



**MADRASAH HEAD'S STRATEGY IN IMPROVING  
TEACHERS' SOCIAL COMPETENCIES IN THE GROUP OF  
STUDY FIELDS ISLAMIC RELIGIOUS EDUCATION  
AT MADRASAH ALIYAH PLUS DARUL 'ULUM  
SANGGRAHAN GONDANG NGANJUK  
ACADEMIC YEAR 2023/2024**

<sup>1</sup> Siti Kholifat R <sup>2</sup> Suhartono, dan <sup>3</sup> Anik Indramawan

<sup>1</sup> Student of Pangeran Diponegoro University Nganjuk, East Java, Indonesia

Email: <sup>1</sup> [aqilakholid8@gmail.com](mailto:aqilakholid8@gmail.com)

<sup>2,3</sup> Lecturer of Pangeran Diponegoro University Nganjuk, East Java, Indonesia

Email: <sup>2</sup> [suhartono@iaipd-nganjuk.ac.id](mailto:suhartono@iaipd-nganjuk.ac.id), dan <sup>3</sup> [anikindramawan@iaipd-nganjuk.ac.id](mailto:anikindramawan@iaipd-nganjuk.ac.id)

**Abstract**

This research aims to determine the strategy of madrasah heads in improving the social competence of teachers in the Islamic Religious Education study area at Madrasah Aliyah Plus Darul 'Ulum Sanggrahan Gondang Nganjuk for the 2023/2024 academic year. The research approach used is qualitative research with a case study type. The subjects of this research were madrasa heads, teachers of the Islamic Religious Education study group at Madrasah Aliyah Plus Sanggrahan Gondang Nganjuk, and parents/guardians of students. The object of this research was the madrasa head's strategy in increasing the social competence of teachers in the Islamic Religious Education study group. The data collection techniques were carried out through participant observation, in-depth interviews and documentation. Meanwhile, data analysis uses descriptive analysis which is carried out involving three stages, namely data reduction, data presentation, and drawing conclusions. The results of the research show that the madrasa head's strategy in improving the social competence of teachers in the Islamic Religious Education study area includes (a) holding a meeting of student guardians, (b) requiring every teacher, including teachers in the Islamic Religious Education study group, to create a WhatsApp group with participants. education, (c) facilitating the holding of social religious activities such as charity activities for orphans on 1 Muharram, distribution of zakat fitrah and distribution of sacrificial meat.

Keywords: strategy; madrasa head, teacher social competence, Islamic Religious Education

**INTRODUCTION**

Education is one of the pillars of developing human potential. Nurfuadi stated that education is a process of improving, strengthening and perfecting all human



## International Conference on Islam, Law, and Society (INCOILS) Conference Proceedings 2024

abilities and potential.<sup>1</sup> The success of education is an important part of making the nation's life intelligent, so the quality of education needs to be improved, especially in facing the challenges of globalization. The era of globalization has had an impact on the education process, especially in Indonesia. Dewi's research results explain that education in the current era of globalization is experiencing a value crisis. Education only produces outputs that are cognitively smart, master theory and technology but dry of human and social values.<sup>2</sup> The solution is that education as an investment must be able to "humanize humans"; integrating science and religion to form a professional generation, moral, responsible and dignified.<sup>3</sup> One effort to realize this educational goal is through learning Islamic Religious Education.

Islamic Religious Education is a family of subjects developed from the main (basic) teachings contained in the Islamic religion. Islamic Religious Education subjects at Madrasas are divided into four subjects, including Al-Qur'an Hadith, creeds and morals, Jurisprudence, and History of Islamic Culture. In the Decree of the Minister of Religion of the Republic of Indonesia Number 183 of 2019 concerning the Curriculum for Islamic Religious Education and Arabic Language in Madrasas, Islamic Religious Education in madrasas consists of Al-Qur'an Hadith, creeds and morals, Jurisprudence, and the History of Islamic Culture.<sup>4</sup> Furthermore, each field of study in the Islamic Religious Education group at the madrasah is taught by teachers who have competence according to their field of expertise.

Teacher competency is a basic tool and prerequisite for professional teachers. The teacher competency standards include (1) pedagogy, which is the study of techniques in teaching and guiding children, (2) teacher personality, which is competence related to teacher attitudes and behavior, (3) teacher social skills, which are the teacher's ability to interact with other people. people around them, both in

---

<sup>1</sup> Nurfuadi, *Manajemen Kompetensi Guru Dalam Peningkatan Mutu Pembelajaran*. (Purwokerto: STAIN Press Institut Agama Islam Negeri (IAIN) Purwokerto, 2019), 1.

<sup>2</sup> Eva Dewi, Potret Pendidikan Di Era Globalisasi; Teknosentrisme dan Proses Dehumanisasi. *SUKMA: Jurnal Pendidikan*, 3 (1), (Jan-Jun 2019): 93-116. <https://doi.org/10.32533/03105.2019>.

<sup>3</sup> *Ibid.*, 93-94.

<sup>4</sup> Keputusan Menteri Agama Republik Indonesia Nomor 183 Tahun 2019 Tentang Kurikulum Pendidikan Agama Islam dan Bahasa Arab Pada Madrasah.



## International Conference on Islam, Law, and Society (INCOILS) Conference Proceedings 2024

formal and informal relationships, and (4) teacher professionalism is when teachers behave in accordance with the rules of their profession.<sup>5</sup> Teacher competency really needs to be improved to create quality education. One of them is teacher social competence.

Teacher social competence is a teacher's social abilities which include the ability to adapt to work demands and the surrounding environment when carrying out their duties as a teacher and social communication skills, both with students, fellow teachers, school principals, administrative employees and community members. Danim said that social competence has sub-domain tasks, namely (1) being able to communicate and socialize effectively with students. This sub-competency has essential indicators: communicating effectively with students; (2) able to communicate and socialize effectively with fellow educators and education staff; (3) able to communicate and interact effectively with parents/guardians of students and the community.<sup>6</sup> Therefore, teachers must foster effective and efficient relationships with students, fellow teachers, parents/guardians of students, and the community, both individually and as a group. Teachers are expected to set a good example for their environment by exercising their rights and obligations as part of the school community and the surrounding community.

Based on the results of preliminary research by researchers, teachers in the Islamic Religious Education group consist of teachers in the field of Al-Qur'an Hadith studies, teachers in the field of faith and morals studies, teachers in the field of Fiqh studies, and teachers in the field of Islamic Cultural History studies in MA Plus Darul Ulum Sanggrahan Gondang Nganjuk has quite good teaching competence. The social competence of teachers in the Islamic Religious Education group has the ability to communicate and socialize well with students, fellow

---

<sup>5</sup> Desi Nova Natalia Gultom, *Standard Kompetensi Mengajar Guru* (Bogor: Universitas Djuanda. 2021), 13-38.

<sup>6</sup> Sudarwan Danim. *Profesionalisasi dan Etika Profesi Guru* (Bandung : Alfabeta: 2010), 24.



## International Conference on Islam, Law, and Society (INCOILS) Conference Proceedings 2024

educators, education staff, parents/guardians of students, and the surrounding community with social religious programs.<sup>7</sup>

The social competence possessed by teachers in the Islamic Religious Education study group at MA Plus Darul Ulum Sanggrahan Gondang Nganjuk cannot be separated from the role of the madrasa head who has attempted to improve the social competence of teachers with various teacher program policies. Madrasah heads as leaders of educational institutions must have high credibility and have certain leadership strategies.<sup>8</sup> The madrasa head's strategy is a certain method or tips implemented by the madrasa head to achieve the goals of the madrasa, especially strategies for increasing teacher social competence, including teacher social competence in the Islamic Religious Education field of study.

The head of MA Plus Darul Ulum Sanggrahan Gondang Nganjuk aims to improve teachers' social competence by implementing a combination of religious and general education programs. The importance of the madrasah head's strategy is as an effort to improve the quality of the madrasah, especially increasing the social competence of teachers in the field of study of Islamic Religious Education at the madrasah in achieving the vision and mission of the madrasah.

### METHODS

Research on madrasa head strategies in improving teachers' social competence in the Islamic Religious Education study area at Madrasah Aliyah Plus Sanggrahan Gondang Nganjuk for the 2023/2024 academic year uses a qualitative research approach with a case study type. The researcher acts as the main instrument in data collection, so the researcher will visit the research location to conduct in-depth interviews, participant observation and track the data needed to obtain complete and

---

<sup>7</sup> Hasil observasi. Kondisi Kompetensi Guru Rumpun Pendidikan Agama Islam di MA Plus Sanggrahan Gondang Nganjuk. Tanggal 28 Maret 2024.

<sup>8</sup> Mukhtar. Strategi Kepala Sekolah Dalam Meningkatkan Kinerja Guru Pada Smp Negeri Di Kecamatan Masjid Raya Kabupaten Aceh Besa. *Jurnal Magister Administrasi Pendidikan Universitas Syiah Kuala*, Volume 3, No. 3 (Agustus 2015): 103-117. <https://media.neliti.com/media/publications/93917-ID-strategi-kepala-sekolah-dalam-meningkatk.pdf>



## International Conference on Islam, Law, and Society (INCOILS) Conference Proceedings 2024

in-depth data. The data sources in this research consisted of madrasa heads, teachers from the Islamic Religious Education group, and parents/guardians of students

Apart from that, supported by madrasa head policy documents related to the Islamic Religious Education study group teacher program at Madrasah Aliyah Plus Sanggrahan Gondang Nganjuk, the data analysis in this research consists of three steps, namely (1) data reduction, (2) presentation of data, and (3) drawing conclusions. Meanwhile, the data validity checking techniques used in this research are (1) diligent observation, (2) discussion with colleagues, (3) adequacy of references, and (4) triangulation of sources and methods.

### RESULT

The madrasa head's strategy in improving the social competence of teachers in the Islamic Religious Education study area at Madrasah Aliyah Plus Darul 'Ulum Sanggrahan Gondang Nganjuk for the 2023/2024 academic year, includes:

1. The head of the madrasah holds a meeting of student guardians
2. The madrasa head requires every teacher, including teachers in the Islamic Religious Education field of study, to create a WhatsApp (WA) group with students.
3. The head of the madrasah facilitates all teachers in the Islamic Religious Education field of study to hold social and religious activities such as charity activities for orphans on 1 Muharram, distribution of zakat fitrah, and distribution of sacrificial meat.

### DISCUSSION

Referring to the research findings regarding the madrasa head's strategy in improving the social competence of teachers in the Islamic Religious Education field of study at Madrasah Aliyah Plus Darul 'Ulum Sanggrahan Gondang Nganjuk for the 2023/2024 academic year, the madrasa head has made policies, including:

1. The head of the madrasa holds a meeting of student guardians



## International Conference on Islam, Law, and Society (INCOILS) Conference Proceedings 2024

Student guardian meetings are a form of cooperation program and communication forum between the school and the parents/guardians of students. Schools cannot provide all the growth and development needs of their students, so it is necessary to involve parents/guardians of students in the success of their children's education at school. This program has an impact on increasing the social competence of teachers in establishing collaborative relationships with student guardians to maintain the quality of education and children's development. Collaboration between parents and teachers is a communicative relationship to monitor students' development while participating in teaching and learning activities.<sup>9</sup>

Teachers' social competence can be built from the involvement of parents of students at madrasas, where teachers can interact with parents/guardians of students. Yuniarti, et al stated that parental involvement in schools is beneficial, including: (1) for students to support academic achievement, increase attendance, awareness of healthy living, and increase positive behavior; (2) for parents to improve their view of the school, increase satisfaction with teachers, and strengthen relationships with children; and (3) for schools to improve school climate, improve school quality, and reduce disciplinary problems.<sup>10</sup> The involvement of parents/guardians of students in madrasas is a form of positive social relations, especially improving the social competence of teachers towards parents/guardians of students in the development of students' learning.

The student's guardian meeting can also be a meeting between the teacher and the student's guardian. Nurhasanah stated that in teacher meetings with student guardians, teachers provide information about children's development at school and also know parents in caring for and guiding children at home.<sup>11</sup>

---

<sup>9</sup> Sofyan Mustoip, dkk. Implementasi Pendidikan Karakter, (Surabaya: *Jakad Publishing*, 2018), 100.

<sup>10</sup> Sri Lestari Yuniarti, dkk. *Petunjuk Teknis Kemitraan Satuan Pendidikan Anak Usia Dini (PAUD) Dengan Keluarga dan Masyarakat*. (Jakarta: Kementerian Pendidikan dan Kebudayaan Direktorat Jenderal PAUD dan Pendidikan Masyarakat Direktorat Pembinaan Pendidikan Keluarga 2016), 1.

<sup>11</sup> Nia Nurhasanah, dkk. *Panduan Penyelenggaraan Paud Berkualitas Seri 1 - Proses Pembelajaran Berkualitas*. Jakarta: Direktorat Pendidikan Anak Usia Dini Direktorat Jenderal Pendidikan Anak



## International Conference on Islam, Law, and Society (INCOILS) Conference Proceedings 2024

Student guardian meetings can have an influence on increasing teachers' social competence, because there is communication and collaboration between teachers and student guardians.

2. The head of the madrasah suggests that every teacher, including teachers in the Islamic Religious Education field of study, create a WhatsApp (WA) group with students.

WhatsApp groups are one of the organization's online communication media to communicate with other people effectively and efficiently. In the world of education, WhatsApp groups have an important role for teachers and students as a medium for interaction and communication in learning. In this case, the implementation of the WhatsApp group as a learning medium means that the program is able to run well and the objectives can be achieved quite well in improving learning.

Implementing the program to use WhatsApp groups as a learning medium is an effort to strengthen and develop the learning process for teachers and students. The aim of using WhatsApp groups as a learning medium is (a) to expand the knowledge of tutors and students regarding the use of applications as learning media, (b) through implementing the program for using WhatsApp groups as learning media, it is hoped that teachers and students will be helped in the process of delivering the material. learning, and (c) through implementing the program to use WhatsApp groups as a learning medium, it is hoped that teachers and students will be able to apply and make this application a learning medium used for development in the learning process.<sup>12</sup> It is hoped that the WhatsApp group can support good learning communication, so that it can help achieve better learning outcomes.

---

Usia Dini, Pendidikan Dasar, dan Pendidikan Menengah Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi, 2022), 27.

<sup>12</sup> R. Iskandar. Penggunaan Grup WhatsApp Sebagai Media Pembelajaran DTA At-Tawakal Kota Bandung. *Comm-Edu (Community Education Journal)*, Volume 3, No. 2 (Mei 2020): 97-101. <https://journal.ikipsiliwangi.ac.id/index.php/comm-edu/article/view/3778/1508>





## International Conference on Islam, Law, and Society (INCOILS) Conference Proceedings 2024

WhatsApp groups can be used as a learning medium, so that learning can take place without being limited by space and time. This means that learning can still be carried out not only face to face in class, but learning can also be carried out outside class hours. By using WhatsApp groups, educators are expected to not only carry out learning based on the curriculum alone, but can also provide encouragement to arouse, stimulate and increase students' learning motivation, so that learning objectives can be achieved well.<sup>13</sup> WhatsApp groups are important to program, not only for social competence, but for achieving the expected learning goals.

3. The head of the madrasah facilitates all teachers in the Islamic Religious Education field of study to hold socio-religious activities such as charity activities for orphans on 1 Muharram, distribution of zakat fitrah, and distribution of sacrificial meat.

Social religious programs are programs implementing the teachings of the Islamic religion which are carried out in social areas of society. This program turns worship into real and meaningful social action for others and the environment. So, there is synergy between the implementation of religious teachings and social action. Donation activities for orphans on 1 Muharram, distribution of zakat fitrah, and distribution of sacrificial meat are activities that are highly recommended by Islam. Syafiq stated that Islam teaches that in the property we own there are other people's rights, therefore Islam requires alms, sacrifice, waqf, infaq, aqiqah, zakat, respect for guests and respect for neighbors, as well as spending one's wealth to realize the public benefit, and various other forms of worship that have a social dimension.<sup>14</sup>

The charity activity for orphans on 1 Muharram is a religious activity to provide attention to children who no longer have parents. The results of Azzaen's

---

<sup>13</sup> I.M. Pustikayasa. Grup Whatsapp Sebagai Media Pembelajaran. *Widya Genitri: Jurnal Ilmiah Pendidikan, Agama dan Kebudayaan Hindu*, 10(2), (Desember 2019): 53-62. <https://jurnal.dharmasentana.ac.id/widyagenitri/article/view/281>.

<sup>14</sup> Ahamad Syafiq. Zakat Ibadah Sosial Untuk Meningkatkan Ketaqwaan dan Kesejahteraan Sosial. *Jurnal ZISWAF, Volume 2, Nomor 2* (Desember 2015): 380-400. <https://journal.iainkudus.ac.id/index.php/Ziswaf/article/view/1558/1429>.





## International Conference on Islam, Law, and Society (INCOILS) Conference Proceedings 2024

research state that the aim of the orphan donation activity is to share happiness and increase our concern for orphans. Meanwhile, the benefit of this orphan compensation activity is that it is an activity that has positive value so that it can provide benefits and have a good impact, so that society is helped, especially children whose parents may have abandoned them, who can be helped by the existence of orphan compensation activities.<sup>15</sup> The programmed activities will have a positive influence on madrasas, so that orphaned children receive attention from educational institutions, namely Madrasah Aliyah Plus Darul Ulum Sanggrahan Gondang Nganjuk. This also motivates teachers to pay attention to orphans as members of society.

The distribution of zakat fitrah and sacrificial meat aims to help other people in need. This activity teaches the importance of sharing as a form of caring for other people in need.<sup>16</sup> This activity is not only for students, but teachers must have concern for others, so that teachers can be emulated by their students. Therefore, one form of social competence for teachers is concern for other people.

### CONCLUSION

Research on the strategy of madrasah heads in increasing the social competence of teachers in the Islamic Religious Education study area at Madrasah Aliyah Plus Darul 'Ulum Sanggrahan Gondang Nganjuk for the 2023/2024 academic year shows that the madrasa head's strategy in increasing the social competence of teachers in the Islamic Religious Education study area, including (a) holding a meeting of guardians of students, (b) requiring every teacher, including teachers in the Islamic Religious Education field of study, to create a WhatsApp group with

---

<sup>15</sup> Maulida Khofifah Azzaen. Implementasi Program Pemberdayaan Yatim Piatu di Desa Panyindangan Kulon Kecamatan Sindang Kabupaten Indramayu, *JIP: Journal Islamic Pedagogia*, 1(2) (September 2021): 25-30. <https://islamicpedagogia.faiunwir.ac.id/index.php/pdg/article/view/38/16>.

<sup>16</sup> Muhammad Iqbal Ansar. Rutinitas Keagamaan di Islamic Full Day School dalam Membentuk Karakter Religius Peserta Didik. *MUALLIMUNA: Jurnal Madrasah Ibtidaiyah*, 1(2) (April 2016): 31-45. <https://ojs.uniska-bjm.ac.id/index.php/jurnalmuallimuna/article/view/384/343>



## International Conference on Islam, Law, and Society (INCOILS) Conference Proceedings 2024

students, (c) facilitating the holding of social religious activities such as charity activities for orphans on 1 Muharram, distribution zakat fitrah, and distribution of sacrificial meat.

### BIBLIOGRAPHY

- Ansar, Muhammad Iqbal. Rutinitas Keagamaan di Islamic Full Day School dalam Membentuk Karakter Religius Peserta Didik. *MUALLIMUNA: Jurnal Madrasah Ibtidaiyah*, Volume 1, Nomor 2 (April 2016): 31-45. <https://ojs.uniska-bjm.ac.id/index.php/jurnalmuallimuna/article/view/384/343>
- Azzaen, Maulida Khofifah. Implementasi Program Pemberdayaan Yatim Piatu di Desa Panyindangan Kulon Kecamatan Sindang Kabupaten Indramayu, *JIP: Journal Islamic Pedagogia*, Volume 1, Number 2, (September 2021): 25-30. <https://islamicpedagogia.faiunwir.ac.id/index.php/pdg/article/view/38/16>
- Danim, Sudarwan. *Profesionalisasi dan Etika Profesi Guru*. Bandung : Alfabeta: 2010.
- Dewi, Eva. Potret Pendidikan Di Era Globalisasi; Teknosentrisme dan Proses Dehumanisasi. *SUKMA: Jurnal Pendidikan*, Volume 3 Issue 1 (Jan-Jun 2019): 93-116. <https://doi.org/10.32533/03105.2019>
- Gultom, Desi Nova Natalia. *Standard Kompetensi Mengajar Guru*. Bogor: Universitas Djuanda. 2021.
- Hasil observasi. Kondisi Kompetensi Guru Rumpun Pendidikan Agama Islam di MA Plus Sanggrahan Gondang Nganjuk. Tanggal 28 Maret 2024.
- Iskandar, R. Penggunaan Grup WhatsApp Sebagai Media Pembelajaran DTA At-Tawakal Kota Bandung. *Comm-Edu (Community Education Journal)*, 3(2), (Mei 2020): 97-101. <https://journal.ikipsiliwangi.ac.id/index.php/comm-edu/article/view/3778/1508>
- Keputusan Menteri Agama Republik Indonesia Nomor 183 Tahun 2019 Tentang Kurikulum Pendidikan Agama Islam dan Bahasa Arab Pada Madrasah.
- Mukhtar. Strategi Kepala Sekolah Dalam Meningkatkan Kinerja Guru Pada SMP Negeri Di Kecamatan Masjid Raya Kabupaten Aceh Besa. *Jurnal Magister*



**International Conference on Islam, Law, and Society (INCOILS)  
Conference Proceedings 2024**

*Administrasi Pendidikan Universitas Syiah Kuala*, Volume 3, No. 3 (Agustus 2015): 103-117. <https://media.neliti.com/media/publications/93917-ID-strategi-kepala-sekolah-dalam-meningkatk.pdf>

Mustoip, Sofyan., dkk. *Implementasi Pendidikan Karakter*, Surabaya: Jakad Publishing, 2018.

Nurfuadi, *Manajemen Kompetensi Guru Dalam Peningkatan Mutu Pembelajaran*. Purwokerto: STAIN Press Institut Agama Islam Negeri (IAIN) Purwokerto, 2019.

Nurhasanah, Nia., dkk. *Panduan Penyelenggaraan Paud Berkualitas Seri 1 - Proses Pembelajaran Berkualitas*. Jakarta: Direktorat Pendidikan Anak Usia Dini Direktorat Jenderal Pendidikan Anak Usia Dini, Pendidikan Dasar, dan Pendidikan Menengah Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi, 2022.

Pustikayasa, I. M. Grup Whatsapp Sebagai Media Pembelajaran. *Widya Genitri : Jurnal Ilmiah Pendidikan, Agama Dan Kebudayaan Hindu*, 10(2), (Desember 2019): 53-62. <https://jurnal.dharmasentana.ac.id/widyagenitri/article/view/281>

Syafiq, Ahmad. Zakat Ibadah Sosial Untuk Meningkatkan Ketaqwaan dan Kesejahteraan Sosial. *ZISWAF*, Vol. 2, No. 2, (Desember 2015): 380-400. <https://journal.iainkudus.ac.id/index.php/Ziswaf/article/view/1558/1429>

Yuniarti, Sri Lestari., dkk. *Petunjuk Teknis Kemitraan Satuan Pendidikan Anak Usia Dini (PAUD) Dengan Keluarga dan Masyarakat*. Jakarta: Kementerian Pendidikan dan Kebudayaan Direktorat Jenderal PAUD dan Pendidikan Masyarakat Direktorat Pembinaan Pendidikan Keluarga 2016.

## **ACKNOWLEDGMENTS**

Thank you to all administrators and committees of the International Conference on Islam, Law, and Society (INCOILS)-Conference Proceedings 2024 who have facilitated the development and publication of scientific articles. Not to forget, thanks are expressed to the entire academic community of Pangeran



**International Conference on Islam, Law, and Society (INCOILS)  
Conference Proceedings 2024**

Diponegoro Nganjuk University and all parties who have helped in completing the final assignment of researchers in the PAI undergraduate study program and writing articles resulting from this research.