

## The Social Competence of Al-Qur'an Hadith Teachers and the Learning Motivation of Seventh Grade Students at Madrasah Tsanawiyah

Nurjamilah Indah Lestari<sup>1</sup>, Ismail<sup>2</sup>, Fitriani<sup>3</sup>, Rosika Indri Karadona<sup>4</sup>

<sup>1,2,3,4</sup> Sekolah Tinggi Agama Islam Al-Furqan Makassar, South Sulawesi, Indonesia

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### ABSTRACT

**Purpose of the study:** The purpose of this study is to examine the implementation of the social competence of Qur'an and Hadith teachers in optimizing the learning motivation of seventh-grade students at Madrasah Tsanawiyah Radhiatul Adawiyah Mangga Tiga Makassar.

**Methodology:** This research employs a descriptive qualitative method with a phenomenological approach. Data were collected through observation, in-depth interviews, and documentation, with participants consisting of Qur'an and Hadith teachers and seventh-grade students.

**Main Findings:** The findings reveal that teachers' social competence significantly enhances students' learning motivation. Teachers demonstrated strong social skills through openness, fairness, effective communication, and the ability to foster harmonious relationships with students and the school environment. This competence was implemented through enjoyable teaching methods, the use of diverse learning media, and teachers' active involvement in stimulating students' enthusiasm for learning. Supporting factors included teacher collaboration and a familial approach, while inhibiting factors comprised students' low discipline, limited school facilities, lack of specialized training for teachers, and students' weak foundational abilities.

**Novelty/Originality of this study:** The originality of this research lies in its specific focus on Qur'an and Hadith teachers at Madrasah Tsanawiyah Radhiatul Adawiyah Mangga Tiga Makassar, offering new insights into the role of teachers' social competence as an effective strategy to enhance students' learning motivation in Islamic secondary education. This study emphasizes the importance of teachers' social competence in creating a positive learning atmosphere and fostering active student participation.

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### Corresponding Author:

Nurjamilah Indah Lestari

Sekolah Tinggi Agama Islam Al-Furqan Makassar, KM15, Daya, Biringkanaya District, Makassar City, South Sulawesi 90241, Indonesia

Email: [nurjamilahindahlestari@gmail.com](mailto:nurjamilahindahlestari@gmail.com)

## 1. INTRODUCTION

Education is an essential process for nurturing human maturity and fostering the development of individual potential [1]. Education serves as one of the fundamental foundations in shaping learners' character and intelligence, encompassing intellectual, emotional, and spiritual dimensions [2]. Literally, education refers to the guidance provided by a teacher to learners, which is expected to serve as a model of exemplary conduct, instruction, and direction, while also enhancing ethics and morality and deepening individual understanding [3]. Furthermore, the roles of family and society are crucial in advancing the knowledge and comprehension of each individual [3].

The teaching profession possesses its own distinctiveness, as teachers are required to master various competencies, one of which is social competence. A teacher's social competence refers to the ability to establish social relationships in an inclusive, objective, and non-discriminatory manner when addressing interpersonal issues [4]. Social competence also reflects a teacher's ability to communicate effectively and foster positive relationships with students, fellow teachers, school staff, parents, and the surrounding community [5].

Social competence requires teachers to present themselves attractively, demonstrate empathy, be sociable, enjoy collaboration, uphold a spirit of helpfulness, and possess effective communication skills [6]. In the context of Islamic teachings, the importance of teachers' social competence is reflected in Surah Al-Inshirah (verses 1–8), which emphasizes the values of openness, perseverance, and reliance on Allah SWT when facing difficulties. These verses highlight essential qualities that a teacher should embody, including patience, determination, and sincerity in addressing social challenges within the school environment. Teachers who apply these values are more likely to succeed in fostering students' learning motivation. In Islamic educational settings such as Madrasah Tsanawiyah Radhiatul Adawiyah Mangga Tiga Makassar, teachers function not only as instructors but also as character guides and motivators in the learning process. One crucial aspect that significantly influences the success of learning is students' motivation. Low learning motivation can hinder the achievement of educational objectives and weaken students' enthusiasm in participating in classroom activities.

Based on preliminary observations and interviews conducted at Madrasah Tsanawiyah Radhiatul Adawiyah Mangga Tiga Makassar on April 23, 2024, it was found that some students demonstrated low learning motivation. This was evident in their behavior, such as showing boredom, fatigue, and even disturbing their seatmates during the learning process. Such low motivation poses a significant problem, as motivation serves as the primary driving force that influences individuals in achieving their desired goals [7].

Learning success depends not only on the teacher's ability but also on the active engagement of students [8]. Students' enthusiasm and awareness of the importance of learning serve as key factors in achieving optimal academic outcomes [9]. This can only be realized if learners possess a high level of learning motivation, as such motivation drives them to participate more actively in the learning process and enhances their academic performance in the classroom [4]. Students' learning motivation will develop when there is an intrinsic desire to learn [10]. This eagerness to learn can be cultivated through various activities, both inside and outside the classroom, to achieve the intended educational objectives [11]. Teachers can optimize this motivation by employing diverse strategies, such as selecting appropriate teaching methods, utilizing instructional media, and managing the classroom effectively [12]. When implemented properly, these efforts can enhance students' enthusiasm for learning and positively influence their social lives within the community [13].

This study aims to conduct an in-depth analysis of the implementation of the social competence of Al-Qur'an Hadith teachers in optimizing students' learning motivation. The novelty of this research lies in its setting Madrasah Tsanawiyah Radhiatul Adawiyah Mangga Tiga Makassar which distinguishes it from previous studies. Furthermore, the study specifically focuses on the subject of Al-Qur'an Hadith. The central issue addressed is how teachers' social competence, particularly that of Al-Qur'an Hadith teachers, is implemented to overcome the problem of low learning motivation among seventh-grade students. The scientific contribution of this research is expected to provide a more comprehensive understanding of effective strategies that teachers can employ to optimize students' learning motivation, especially within the context of Islamic education at the junior secondary level.

## 2. RESEARCH METHOD

This study employs a qualitative method to gain an in-depth understanding of the implementation of the social competence of Al-Qur'an Hadith teachers in optimizing the learning motivation of seventh-grade students at Madrasah Tsanawiyah Radhiatul Adawiyah Mangga Tiga Makassar. This research design is considered relevant, as it aims to provide a comprehensive description of the phenomenon by presenting data and facts in the form of words, based on the actual conditions of the subjects under study [14]. This study adopts a phenomenological approach, as it enables the researcher to explore in depth the subjective experiences and individual perceptions of social phenomena within the learning context, thereby allowing a holistic understanding of the meaning embedded in teacher–student interactions. The research was conducted in the BTN Mangga Tiga Permai area, Biringkanaya District, Makassar City, South Sulawesi Province, over a period of approximately three months, from October 21, 2024, to February 4, 2025. The subjects of this study consisted of Al-Qur'an Hadith teachers and seventh-grade students, who were directly involved in the learning process and served as the primary sources of data collection. Additional information was also obtained from the principal and homeroom teachers as supporting informants.

This study utilizes two types of data: primary and secondary. Primary data were obtained through direct observation, interviews, and documentation involving teachers, the principal, homeroom teachers, and students [15]. Meanwhile, secondary data were collected from books, journals, articles, theses, and other documents relevant to the research. Data collection was carried out using three techniques: classroom observation to

examine the implementation of teachers' social competence; semi-structured interviews with Al-Qur'an Hadith teachers, the principal, homeroom teachers, and three seventh-grade students; and documentation in the form of activity photos, learning materials, attendance records, and other administrative documents [16]. The collected data were analyzed using an interactive analysis model, which includes data reduction, data presentation, and conclusion drawing. Data reduction was carried out by filtering the information according to the focus of the study, followed by presenting it in descriptive narrative form for better comprehension. Conclusions were continuously drawn while verifying the accuracy of the data. To ensure validity, the researcher employed source triangulation, technique triangulation, and time triangulation, thereby enhancing the credibility of the findings and ensuring that the results accurately reflected the actual conditions in the field [17].

### 3. RESULTS AND DISCUSSION

#### 3.1. The Social Competence of Al-Qur'an Hadith Teachers in Optimizing the Learning Motivation of Seventh-Grade Students at Madrasah Tsanawiyah Radhiatul Adawiyah Mangga Tiga Makassar

In the process of teaching Al-Qur'an Hadith, teachers are not only required to deliver the material effectively but also to establish warm and professional social relationships with their students. Teachers who are able to engage in effective interpersonal communication can create a more conducive, enjoyable, and stimulating learning environment. This aligns with the concept of social competence proposed by Kamsin and Parmawati, which emphasizes the teacher's ability to interact positively with various stakeholders including students, colleagues, and the community while demonstrating empathy, inclusiveness, and fairness in every educational practice. Such a positive learning atmosphere significantly contributes to enhancing students' motivation and academic achievement [18].

One of the most evident indicators of social competence identified in this study is the application of the principles of brotherhood and togetherness in the teacher student interactions. The Al-Qur'an Hadith teacher fosters harmonious relationships without neglecting the ethical boundaries of the profession. The principal noted that the teacher maintains communication not only with students but also with fellow teachers, parents, and the broader community. This statement is reinforced by the seventh-grade homeroom teacher, who emphasized that the teacher is able to uphold authority within the classroom while remaining warm and approachable to students outside of class hours. This demonstrates the teacher's ability to exercise social flexibility and maintain awareness of their dual role and responsibility as both an educator and a character builder [19].

The Al-Qur'an Hadith teacher explained that efforts were made to build close relationships with students outside the classroom in order to foster trust and reduce feelings of awkwardness. Nevertheless, the teacher consistently maintained authority during classroom instruction. This illustrates the teacher's understanding of the importance of maintaining balance in interactions so that students feel respected and become more motivated to learn. However, interviews with the three students revealed varying levels of closeness with the teacher: some felt a strong sense of connection, while others reported feeling less familiar. This variation indicates that the teacher's communication has not yet reached all students equally. Therefore, the teacher's social competence still requires further development to establish stronger emotional bonds with all learners.

Another important aspect of social competence is an inclusive, objective, and non-discriminatory attitude. The principal emphasized that the Al-Qur'an Hadith teacher treated all students fairly and demonstrated openness toward diversity. This attitude reflects the application of social values in line with the theory of social competence proposed by Djollong and Akbar, which highlights that teachers must be able to foster mutual respect within a diverse learning environment. The teacher also acknowledged that treating all students equitably is an essential part of their role as an educator, since each learner possesses different potentials and deserves the opportunity to develop optimally [20].

This statement is reinforced by one of the students, who remarked that the Al-Qur'an Hadith teacher never discriminates among students and consistently treats them fairly. The presence of a just and equitable learning environment fosters a sense of security for students and contributes to increasing their enthusiasm for learning. A psychologically safe environment is one of the prerequisites for the emergence of strong intrinsic motivation. When students feel respected and treated equitably, they become more receptive to instruction and more active in the learning process. Thus, social competence in the form of objectivity and inclusiveness is crucial in fostering self-confidence and encouraging students to achieve academically.

Social competence is also reflected in the teacher's ability to communicate empathetically and courteously with students, colleagues, and parents. The homeroom teacher noted that students often look forward to the presence of the Al-Qur'an Hadith teacher. Such empathetic and caring communication not only nurtures a positive relationship between teacher and students but also contributes to enhancing students' learning enthusiasm. This is consistent with the theoretical perspective that teacher-student interactions grounded in empathy foster a more supportive and participatory learning environment. By paying attention to students' needs and emotions, teachers can strengthen learners' emotional engagement in the educational process [21].

The ability to adapt to the work environment also represents a concrete form of social competence demonstrated by the Al-Qur'an Hadith teacher. The principal emphasized that the teacher was able to adjust instructional approaches to accommodate the diverse conditions and characteristics of students. This adaptability was evident in the use of varied teaching methods and in the teacher's capacity to recognize individual student needs. By applying approaches and strategies relevant to classroom situations, the teacher ensured that learning activities proceeded smoothly despite frequent changes in the classroom dynamic.

The use of information and communication technology (ICT) likewise constitutes an essential component of social competence. The Al-Qur'an Hadith teacher utilized learning media such as videos and images to deliver content in a more engaging and interactive way. According to the principal, the teacher demonstrated sufficient mastery of ICT tools, tailored to the students' characteristics and the requirements of the subject matter. In today's digital era, the ability to integrate technology into instruction reflects a teacher's social awareness of the learning styles of the younger generation. Such integration supports more participatory and enjoyable learning, while significantly enhancing students' motivation.

From these findings, it can be concluded that the Al-Qur'an Hadith teacher at Madrasah Tsanawiyah Radhiatul Adawiyah Mangga Tiga Makassar has implemented social competence in multiple forms: fostering familial relationships, demonstrating fairness and openness, communicating empathetically, adapting to classroom conditions, and functionally utilizing educational technology. Collectively, these practices create a positive learning atmosphere, support the optimization of learning motivation, and reflect the professionalism of the teacher in fulfilling the role of an educator.

### **3.2. The Implementation of Social Competence of Al-Qur'an Hadith Teachers in Optimizing the Learning Motivation of Seventh-Grade Students at *Madrasah Tsanawiyah Radhiatul Adawiyah Mangga Tiga Makassar***

The interview findings indicate that the Al-Qur'an Hadith teacher has effectively implemented social competence in teaching practice. This is reflected in various concrete actions, such as understanding students' characteristics, creating an enjoyable learning atmosphere, fostering harmonious communication, and demonstrating genuine care and empathy toward students' emotional needs. The teacher actively pays attention to classroom dynamics, applies personal approaches to students, and uses ice-breaking activities when the classroom atmosphere becomes monotonous. This approach aligns with the theory of social competence, which emphasizes that teachers must be able to adapt to their environment, communicate politely and empathetically, and establish healthy, respectful interactions [22].

Furthermore, the Al-Qur'an Hadith teacher also demonstrated social competence by establishing effective relationships with students' parents and the school administration through the use of digital communication media, such as WhatsApp groups. This effort not only facilitated the dissemination of information regarding students' learning progress but also strengthened collaboration between teachers, parents, and the school in supporting educational success. This practice is consistent with Sholeh's theory of social competence indicators, which emphasizes that teachers must be able to foster positive social relationships with all educational stakeholders and effectively utilize information and communication technology. Thus, the teacher functions not only as a facilitator of classroom learning but also as a mediator who ensures synergy between the school environment and the family in optimizing students' learning motivation [23]. This implementation reflects the teacher's openness, active participation, and social responsibility.

The teacher is also able to provide motivation through approaches that do not corner students who experience difficulties. For instance, rather than delivering harsh reprimands, the teacher chooses to give constructive examples. Motivation is further fostered through educational games, reflective activities, and the development of emotional closeness that makes students feel comfortable and look forward to the teacher's presence in class. All of these practices represent the concrete role of the teacher as a motivator, in line with the view that teachers should create an enjoyable learning atmosphere, provide moral support, and encourage students to remain enthusiastic in their learning [24].

The teacher's involvement in religious activities such as salat dhuha and collective tadarrus also reflects the implementation of religious-social values that align with the characteristics of social competence from an Islamic perspective. The teacher not only provides academic guidance but also spiritual and moral direction. Furthermore, offering practical examples, such as picking up litter, serves as a strategy of role modeling to instill values of responsibility and solidarity, in line with the principle that teachers must serve as exemplary figures for their students.

The implementation of the teacher's social competence is also demonstrated through collaboration with colleagues, particularly the homeroom teacher, even though direct communication is infrequent. Both parties

continue to support one another in nurturing students, especially in strengthening religious aspects such as Qur'anic recitation skills. This collaboration illustrates the teacher's ability to work cooperatively within a team and adapt to the social environment of the madrasah [25].

In terms of the use of media and technology, the teacher demonstrated a sound understanding by aligning the use of instructional media such as images and videos with the themes being taught. This strategy aimed to prevent student boredom and to facilitate better comprehension of the subject matter, particularly in narrative lessons such as the stories of the prophets. This approach is consistent with the theory of teacher characteristics proposed by Kamal [26] which emphasizes that teachers, as facilitators, must be able to utilize diverse learning media to enhance instructional effectiveness.

The teacher also regularly assigned homework and practice exercises while remaining willing to assist students when they encountered difficulties. Such actions reflected empathy, attentiveness, and commitment to students' academic progress, embodying social competence as well as the teacher's role as both mentor and evaluator. In this respect, the teacher not only emphasized cognitive achievement but also attended to students' affective and psychomotor development.

The emotional closeness between the teacher and the students was evident in the students' statements that they felt happy when the teacher entered the classroom, even before the scheduled lesson began. This indicates the presence of a conducive learning climate in which students felt valued, heard, and continuously motivated. According to the theory of learning motivation proposed by Priansa and Karwati, one of the key indicators of motivation is the desire and aspiration to succeed, which can be fostered through recognition, engaging learning activities, and a supportive learning environment.

Ultimately, the support provided by the madrasah through regular supervisory activities further affirmed that the teacher's social competence is an essential component of their professionalism. The evaluation of social competence not only enabled teachers to engage in self-reflection but also served as a reference point for the madrasah in ensuring that the teaching and learning process took place within an inclusive, supportive, and open environment.

Based on these findings, it can be concluded that the Al-Qur'an Hadith teacher at Madrasah Tsanawiyah Radhiatul Adawiyah Mangga Tiga Makassar has effectively implemented social competence. This is reflected in their ability to foster effective communication with students, parents, and the wider community, as well as in their capacity to create a comfortable and inclusive learning environment. The teacher also demonstrated care for students' emotional needs, provided positive forms of motivation, and employed appropriate instructional media. Their involvement in religious activities, collaboration with colleagues, and integration of technology further underscore the significant role of the teacher's social competence in enhancing students' learning motivation. The support of the madrasah through supervision further strengthens the teacher's social competence as part of the overall effort to improve educational quality.

### **3.3. Factors Influencing the Implementation of Social Competence of Al-Qur'an Hadith Teachers in Optimizing the Learning Motivation of Seventh-Grade Students at Madrasah Tsanawiyah Radhiatul Adawiyah Mangga Tiga Makassar**

The implementation of social competence by teachers constitutes a crucial component of the learning process, as it does not solely rely on mastery of subject matter but also on the teacher's ability to establish healthy and effective social relationships with students, colleagues, and the broader educational environment. In this context, social competence serves as a bridge between teachers and students, fostering a positive learning climate and enhancing students' motivation to learn. As highlighted by Hutabarat and Naibaho, social competence refers to the ability to communicate, interact, and collaborate effectively with various stakeholders involved in the educational process [27].

At Madrasah Tsanawiyah Radhiatul Adawiyah Mangga Tiga Makassar, the implementation of social competence by Al-Qur'an Hadith teachers in optimizing students' learning motivation is influenced by both supporting and inhibiting factors. These factors play a significant role in shaping patterns of social interaction that may either foster a conducive learning environment or, conversely, hinder it, ultimately affecting students' motivation and the overall quality of the learning process.

The first supporting factor for the implementation of social competence is the presence of collaboration between the Al-Qur'an Hadith teacher and other subject teachers. This aligns with the characteristics of social competence, which emphasize the importance of teamwork skills and cross-professional communication.

Collaboration among teachers facilitates the creation of an integrated and supportive learning atmosphere. This approach also illustrates the teacher's ability to adapt to the social environment of the madrasah, consistent with Nurhuda's assertion that one of the core features of social competence is the capacity to adapt effectively to both professional and social contexts [28].

The second factor is the familial approach combined with the use of creative teaching methods. The Al-Qur'an Hadith teacher demonstrates an empathetic attitude and treats students with genuine care, as though they were their own children. This strategy reflects the teacher's internalization of values rooted in respectful and empathetic communication [29]. The emotional bond established through a familial approach fosters a sense of security and comfort for students, enabling them to feel valued and heard. Under such conditions, students' learning motivation tends to increase, as their emotional and social needs are adequately fulfilled.

Nevertheless, the implementation of teachers' social competence is not without challenges. One of the primary obstacles identified is the low level of student discipline. The lack of order among students can disrupt the classroom atmosphere that should ideally be conducive to learning. As stated by Ananda and Hayati [30], learning motivation is strongly influenced by a well-ordered and comfortable classroom environment. Therefore, student indiscipline constitutes an external factor that hinders teachers in fostering effective social interaction.

The second inhibiting factor is the lack of facilities and infrastructure. The unpreparedness of the school's physical environment, such as the absence of a fence that allows students to wander during class hours, indicates that the learning environment does not fully support teachers' efforts to foster learning motivation. This condition contradicts one of the key indicators of learning motivation, namely a conducive learning environment [31]. The absence of a school fence results in the lack of clear physical boundaries, making it difficult for teachers to manage the classroom effectively. In fact, effective classroom management is an integral part of teachers' social role in creating an orderly and conducive learning atmosphere.

The third inhibiting factor is the absence of specific training or professional development programs for Al-Qur'an Hadith teachers. Social competence is shaped not only by experience but also through structured training [26]. Such training is essential for enhancing communication skills, empathy, and effective teaching strategies. Without it, teachers risk stagnating in their social approaches and may fail to adapt to the evolving needs of their students.

The fourth inhibiting factor lies in the students' limited foundational skills in Qur'anic reading and writing (BTQ). This condition indicates that students require greater attention in the learning process, demanding teachers to be more patient and creative in providing guidance. As emphasized by Hidayat [32], students possess diverse needs, including both intellectual and emotional aspects that must be addressed simultaneously. When students struggle to comprehend material or feel overwhelmed by extensive memorization, teachers are expected to adjust their instructional methods in more engaging and interactive ways, such as through the use of videos, educational games, and ice-breaking activities.

Student responses in interviews revealed that they are more motivated when the learning process is conducted in a creative and enjoyable manner. This finding underscores the importance of engaging learning activities as an indicator of learning motivation [33]. Teachers are thus expected to design an enjoyable learning environment that fosters curiosity and enthusiasm among students in studying Al-Qur'an Hadith [34].

Based on these findings, it can be concluded that the implementation of social competence by Al-Qur'an Hadith teachers in optimizing students' learning motivation at Madrasah Tsanawiyah Radhiatul Adawiyah Mangga Tiga Makassar is strongly influenced by both supporting and inhibiting factors. Supporting factors, such as inter-teacher collaboration, a family-oriented approach, and the use of creative teaching methods, significantly contribute to the creation of a positive learning atmosphere. In contrast, inhibiting factors, including students' low discipline, limited facilities and infrastructure, the lack of specific training for teachers, and students' weak foundational BTQ skills, pose serious challenges that must be addressed through well-planned strategies. Therefore, continuous efforts are required in developing teacher professionalism, strengthening school management, and improving learning facilities to ensure that the teaching of Al-Qur'an Hadith proceeds more effectively and fosters high levels of student motivation.

#### 4. CONCLUSION

Based on the findings and discussion, it can be concluded that the Al-Qur'an Hadith teachers at Madrasah Tsanawiyah Radhiatul Adawiyah Mangga Tiga Makassar have effectively implemented social competence through various forms, such as fostering familial relationships, demonstrating fairness and openness, communicating empathetically, and adapting to classroom conditions. Teachers also make functional use of

instructional technology, all of which contribute to creating a positive learning atmosphere and enhancing students' learning motivation.

The study further reveals that Al-Qur'an Hadith teachers at this institution have successfully applied social competence by maintaining effective communication, showing concern for students' needs, and creating a comfortable learning environment. Their involvement in religious activities, collaboration with colleagues, and support from the madrasah additionally strengthen the teachers' social role in improving students' enthusiasm for learning and the overall quality of education.

The factors influencing the implementation of teachers' social competence consist of supporting and inhibiting elements. Supporting factors include inter-teacher collaboration, a familial approach, and the use of creative teaching methods. In contrast, inhibiting factors encompass low student discipline, limited facilities and infrastructure, the absence of specialized training for teachers, and students' weak foundational skills in reading the Qur'an (BTQ). Therefore, institutional support in the form of professional development, training, and facility improvement is needed to ensure that the teaching of Al-Qur'an Hadith can be conducted more effectively and optimally foster students' learning motivation.

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