri, sesama guru ngaji, orang tua, dan masyarakat. Penelitian ini menggunakan

pendekatan kualitatif dengan jenis penelitian sosiologi pendidikan. Teknik pengumpulan data meliputi observasi partisipan, wawancara semi-terstruktur secara mendalam, dan dokumentasi. Teknik analisis yang digunakan adalah kondensasi data, penyajian data dan penarikan simpulan sedangkan pemeriksaan keabsahan data dilakukan dengan triangulasi sumber, triangulasi teknik dan perpanjangan waktu penelitian. Hasil penelitian ini menyimpulkan bahwa kompetensi sosial guru ngaji menerapkan lima kompetensi sosial yang sudah dimiliki seorang guru kategorinya sudah baik karena guru ngaji mampu berkomunikasi secara lisan, tulisan maupun isyarat, dapat mengelola informasi, bergaul secara efektif dengan murid ngaji, sesama guru ngaji dan orang tua/wali selain itu guru ngaji juga bergaul secara santun dengan masyarakat sekitar dan yang terakhir guru ngaji memiliki prinsip persaudaraan dan semangat kebersamaan dengan masyarakat setempat. Kompetensi sosial sudah guru ngaji miliki dan terapkan. Maka dengan berbekal kompetensi sosial ini, seorang guru ngaji semakin eksis dan juga berdampak positif pada kegiatan mengaji TPA dan masyarakat setempat.

Kata Kunci: Kompetensi Sosial, Guru ngaji Madura, Pendidikan Non-Formal, Taman Pendidikan Al-Qur'an

INTRODUCTION

Teachers have a vital role in Islamic education (Kurniawan, 2017). In order to maintain religious instruction in the community, religious instructors are essential. According to Kurniawan (2017), a Quran teacher is both a mentor (a private tutor or home-based teacher) and an educator (a teacher or instructor). The Quran teacher at a non-formal Islamic school like the Al-Quran Education Center (TPA) not only teaches the Quran but also acts as a spiritual mentor, a moral role model, and a social agent who engages with students, their parents, and the community at large (Fatmawati, 2025). This role requires mastery of the four basic teacher competencies mandated by Law No. 14 of 2005, namely pedagogical, personal, professional, and social competencies. In education, the development of teacher competence is also linked to the formation of identity encompassing pedagogical, professional, personal, and social aspects, as well as a sense of responsibility and the ability to build humanistic relationships within educational practice (Arraziq & Nurchalis, 2025). Among these four competencies, social competence holds a crucial position, as it determines a teacher's ability to establish harmonious and productive relationships with all parties involved in the educational process.

In the National Education Standards, explanation 28, paragraph 3, point 3 states that social competence refers to a teacher's ability, as a member of society, to communicate and interact effectively with students, fellow educators, educational staff, parents, and the surrounding community (Kasmin & Parmawati, 2023). Teachers' social competence reflects their ability to engage in active interactions with students, colleagues, parents, and the broader community (Ahmad, 2019). These competencies also include skills in communicating and interacting effectively with students, fellow educators, educational staff, parents or guardians of students, and the surrounding community (Munawir et al., 2025).

The social competencies that teachers must possess are also stipulated in Government Regulation No. 74 of 2008, Article 3, Paragraph (6), which covers five main aspects, namely: (1) the ability to communicate verbally, in writing, and/or through gestures in a polite manner; (2) the ability to use communication and information technology functionally; (3) interacting effectively with students, fellow teachers, educational staff, school administrators, and parents or guardians; (4) interacting politely

with the surrounding community while respecting prevailing norms and value systems; and (5) applying the principles of true brotherhood and a spirit of togetherness. These five indicators serve as important benchmarks for assessing the extent to which teachers, including Quran instructors, are able to demonstrate social behaviors that support the success of the educational process.

Many Quran teachers have not received formal training in social competency development, so most of them perform their duties on a voluntary basis and rely primarily on personal experience. This situation has resulted in interpersonal communication skills, social empathy, and the ability to adapt to social change not being fully developed. In fact, research indicates that social competencies such as communication, empathy, and interpersonal skills are critical factors in the effectiveness of learning and the management of classroom interactions (Banga, 2024; Astiwi et. al., 2024). The lack of these competencies results in low student participation and limited development of healthy social interactions within the learning process (Raudiyah et al., 2025). Furthermore, without adequate training, Quran teachers tend to be unable to develop the social sensitivity and empathy required to address the diversity of students' personalities and the dynamics of society (Allahyarova, 2025; Kumar & Ambedkar, 2025)

This phenomenon becomes increasingly complex in societies characterized by strong socio-religious traits and cultural values, where social interactions are heavily influenced by local hierarchies, norms, and ethics. In the context of religious education, the limited social competencies of Quranic teachers also result in the learning process tending to focus solely on cognitive aspects and failing to address the development of students' attitudes, empathy, and conflict resolution skills (Jurišić & Kemfelja, 2025). Therefore, systematic efforts are needed through professional training and development that emphasize strengthening social competencies, including communication, empathy, and cultural sensitivity, so that teachers can adapt to social changes and increase public acceptance of non-formal educational institutions (S & Paul, 2024; Seprie et al., 2025).

Several previous studies have shown that teachers' social competencies play a crucial role in supporting the effectiveness of learning. Apriliani and Fitriana (2022) explain that teachers' social competencies influence the quality of interactions and the learning process in early childhood education. Naibaho and Mahulae (2023) also state that teachers' social competencies contribute to building positive relationships between teachers and students in educational settings. These findings align with the research by Jennings and Greenberg (2009), which confirms that teachers' social and emotional competencies play a role in creating a prosocial classroom climate and improving student learning outcomes. Additionally, Abdurrohman et al., (2023) emphasize that teachers' social competencies in Islamic educational institutions are a key factor in fostering professionalism and public trust in these institutions.

Although various studies have examined teachers' social competencies and their impact on the quality of learning, most of these studies still focus on formal educational contexts such as elementary schools or madrasahs. Research on teachers' social competencies in the context of non-formal religious education, particularly at Al-Qur'an Education Centers (TPA), remains relatively limited. Furthermore, the limitations of previous research are evident in the lack of attention to local cultural perspectives, particularly the cultural values of the Madurese community that may influence social interaction practices among Quranic teachers, students, and the community. This gap serves as the backdrop for this study: the scarcity of empirical research that examines the implementation of Quranic teachers' social competencies within the context of local

culture and non-formal education. This study aims to provide a more comprehensive understanding of the application of Madurese Quranic teachers' social competencies within the context of non-formal education. The research focuses on how these five aspects of social competence are manifested in teaching practices, the factors influencing them, and their contribution to the sustainability of Quranic education in the community. Thus, the results of this study are expected to enrich studies on the development of social competence in community-based Islamic education and serve as a practical reference for enhancing the professionalism of Quranic teachers in Indonesia.

RESEARCH METHODOLOGY

This study takes a qualitative approach within the field of Islamic educational sociology in order to get a comprehensive knowledge of the concept of social competence among Madurese Quran teachers in the context of non-formal education at the Al-Qur'an Education Center (TPA). This method allows the researcher to investigate the social experiences, interactions, and behaviors of Quran teachers in their natural environment.

The research was conducted at the Hidayatus Sibyan TPA in Parit Aim I Hamlet, Sungai Ambawang Subdistrict, Kubu Raya Regency, over an eight-month period, from July 2022 to March 2023. This location was selected through purposive sampling because it has Quran teachers with a Madurese cultural background who still strongly uphold social and religious values and play an active role in community development. The primary subject of the study was Ustaz Fadol, an active Quran teacher at the TPA, with supporting informants including students, parents, fellow Quran teachers, and community leaders.

Data were collected through participant observation, semi-structured in-depth interviews, and documentation. Observation involved the researcher's direct participation in TPA activities, while interviews were used to explore informants' perspectives and experiences in depth. Documentation supplemented the data through activity archives and institutional records. The data were analyzed using the Miles, Huberman, and Saldaña (2014) model, which includes data condensation, data presentation, and drawing conclusions. Data validity was ensured through triangulation of sources and techniques as well as member checking with the main informant.

RESULT

The research findings indicate that Madurese Quran teachers at the Hidayatus Sibyan TPA have implemented the five aspects of social competence as stipulated in Government Regulation No. 74 of 2008, Article 3, Paragraph (6). This implementation is evident in their communication practices, information management, social interactions, and involvement in community life. Data were collected through in-depth interviews, participant observation, and documentation, and were subsequently analyzed thematically.

Communicate Respectfully Verbally, in Writing, and Through Gestures

The Quran teacher demonstrates strong verbal communication skills through the use of polite and contextually appropriate language. In spoken communication, the teacher uses polite Madurese terms such as "*sampean*" as a sign of respect toward students. Additionally, written communication is conducted via WhatsApp to convey information to parents.

As stated by the informant:

“We usually use polite language like ‘sampean’ so that the children get used to being polite.” (Ustaz Fadol).

In written communication, Quran teachers use WhatsApp as a means of conveying information related to learning activities to both students and their parents. The use of this platform demonstrates the teachers’ efforts to leverage technology to ensure smooth communication. Nonverbal communication is also evident in the use of facial expressions and hand gestures to direct students’ attention during lessons. This demonstrates the teachers’ ability to adapt their communication style to the situation and the students’ needs.

No	English	Local Language (Madurese)
1.	You	Sampean
2.	Yes	Enggkih
3.	Don't make noise	Ce'rebut
4.	Don't speak	Ce'atunging
5.	Log In	Maso'
6.	Read the Quran	Ngacih

(Observation Results)

Managing Information Effectively

Information management in learning relates to the ability to pay attention, understand, encode, store, and retrieve knowledge Rafiq, (2015). In this context, the Madurese Quran teachers at the Hidayatus Sibyan TPA demonstrate these abilities through structured teaching practices. During the attention and comprehension stages, the teachers actively correct the students’ reading errors and ask them to repeat the passage until they get it right.

As one of the students explained:

“If I make a mistake while reading, it’s usually corrected right away, and I’m told to read it again until I get it right.” (Interview, Student)

The Quran instructor uses Indonesian and, on occasion, the regional Madurese language to tailor the language used to communicate the subject to the features of the multi-ethnic students during the encoding stage. For instance, to make tajwid ideas like izhar easier for pupils to understand, they are taught as "ebecah terang" (read plainly). Furthermore, during the retention stage, the Quran teacher uses the method of repeated recitation as a form of reinforcement to make the material easier to remember. Meanwhile, during the retrieval stage, the Quran teacher conducts an evaluation through questions and review exercises to ensure the students’ understanding of the material that has been taught. These findings indicate that the Quran teacher has implemented the stages systematic information processing in learning. However, upon critical analysis, the approaches used are still dominated by repetitive methods. Although effective in improving the accuracy of Qur’an recitation, these methods have not fully fostered deeper and more reflective understanding.

Thus, the Quran teachers' ability to manage information is already quite good, but it still requires development in the use of more varied learning strategies so that the learning process is not only oriented toward repetition but also toward a more comprehensive understanding. Based on the results of interviews conducted by the author regarding the local Madurese language used to convey information in the form of messages from Quran teachers, the following results were obtained:

No	English	Local Language (Madurese)
1.	<i>Izhar is read clearly</i>	<i>Izhar ebecah terang</i>
2.	If a silent nun or tanwin follows the letter "ha," it is pronounced clearly	<i>Mun non mateh otabeh tanwin ketemmu ben huruf ha maka ebeca terang</i>

(Interview Results)

Interacting Effectively with Students, Fellow Teachers, and Parents

The ability to interact effectively is an important part of a Quran teacher's social competence, which includes interactions with students, fellow Quran teachers, and parents. This is consistent with Suyanto and Jihad (2013), who state that a Quran teacher's social interactions are demonstrated through the ability to communicate, collaborate, and build relationships with various parties in the educational process. In practice, interactions with students are conducted openly and communicatively. Quran teachers not only deliver the material but also build close relationships through daily communication.

This is reflected in the students' comments:

"The teacher often talks to us and guides us patiently, so we aren't afraid to learn."

(Interview, Student)

Interaction with fellow Quran teachers takes place through discussions and consultations aimed at resolving teaching challenges. As one Quran teacher explained:

"If there's a problem with a student, we usually discuss it together to find a solution." (Interview, Quran teacher)

Meanwhile, interactions with parents take place through direct communication as well as digital platforms such as WhatsApp, which are used to convey information regarding academic progress, attendance, and learning programs. This indicates the active involvement of Quran teachers in building cooperative relationships with students' guardians. These findings indicate that Quran teachers have met the indicators of social interaction, namely the ability to communicate with students, collaborate with fellow Quran teachers, and establish relationships with parents. However, it is evident that the established patterns of interaction remain informal and are not yet supported by a structured communication system. This situation has the potential to create limitations in information management and coordination, particularly if the number of students increases.

Interacting Politely with the Local Community

Interactions between Quran teachers and the community take place in an atmosphere of mutual respect and cooperation. Quran teachers demonstrate courtesy in their communication, respect others' opinions, and are open to criticism and suggestions, particularly in religious activities involving the community, such as Ramadan camps.

This attitude is reflected in the use of polite language and the application of values of courtesy in daily interactions.

As one informant put it:

“Whether asking for help or after receiving it, the ustaz always says thank you, so he feels like a close friend.” (Interview, Community)

In addition, teachers also use local Madurese terms such as “sekelangkong” (thank you) and “sampean” (you) as a sign of respect in communication. This demonstrates that the social interactions of Quran teachers are inseparable from the local cultural values that are alive in the community. In practice, Quran teachers also actively participate in socio-religious activities such as tahlilan, yasinan, and the celebration of the Prophet’s Birthday. Their presence is not merely as participants but also as driving forces behind religious activities within the community. This reinforces the position of Quran teachers as an integral part of the social structure that plays a vital role in preserving the community’s religious values.

Based on the results of interviews conducted by the author regarding the local Madurese language used by Quran teachers to interact effectively with the community, the findings are as follows:

No	English	Local Language (Madurese)
1.	Thank you	<i>Sekelangkong</i>
2.	Please help me	<i>Minta ah tolong</i>
3.	Your	<i>Sampean/jenangan</i>

(Interview Results)

Applying the Principles of Brotherhood and the Spirit of Togetherness

The principles of brotherhood and a spirit of togetherness are clearly evident in the involvement of Quran teachers in various activities, both within the TPA and in the wider community. Quran teachers not only teach but also actively participate in social activities such as leading prayers, providing additional lessons without pay, and assisting with activities around the mosque.

This was also expressed by one of the Quran teachers:

“Teaching at this TPA is not just a job, but a form of worship and a moral responsibility.” (Interview, Ustaz Fadol)

This involvement demonstrates that Quranic teachers have a strong commitment, not only to education but also to the social life of the community. They are also involved in activities such as religious study groups and youth mentoring, which makes their role even more prominent in the surrounding community.

DISCUSSION

Thus, although the social interactions of Quran teachers have been effective and harmonious, strengthening is needed in the form of a more organized communication system so that interactions are not merely personal but also professional and sustainable. These findings align with the perspective of Jennings and Greenberg (2019) that the social-emotional competencies of Quran teachers play a crucial role in creating a positive learning environment.

These findings indicate that the social competencies of Quranic teachers contribute to strengthening the community’s religious social capital, as explained in Parsons’ (2010)

theory of social action, which states that individual behavior is influenced by collective values and norms to maintain social equilibrium. However, Quran teachers' involvement in the community remains participatory in nature and has not yet been fully directed toward strengthening the strategic role of TPA institutions as centers for community empowerment. This indicates that while Quran teachers' social competencies are already strong in terms of interpersonal relationships, there is still room for development toward broader and more structured social contributions.

These findings indicate that the value of brotherhood upheld by Quranic teachers is inseparable from the religious values embedded in Madurese culture. This aligns with the research by Safitri et al. (2023), which notes that Quranic teachers with high social competence typically possess strong social and spiritual commitment to their communities. However, upon closer examination, this spirit of solidarity remains heavily dependent on the individual awareness and sincerity of each Quranic teacher. On one hand, this serves as a strength, but on the other, it can also become a weakness if not supported by a more structured system. Therefore, although the value of brotherhood is already functioning well, more systematic support is still needed so that the role of Quran teachers does not rely solely on individuals but can be sustained in the long term.

Based on the five social competencies discussed above, the research findings indicate that the social competencies of Quranic teachers at the Hidayatus Sibyan TPA are reflected not only in their teaching practices but also in their ability to adapt to social and cultural contexts and technological developments. This confirms that the social competencies of Quranic teachers in non-formal education are contextual in nature and influenced by the local values prevalent in the community. In terms of communication, the use of polite and respectful language such as "sampean" and the utilization of digital media like WhatsApp demonstrate a combination of communication rooted in local culture and adaptation to technology. This indicates that the social competencies of Quranic teachers are not static but evolve according to the needs of interaction. This finding reinforces the views of Purwanti and Rizik (2023) as well as Yunita et al. (2023), who emphasize the importance of teachers' social communication skills, both interpersonal and digital. However, the limited use of technology, which is still confined to informative functions, suggests that teachers' digital communication competencies have not yet fully developed to their full potential.

In information management, the practice of repeated reading, the use of concrete examples, and the adaptation of instructional language reflect the application of the stages of information processing as outlined by Rafiq, (2015), namely attention, encoding, storage, and retrieval of information. This indicates that Quranic teachers do not merely act as content deliverers but also as facilitators of students' cognitive processes. These findings align with the research by Illahi and Prastowo (2023) and Khunaivi et al., (2023), which emphasize that the social competencies of Quranic teachers contribute to the effectiveness of learning. However, the still-dominant repetition-based approach indicates that innovation in learning strategies has not yet developed to its full potential. Regarding social interaction, the Quran teachers' ability to build relationships with students, fellow teachers, and parents reveals a collaborative relational pattern. Quran teachers do not merely act as educators but also as social figures serving as a bridge between educational institutions and families. Joint discussions to resolve issues reveal the practice of deliberation, which is an integral part of the community's social culture. This aligns with the perspective of Jennings and Greenberg (2019) that teachers' social-emotional competencies play a role in creating a positive learning climate. Nevertheless,

the reliance on informal communication indicates that the institutional communication system.

Interactions with the community reveal that Quranic teachers hold a strategic position as social and religious agents. Their involvement in activities such as tahlilan, yasinan, and celebrations of major Islamic holidays demonstrates that their role extends beyond pedagogical functions into the socio-religious sphere. This reinforces Talcott Parsons' (2010) theory of social action, which posits that individual behavior is influenced by collective values and norms within society. However, a strong attachment to local social norms also has the potential to limit innovation if not balanced by openness to change. Meanwhile, the spirit of brotherhood and togetherness demonstrated by Quran teachers through active involvement in social activities reflects the internalization of religious values in social practice. A motivation for service rooted in the value of worship strengthens teachers' commitment to their roles in the community. These findings align with those of Safitri et al. (2023), who state that the social competence of Quranic teachers is closely related to their spiritual and social commitment. However, the dominance of service-based motivation can also pose a challenge in the context of professionalism, especially if it is not balanced with formal competency development.

Based on the overall findings, it appears that the social competencies of Madurese Quran teachers are shaped through the interaction between local cultural values, religiosity, and evolving social demands. Although they have demonstrated adaptive and context-sensitive practices, there is still room for improvement, particularly in the areas of instructional innovation, technology utilization, and continuous professional development. Therefore, the social competencies of teachers in non-formal education should not only be understood as interpersonal skills but also as an adaptive capacity that continues to evolve in line with societal dynamics.

CONCLUSION

This study aims to describe and analyze the social competencies of Madurese Quran teachers in the context of non-formal education at the Hidayatus Shibyan TPA. Based on the research results, it can be concluded that Quran teachers have demonstrated good social competencies through five main aspects: namely, the ability to communicate politely, manage information well, interact effectively with students, fellow teachers, and parents, interact politely with the surrounding community, and apply the principles of brotherhood and a spirit of togetherness. These five aspects indicate that Quran teachers not only serve as instructors of the Quran but also as social role models who instill religious, moral, and cultural values in community life.

These findings indicate that the social competencies of Quranic teachers are shaped by a blend of Islamic values and Madurese culture, which emphasize good manners, respect for teachers, and social solidarity. The social and spiritual experiences of Quranic teachers play a crucial role in developing their ability to interact effectively with diverse groups, even without specialized formal education. This demonstrates that social competence in the context of non-formal education is not only built through technical training but also through the continuous process of internalizing social values and practices within the community.

The implications of this research highlight the importance of ongoing professional development for Quranic teachers to enhance their social skills, communication abilities, and adaptability to societal changes, including the integration of technology into religious activities. Institutional and community support is necessary so that the role of Quran

teachers as educators and social agents can continue to develop optimally. Further research can be conducted by involving more Quran teachers from various regions to obtain a broader picture of the variations in the application of social competencies within the context of non-formal Islamic education in Indonesia.

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