



Forming Excellent Teachers: Integration of Social Competence and *Makārim Al-Sharī'ah* Ethics in Madrasahs

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Abstract

This research aims to construct how the integration of social competence and ethics of *Makārim Al-Syari'ah* can form excellent teachers in the environment at MAN 2 Pekanbaru City. This research uses a qualitative approach with phenomenological methods. The informants in this study amounted to three people, namely the head of curriculum, PAI teacher, and head of student affairs, who were selected using purposive sampling technique. Data were collected through in-depth interviews, observation, and documentation. The data analysis techniques used were data reduction, data presentation, and conclusion drawing. The research shows that the ethics of *Makārim Al-Syari'ah* can be integrated into social competence to form superior teachers and become a strong foundation for madrasah teachers in developing interaction skills that are oriented towards creating benefits. Although, some teachers still have a basic understanding and have not received adequate training related to the integration of *Makārim Al-Syari'ah* ethics in social competence. The head of curriculum proposed that the ethical values of *Makārim Al-Syari'ah* become part of the teacher's personality to improve competence in interaction. The PAI teacher emphasized the importance of good communication with parents to create effective collaboration in solving student problems. The head of student affairs emphasized that the ethics of *Makārim Al-Syari'ah* includes spiritual values, norms, and emotional values that must be applied in learning. The study recommends a regular training program for teachers on the application of *Makārim Al-Syari'ah* ethics in teaching practice, creating a structured communication guide between teachers and parents, and establishing a periodic evaluation system to ensure teachers play their role as effective role models in shaping student character.

Keywords: Excellent Teacher, teacher professionalism, *Makarim Al-syari'ah*

Abstrak

Penelitian ini bertujuan untuk mengkonstruksi bagaimana integrasi kompetensi sosial dan etika Makārim Al-Syari'ah dapat membentuk guru yang unggul di lingkungan di MAN 2 Kota Pekanbaru. Penelitian ini menggunakan pendekatan kualitatif dengan metode fenomenologi. Informan dalam penelitian ini berjumlah tiga orang, yaitu waka kurikulum, guru PAI, dan Waka kesiswaan, yang dipilih menggunakan teknik purposive sampling. Data dikumpulkan melalui wawancara mendalam, observasi, dan dokumentasi. Teknik analisis data yang digunakan adalah reduksi data, penyajian data, dan penarikan kesimpulan. Penelitian menunjukkan bahwa etika Makārim Al-Syari'ah dapat diintegrasikan pada kompetensi sosial untuk membentuk guru unggul dan menjadi landasan kuat bagi guru madrasah dalam mengembangkan keterampilan interaksi yang berorientasi menciptakan manfaat. Meskipun, sebagian guru masih memiliki pemahaman dasar dan belum mendapat pelatihan memadai terkait integrasi etika Makārim Al-Syari'ah pada kompetensi sosial. Waka kurikulum mengusulkan nilai-nilai etika Makārim Al-Syari'ah menjadi bagian kepribadian guru untuk meningkatkan kompetensi dalam interaksi. Guru PAI menekankan pentingnya komunikasi yang baik dengan orang tua guna menciptakan kolaborasi efektif dalam menyelesaikan masalah siswa. Waka kesiswaan menegaskan bahwa etika Makārim Al-Syari'ah mencakup nilai spiritual, norma, dan emosional yang harus diterapkan dalam pembelajaran. Penelitian ini merekomendasikan program pelatihan rutin bagi guru tentang penerapan etika Makārim Al-Syari'ah dalam praktik mengajar, membuat panduan komunikasi terstruktur antara guru dan orang tua, serta menyusun sistem evaluasi berkala untuk memastikan guru menjalankan perannya sebagai panutan yang efektif dalam membentuk karakter siswa.

Kata Kunci: Guru Unggul, profesionalisme guru, Makārim Al-syari'ah

Introduction

Islamic Religious Education (PAI) is proven to play a major role in building students' social-emotional competencies, such as empathy, tolerance, and discipline¹. Socially competent PAI teachers model and reinforce the application of social values through learning and faith-based extracurricular activities². The rapid development of information technology and global socio-political dynamics has brought Islamic education, especially madrasah, to a crucial point where the role of the teacher is no longer limited

¹ Yaumas et al., "Student Assessment of the Personality Competence and Social Competence of Islamic Religious Education Teachers."

² Qomariyah et al., "Studi Deskriptif Kompetensi Sosial Guru Dalam Pendidikan Islam Perspektif Tafsir Al Qur'an."

to the transfer of knowledge, but also as a facilitator of constructive social interaction. In addition to being able to master the material and have technical teaching skills, a teacher in carrying out his duties must also have integrity and a reliable personality and be able to become a role model for students, especially for families and communities³.

In this context, the social competence of madrasah teachers is in the spotlight, given their strategic position as a bridge between Islamic values and the increasingly complex reality of society⁴. The urgency of the teacher's social competence is increasingly prominent along with the emergence of various phenomena that challenge Islamic religious education learning at various levels of education units that are facing serious problems, namely the threat of modernization that changes all orders of human life in various fields, including education, in the era of modernization education is required to be responsive in overcoming various problems faced by humans, education is faced with the demands of modern humans who want education graduates to master various fields and expertise⁵.

The unrest about technological development and globalization can directly or indirectly affect the moral development of teenagers in the millennial era. Changes in teaching approaches and educational concepts must be changed to fit the times. The concept of religious teaching must be shifted, namely by utilizing developing technology and increasing the number of institutions⁶. This study aims to fill that gap by providing a new perspective that can enrich the existing literature, as well as offer deeper insights into how social and ethical competencies can be effectively integrated in the professional development of teachers in madrasah settings.

This is where makarim al-syari'ah offers a rich philosophical foundation that has not been much explored in this context. Makārim Al-

³ Namora et al., "Islamic Education Narratives from the Turkisan Plain: Discovering the Heritage of Al-Zarnuji's Thoughts on Islamic Professional Teachers."

⁴ Solihin, Iqbal, and Muin, "Konstruksi Kompetensi Pedagogik Guru Dalam Pembelajaran."

⁵ Syamsul Aripin dan Nana Meily Nurdiansyah, "Modernisasi Pendidikan : Pendekatan dan Metode Baru dalam Pembelajaran Pendidikan Agama Islam," 2022, 100–117, doi:10.19105/tjpi.v17i1.5916.

⁶ Burhan Nudin, "Konsep Pendidikan Islam Pada Remaja."

Shari'ah, as described by Amril in the study of Ragib al Isfahani, is interpreted as an effort to shape moral behavior from the transformation of the attributes of Allah SWT in humans to obtain a position as God's caliph on earth by striving for this Makārim Al-Shari'ah human to obtain true happiness both in the world and in the hereafter. Makārim Al-Shari'ah not only teaches humans to behave morally but also teaches humans to get closer to Allah SWT⁷. This characteristic according to Naquib al-Attas is the difference, in addition to instilling virtue in 'human self' but he wants a universally good human being (*al-insan al-kamil*). With goals that lead to two dimensions at once, namely, as Abdullah (servant of God), and as Khalifah fi al-Ardl (God's representative on earth). Therefore, the Islamic education system must reflect the knowledge and behavior of the Prophet, and is obliged to create Muslims who demonstrate the exemplary qualities of the Prophet ⁸.

The relevance of Makārim Al-Shari'ah to the social competence of teachers in the contemporary era makes professional madrasa teachers in the context of makarim sharia not only used to teach humans but to bring themselves to be righteous humans in the side of Allah SWT. This is very relevant for madrasah teachers, as it is a central part of the future madrasah teaching profession to prioritize its Islamic profession and build a generation of good character in the future⁹. In the midst of horizontal conflicts, Makārim Al-Syari'ah can be the basis for madrasah teachers to become 'ethical carriers' as well as 'dialogue facilitators' because Makārim Al-Syari'ah as a concept provides deep understanding and guidance in the Islamic context, because the demands of the concept of Makārim Al-Syari'ah are to shape and train the souls that exist in the personality and social of teachers and have a positive

⁷ Amril, "Studi Pemikiran Filsafat Moral Raghīb Al-Isfahani (Suatu Telaah Etika Relijius-Filosofis-Islamis)" Dalam Media Akademika Forum Ilmu Dan Budaya Islam."

⁸ Ikhsanto, Muthoifin, and Mustofa, "Konsep Pendidikan Islam (Studi Perbandingan Pemikiran Syed Naquib Al Attas Dan Mahmud Yunus)."

⁹ Syahraini Tambak, Amril, dan Desi Sukenti, "Pengembangan Guru Islam: Membangun Guru Profesional Islam Berdasarkan Konsep Khalifah," Nazhruna: Jurnal Pendidikan Islam 4, No. 1 (2021): 117–35, doi:doi.org/10.31538/nzh.v4i1.1055.

impact on all Islamic education teachers, students, school institutions and society.¹⁰

The importance of integrating Makārim Al-Sharī'ah into the social competence of madrasah teachers is increasingly urgent considering that madrasahs are required to adapt to social changes in the digital era, then madrasah teachers are also required to be able to adapt to conflict management skills and deal with social problems that arise in the educational environment. One form of effort made in teacher training is to build digital literacy awareness, teacher working groups (KKG) to build an entrepreneurial spirit, and supervision to build teacher leadership and emotional intelligence. By fulfilling the indicators of teacher professionalism, it is hoped that it can then improve the quality of educational institutions¹¹.

Over time, ethical issues in education have broadened in scope, covering areas ranging from teacher preparation before teaching, ethics in higher education, early childhood and parenting, educational leadership, relational and communicative ethics. However, while the field of ethics has always been concerned with human relationships and pedagogical interventions to improve them, the responses collected here show that educational ethics is far from static. Educational ethics is a field that is constantly evolving in response to changing contexts¹². This study seeks to provide a more comprehensive understanding of the formation of outstanding teachers through the integration of social competence and Makārim Al-Sharī'ah ethics in madrasahs. A review of the literature reveals that teachers' social competence in Islam plays an important role in shaping students' character, especially in fostering tolerance, morality, and good character. This study on the social competence of Islamic Religious Education

¹⁰ Namora, Amril, and Tambak, "Kompetensi Kepribadian Berbasis Makarim Al-Syari'ah Serta Implikasinya Pada Profesionalisme Guru Madrasah."

¹¹ Badrul Mudarris, "Profesionalisme Guru Di Era Digital; Upaya Dalam Meningkatkan Mutu Lembaga Pendidikan," *Jurnal Keislaman Dan Ilmu Pendidikan* 2, tidak. November 2022 (2022): 712–31.

¹² Rachel Anne Buchanan et al., "Filsafat Pendidikan dalam Kunci Baru: Mengeksplorasi Cara Baru Mengajar dan Melakukan Etika dalam Pendidikan di Abad ke-21," *Filsafat dan Teori Pendidikan* 54, no. 8 (9 Juni 2022): 1178–97, doi:10.1080/00131857.2021.1880387.

(PAI) teachers is able to communicate effectively with students, peers, parents, and the community, as well as build harmonious and empathetic relationships¹³. Then research on the social competence of PAI teachers shows that values such as justice, helping, patience, gratitude, tolerance, and avoiding discrimination are highly emphasized, as reflected in the interpretation of the Qur'an and the example of the Prophet Muhammad SAW¹⁴. This finding clarifies the unique position of our research in filling the void of studies on the internalization of Makarim Al-Syari'ah value through social interaction in the madrasah ecosystem.

This study tests hypotheses related to the phenomenon of forming outstanding teachers through the integration of social competence and ethics of Makārim Al-Sharī'ah in madrasahs. Using relevant data and methods, this study aims to provide empirical evidence that can support or challenge existing assumptions in the literature regarding the role of social competence and ethics in developing teacher professionalism. It is in this spirit that research on "Forming Excellent Teachers: Integration of Social Competence and Makārim Al-Sharī'ah Ethics in Madrasahs" is very important to do as an academic response to the mandate of madrasah in building a generation that is not only intellectually superior, but also an agent of social change based on prophetic ethics.

Method

This research adopts a descriptive qualitative approach with the aim of capturing madrasah teachers' lived experiences in applying the principles of Makārim Al-Sharī'ah Ethics in social competence and its impact on teacher professionalism at the State Aliyah Madrasah (MAN 2) Pekanbaru City. The qualitative approach was chosen because it allows in-depth exploration of perceptions in a natural environment, with an emphasis on teachers'

¹³ Muhammad Cholid Abdurrohman, Santi Lisnawati, and Hasbi Indra, "Kompetensi Guru Perspektif Imam Bukhari Dalam Kitaabul Ilmi Shahih Bukhari," *Tawazun: Jurnal Pendidikan Islam* 15, no. 1 (25 Juni 2022): 43, doi:10.32832/tawazun.v15i1.6699.

¹⁴ Siti Qomariyah et al., "Studi Deskriptif Kompetensi Sosial Guru Dalam Pendidikan Islam Perspektif Tafsir Al Qur'an," *EDUKASIA: Jurnal Pendidikan Dan Pembelajaran* 3, no. 3 (31 Agustus 2022): 275–84, doi:10.62775/edukasia.v3i3.112.

meanings, experiences, and interpretations related to demonstrating an understanding of the principles of Makārim Al-Sharī'ah¹⁵. This research design uses a phenomenological approach that aims to reveal the meaning of the experiences of the research subjects. The phenomenological approach places experience as the main focus of the study and delays the initial assessment to understand the essence of the phenomena experienced directly by the teachers¹⁶.

This research was conducted at Madrasah Aliyah Negeri (MAN 2) Pekanbaru City. The location was selected purposively because the school has outstanding teachers with Islamic integration, who consistently combine academic approaches with spiritual values, so as to form students who are intellectually intelligent and strong in faith. The informants in this study were selected using purposive sampling technique, which is the determination of informants intentionally based on certain criteria relevant to the focus of the research¹⁷. The informants consisted of three teachers representing the head of curriculum, the Islamic religious education subject teacher and the head of student affairs. These informants were selected because they have prior experience and understanding of the policy of academic approach with spiritual values that is consistently implemented in the school. Data collection in this study was conducted through in-depth interviews, non-participatory observations, and documentation studies. 1) In-depth interviews were conducted face-to-face with semi-structured guidelines to explore madrasah teachers' life experiences in applying the principles of Makārim Al-Sharī'ah in social competence and its impact on teacher professionalism. The interviews aimed to understand teachers' experiences, challenges, and readiness to apply the principles of Makārim Al-Sharī'ah in social competence. The interview lasted for 10-15 minutes and the whole process was systematically recorded and recorded. 2) Non-participatory observation

¹⁵ Creswell and Poth, *Qualitative Inquiry and Research Design: Choosing among Five Approaches*.

¹⁶ Emery and Anderman, "Using Interpretive Phenomenological Analysis to Advance Theory and Research in Educational Psychology."

¹⁷ Guarte and Barrios, "Estimation Under Purposive Sampling."

was conducted to observe directly during school hours to observe teachers' social interactions¹⁸.

The focus of observation includes direct activity, experiencing what events look like, recording their own perceptions, and patterns of teacher interaction during school¹⁹. Observation aims to verify data obtained from interviews and provide a more comprehensive context. 3) Documentation studies were conducted by reviewing relevant documents such as school policies, teacher evaluation reports, and professional development records were analyzed and reviewing and evaluating documents from printed and electronic materials²⁰. This documentation study serves to complement and strengthen the data from interviews and observations. The use of this combination of techniques aims to obtain valid data and allows the application of triangulation of sources and methods to increase data validity. The main instrument in this research is the researcher himself who plays an active role in the process of collecting, analyzing, and interpreting data²¹. The supporting instruments used include semi-structured interview guides, observation sheets, and documentation recording formats. The interview guide was designed to explore teachers' understanding, experiences, and perceptions of the Ethics of Makārim Al-Sharī'ah in social competence, while the observation sheet was used to record teachers' social interaction activities related to the implementation of the Ethics of Makārim Al-Sharī'ah.

The data obtained was analyzed using the interactive analysis model of Miles and Huberman (2002) which consists of three stages, namely²²: 1) Data Reduction: Selecting and focusing data that is relevant to the research objectives, as well as compiling data so that it is well organized. 2) Data Presentation: Compiling data in the form of descriptive narratives that describe teachers' perceptions of the Ethics of Makārim Al-Sharī'ah in social

¹⁸ Irving Seidman, *Wawancara sebagai Penelitian Kualitatif: Panduan untuk Peneliti Pendidikan dan Ilmu Sosial*, Pers Perguruan Tinggi Guru, 2006.

¹⁹ Spradley, *Participant Observation*.

²⁰ Glenn A Bowen, "Analisis Dokumen sebagai Metode Penelitian Kualitatif," *Jurnal Penelitian Kualitatif* 9, no. 2 (2009): 27–40.

²¹ Frels and Onwuegbuzie, "Administering Quantitative Instruments With Qualitative Interviews: A Mixed Research Approach."

²² Huberman and Miles, *The Qualitative Researcher's Companion*.

competence in detail. 3) Drawing Conclusions: Formulating the final results that reflect teachers' understanding and perceptions of the Ethics of Makārim Al-Sharī'ah in social competence. Data validity in this study was maintained through triangulation of techniques and sources by comparing the results of interviews, observations, and documentation. Triangulation was done to ensure the consistency and accuracy of the data obtained. This research was carried out through the following stages: 1) Planning: Determining the research location, selecting informants, and preparing data collection instruments. 2) Data Collection: Conducting in-depth interviews, observations, and documentation studies. 3) Data Analysis: Conducting interactive analysis involving reduction, presentation, and conclusion drawing. 4) Reporting: Compiling research results based on findings that have been systematically analyzed.

Result And Discussion

Perception of the head of curriculum towards the meaning of the integration of Makārim Al-Sharī'ah ethics in the Context of Social Competence

Based on the results of in-depth interviews conducted, the Head of Curriculum provides a deep understanding of the integration of Makārim Al-Sharī'ah ethics in the context of social competence. Specific findings show that some teachers only recognize the term "Makārim Al-Sharī'ah Ethics," but do not fully understand the concept. This indicates the need to improve teachers' understanding of these principles so that they can be applied effectively in learning. Furthermore, the results of the documentation study of the school agenda show that many teachers have never attended training or technical guidance (bimtek) related to the Meaning of Makārim Al-Sharī'ah. This lack of training is one of the biggest challenges faced, where the lack of teacher understanding of the principles of Makārim Al-Sharī'ah can hinder effective implementation in the context of social competence. Overall, the results of these in-depth interviews highlight the importance of increased understanding and training for teachers to integrate the ethics of Makārim Al-Sharī'ah in the context of social competence, as well as the need for effective communication in supporting the learning process.

To reinforce the results of the interviews, the following findings are summarized in Table 1, which contains specific aspects revealed by the head of curriculum, as well as verification results from other data sources.

Table 1. Specific findings of the perception of the head of curriculum

No.	Specific findings	Description
1	Some teachers only recognize the term Makarim Al-Syari'ah, but do not fully understand the concept.	Obtained from the results of in-depth interviews
2	ever attended training or technical guidance (bimtek) related to the Interpretation of Makarim Al-Syari'ah in the Context of Social Competence	Verified by documentation study of school agenda
3	The biggest challenge is the lack of teacher understanding and the unavailability of specialized training.	Reinforced by the results of the principal's interview
4	Effective communication is considered important in supporting deep learning	Delivered directly by the teacher

In addition, to provide a more accurate picture of the meaning of Makarim Al-Syari'ah ethical integration in the context of social competence, relevant interview quotes are also presented in Table 2.

Table 2: Summary of Interview Data for the Head of Curriculum

Aspects explored	Interview excerpt	Description
Understanding Makarim Al-Shari'ah	"At first I thought the important thing was that students understood the formula. But when I started to pay attention to my morals in teaching - being patient when students have difficulty understanding, speaking gently, being fair in grading it turned out that students were more enthusiastic about learning."	Requires seminars/training
Internalization of Makarim Al-Syari'ah values in teaching practice	"For me, Makarim Al-Syari'ah is when the values of the Qur'an and Sunnah are not just memorized, but 'breathed' in our interactions. For example, the concept of rahmatan lil 'alamin is not a slogan, but a call to actively benefit all, regardless of background".	Awareness stage
Makarim Al-Syari'ah in the	"In my opinion, it is the role of the teacher to apply values such as ash-shidq (honesty), al-	Application stage

Aspects explored	Interview excerpt	Description
Context of Social Competence	amanah (trustworthiness), and ar-rifq (gentleness) in daily interactions”.	
Proposed Makarim Al-Syari'ah strategy in the Context of Social Competence	“These ethical values, in my view, must be inherent in the personality and social character of teachers when interacting with anyone”	Suggestions from teachers to improve teacher competence

Based on the interview results, non-participatory observations were conducted to verify the consistency between the teachers' statements in the school environment. The observation results are presented in Table 3.

Table 3. Non-participatory observation results

Aspects observed	Findings from Observation	Note
Application of Noble Character (Husn Al-Khuluq) in Interaction	There is a habit of praying together before and after learning in all classes observed.	Demonstrate strong commitment to Islamic values in educational practice
Communication and cooperation between teachers (Ukhuwah)	teachers greet each other in a friendly manner, there is a culture of helping each other with lesson preparation, and there are positive discussions about learning methods.	Social relations between teachers are very harmonious, reflecting the strong value of ukhuwah Islamiyah.
Fairness in Learning (Al-'Adl)	The distribution of tasks and responsibilities in the classroom is done evenly without discriminating students based on academic ability or economic background.	The principle of justice has been implemented very well by all teachers.
Professional Responsibility (Amanah)	teachers always show up on time, prepare learning tools completely, and show high commitment to their teaching duties.	Demonstrate strong understanding of the concept of trust in the Islamic teaching profession.
Ability to Interact with Parents and Society	teachers show good communication with parents through liaison books and direct meetings, are active in community activities around the madrasah, and are very responsive to input from education stakeholders.	Teachers are able to build trust with parents and the community.

To complete the data triangulation, a documentation study was also conducted by reviewing school documents. The results of the document review are presented in Table 4.

Table 4. Documentation study results

Documents reviewed	Findings
Madrasah Vision and Mission	The madrasah vision includes the aspect of “making devoted and quality people”. The mission explicitly mentions improving the competence of educators and education personnel in accordance with the times. There are indicators of achievement that integrate spiritual, academic and social aspects.
Madrasah Curriculum and Learning Syllabus	The curriculum integrates general subjects with Islamic values. There is a special subject “Akhlak and Budi Pekerti” which emphasizes Makarim Al-Syari’ah.
Madrasah Teacher Code of Conduct	The code of conduct document includes 15 points that refer to the values of Makarim Al-Syari’ah: honesty (ash-shidq), justice (al-'adl), patience (ash-shabr), compassion (ar-rahmah), and responsibility (al-amanah).
Teacher Performance Appraisal Document	The teacher performance assessment instrument covers 4 dimensions: pedagogical, professional, personality, and social competencies based on Islam.
Communication and Interaction Guidelines	There are guidelines for conflict resolution using the Islamic mediation approach. Written communication formats (letters, announcements) always begin with basmalah and end with prayer.

Based on the comparison of the results of interviews, observations, and documentation studies, data triangulation was carried out to test the validity of the findings. The results of the triangulation are presented in Table 5 below.

Table 5. Triangulation of Data from the Head of Curriculum

Data source	Information obtained	Data suitability
Interview	The teacher does not yet recognize the term Makarim Al-Shari'ah, but has demonstrated Makarim Al-Shari'ah behavior.	Consistent with observations and documents
Observation	The teacher implements the value of Makarim Al-Syari'ah, very good	Consistent with the interview

Documentation	Training on Makarim Al-Syari'ah behavior is rare.	Supporting interview results
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Through this triangulation, strong data validity was obtained, where the three data sources showed high consistency in describing the actual conditions of the perceptions and practices of the head of curriculum related to the implementation of shaping superior teachers: integration of social competence and Makārim Al-Sharī'ah ethics in madrasas, but still faced obstacles in terms of intact concepts and limited technical training.

PAI subject teachers' perceptions of the meaning of the integration of Makārim Al-Sharī'ah ethics in the Context of Social Competence

Based on the results of interviews conducted with Islamic Religious Education (PAI) subject teachers, there is a deep interpretation of the integration of Makarim Al-Sharī'ah ethics in the context of social competence. The specific findings show that Makārim Al-Sharī'ah ethics is understood as an approach that respects students' opinions and manages change in the technological era. In addition, the results of documentation and observation studies show that teachers have good interpersonal intelligence in communication. This intelligence is essential in creating a conducive learning environment where students feel valued and listened to.

Furthermore, it was also observed that teachers collaborate in building synergistic partnerships. This is evident from teachers' efforts to work together with their colleagues to create better learning strategies that are more relevant to students' needs. Overall, these interviews confirmed that the integration of Makārim Al-Sharī'ah ethics in the context of social competence does not only focus on moral values, but also includes aspects of communication and collaboration that are important in creating an inclusive learning environment that is responsive to students' needs in the modern era. The specific findings of PAI subject teachers' perceptions can be seen in Table 6 below.

Table 6. Specific findings of PAI subject teachers' perceptions

No.	Specific findings	Description
1	The ethics of Makarim Al-Syari'ah is understood as an approach of respecting	In-depth interview results

	students' opinions and managing change in the technological age.	
2	Have interpersonal intelligence in Communication	Observed in documentation and observation studies
3	Teachers collaborate in building synergistic partnerships	Observed in the documentation study and interviews

Further, interview excerpts supporting these findings are presented in Table 7.

Table 7. Summary of PAI subject teacher interview data

Aspects explored	Interview excerpt	Description
Understanding 'Makarim Al-syari'ah'	"Makarim Al-syari'ah" taught me that justice is not enough, there must be ihsan. teachers must also be able to accept students' opinions and be able to accept the opinions of others.	the context of teacher professionalism
Implications of Makarim al-syari'ah	"Makarim al-syari'ah" should not be flaunted, but broadcasted through tangible benefits. We present ourselves as coworkers who are committed to the teachings of the religion. Greet each other kindly.	Makarim al-syari'ah ethical practice
Communication partnership with parents	"Makarim Al-syari'ah reminds me: Because building good communication, teachers also need to establish a close relationship with parents. From this communication, a relationship between teachers and parents is needed so that there is openness between teachers and parents, so that any problems experienced by students can find solutions more quickly."	Active collaboration

The results of the observations made to verify the PAI subject teacher's statement are presented in Table 8 below.

Table 8. Results of Non-Participatory Observation of PAI subject teacher

Aspects observed	Findings from observation	Note
Application of Ihsan in Learning	The teacher provides space for dialog and humbly accepts students' input	In accordance with the principle of Makarim Al-Syari'ah regarding respecting the opinions of others

Aspects observed	Findings from observation	Note
Response to Technology Development	Teachers recognize students' strengths in technology while providing ethical guidance	Demonstrate adaptability without abandoning the role of tarbiyah
Collaboration with Students	The teacher creates space for students to share information and experiences	Building a teacher-student relationship based on mutual learning
Integration of Ethical Values	Every interaction contains elements of advice and moral example	Concrete implementation of Makarim Al-Shari'ah in education

The results of the documentation study related to the understanding of Makārim Al-Sharī'ah are presented in Table 9.

Table 9. Results of the documentation study of PAI subject teachers

Documents Reviewed	Findings
Learning Implementation Plan (RPP)	The lesson plan includes an approach that integrates social and ethical values in learning.
Syllabus of Islamic Education Subjects	The syllabus shows an emphasis on developing student character through value-based learning.
Textbooks and Learning Materials	The learning materials contain examples of the application of the ethics of Makarim Al-Syari'ah in everyday life.

The triangulation of data from interviews, observations, and documentation studies resulted in high agreement, as presented in Table 10 below.

Table 10. Results of data triangulation of PAI subject teachers

Data source	Information obtained	Data suitability
Interview	Teachers show a good understanding of the importance of ihsan and justice in education.	Data from interviews are in line with the emphasized principle of Makarim Al-Syari'ah.
Classroom Observation	he learning process reflects positive interactions between teachers and students.	Observations support the interview findings regarding the application of social values.
Documentation study	lesson plans and syllabus integrate ethical and social values in learning.	Documents support interviews and

Data source	Information obtained	Data suitability
		observations, showing consistency in approach.

Thus, based on the data obtained, it can be concluded that PAI teachers have implemented some of the ethical principles of Makārim Al-Sharī'ah in the context of social competence actively and consistently, although the full and systematic implementation still requires strengthening through continuous service and assistance.

Perception of waka kesiswaan towards the meaning of the integration of Makārim Al-Sharī'ah ethics in the Context of Social Competence

Furthermore, based on the results of interviews conducted with the Deputy Head of Student Affairs, there is a significant interpretation of the integration of Makārim Al-Sharī'ah ethics in the context of social competence. Specific findings show that collaboration between students and teachers has created a positive synergy in designing activities that support learning. This reflects a joint effort to create an interactive learning environment, where students feel involved and have an active role in the learning process. This assessment not only assesses the final result, but also involves students' cooperation and social responsibility.

Furthermore, teachers also attended training to improve their competence in teaching social and ethical values. This training aims to strengthen teachers' understanding of the principles of Makārim Al-Sharī'ah and how to apply them in the learning context. With this training, teachers are expected to be more effective in integrating these values into the curriculum and daily classroom practices. This creates a learning environment that not only focuses on academics, but also on the development of character and social values that are important for students. The specific findings of principals' perceptions are presented in Table 11.

Table 11: Specific findings Perception of the head of student affairs

Specific findings	Description
Collaboration between Students and Teachers	There is synergy between students and teachers in designing activities that support learning.
Project-Based Assessment	Assessment is done through projects that involve student cooperation and social responsibility.

Training for Teachers in Social Development	Teachers attend trainings to improve competencies in teaching social and ethical values.
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Furthermore, the presentation related to the principal interview quotes based on the findings in the field is presented in Table 12.

Table 12: Summary of interview data Perception of the head of student affairs

Aspects explored	Interview excerpts	Description
The meaning of Makarim Al-Syari'ah ethics	"The ethics of Makarim Al-Syari'ah are like a small example that we usually do, namely when explaining theory, we slip spiritual values, norms, ethics, emotions so that having good character as a principle in teaching and learning activities "	Concept emphasis
Professional Resilience	"In my opinion, it is the teacher who plays an important role to be imitated and followed by students, the teacher's personality and social will influence his students and this is a strengthening of teacher professionalism because teachers will always complement each other in religious and educational aspects, because Makarim Al-Syariah is a treatment that can be honed by every teacher.	Strengthening teacher professionalism

The results of observations on the implementation of the principal's policies are presented in Table 13.

Table 13. Results of the Vice Principal's Non-Participatory Observations

Observed aspects	Findings from Observation	Notes
Record of Personal Development Activities	Regular Leadership Training Program	The formation of Islamic leadership character is monitored
Parent Liaison Book	Intensive collaboration with parents in character building	Proven by the guest book and class WAG

The following are the results of the documentation study of the school program, presented in Table 14.

Table 14. Results of the Deputy Student Affairs Documentation Study

Documents reviewed	Findings
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Student Work Plan	The work plan includes a student character development program that focuses on social and ethical values.
Teacher Development Meeting Minutes	Contains a guide containing strategies and methods for developing student character in accordance with the principles of Makarim Al-Syari'ah

The triangulation of data from interviews, observations and documentation studies showed high consistency, as presented in table 15 below.

Table 15. Triangulation of data from the head of student affairs

Data sources	Information obtained	Data conformity
Interview	The principles of Makarim Al-Syari'ah must always be echoed effectively	According to observation and documentation
Observation	Teachers apply the principles of Makarim Al-Syari'ah	According to interviews and documents
Documentation	Loading teacher training and professional development programs	According to interviews and documents

Based on this triangulation, it can be concluded that the head of student affairs consistently promotes the Makārim Al-Sharī'ah Principle to form excellent teachers, to show that teachers actively apply the principle in the learning process. This congruence between interviews and observations provides a clear picture of teachers' commitment to integrating the values of Makārim Al-Sharī'ah into daily educational practices.

Furthermore, the documentation examined contains teacher training and professional development programs that also reflect the application of the principles of Makārim Al-Sharī'ah. This information is consistent with the results of interviews and observations, which show that there are systematic efforts to improve teachers' competence in applying these principles. Overall, this data triangulation shows that there is consistency and harmony between different sources of information, which strengthens the understanding of the application of the principles of Makārim Al-Sharī'ah in education. Based on the results of interviews, observations and documentation studies, this study

concludes that the understanding and meaning of shaping excellent teachers: integration of social competence and Makārim Al-Syarī'ah ethics in madrasas is at an early stage that requires strengthening.

In addition, the values of the Qur'an and Sunnah must be internalized in daily interactions, not just memorized. The application of values such as honesty, trustworthiness, and gentleness are also important for shaping students' characters. The head of curriculum proposed that these ethical values become part of the teacher's personality in interaction, to improve competence in applying Makārim Al-Sharī'ah. PAI subject teachers described their understanding and application of the principle of Makārim Al-Sharī'ah in the context of education. Thus, the application of Makārim Al-Sharī'ah values can improve the quality of education and the relationship between all parties involved. Meanwhile, the head of student affairs explained the meaning of Makārim Al-Sharī'ah ethics in education by emphasizing that these ethics include spiritual values, norms, and emotions that must be applied in teaching and learning activities, because teachers' indifference to their role as role models can reduce students' effectiveness.

Discussion

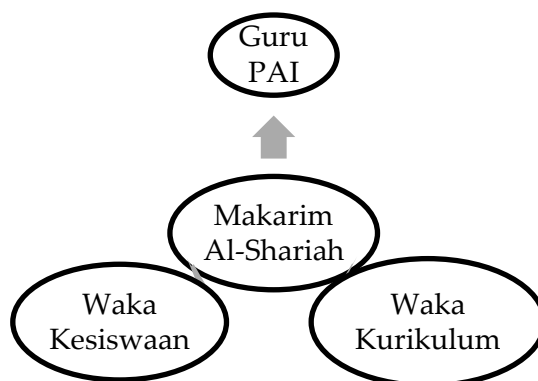
Makārim Al-Syarī'ah is interpreted as an effort to shape moral behavior from the transformation of the attributes of Allah SWT in humans to get a position as God's caliph on earth. Makārim Al-Syarī'ah with its forming elements, namely *ḥikma* (wise), upholding justice between fellow humans (*adl*), *iḥsan* (good) and *fādl* (virtuous), for Raghīb al-Isfahani interpreted it as a path to *Jannat al-ma'wā* ²³. This means that working on Makārim Al-Sharī'ah will lead the teacher to *alma'wā* heaven²⁴. Makārim Al-Sharī'ah not only teaches humans to behave morally but also teaches humans to get closer to Allah SWT. This research aims to explore how the integration of social competence and ethics of Makarim Al-Sharī'ah can form excellent teachers in the madrasah environment at MAN 2 Pekanbaru City.

²³ Mansur, "Etika Islam; Telaah Pemikiran Filsafat Moral Ragīb Al-Isfahani."

²⁴ Tambak et al., "Islamic Professional Madrasa Teachers and Makarim Syari'ah in Teaching: A Phenomenological Approach."

These findings provide valuable insights into how the ethics of Makārim Al-Syarī'ah can be integrated into social competencies to form excellent teachers at MAN 2 Pekanbaru City. The ethics of Makārim Al-Syarī'ah can be a strong foundation for madrasah teachers' social competencies that can encourage 'interaction skills', towards an active orientation in creating benefits. Overall, shaping excellent teachers with the integration of social competence and Makārim Al-Sharī'ah ethics in madrasahs can encourage teachers to become individuals with morality, integrity, and care for students and society. The findings can be seen in the following figure.

Figure 1: The ethics of Makārim Al-Sharī'ah can be integrated into social competence to form excellent teachers.



The identified dimensions of social competence reflect that humans are social creatures; their individuality cannot be separated from their relationship with society and educators in Islam must be able to be role models in social interactions²⁵, both in the school environment and society ²⁶. Then the social competence of teachers in Islam not only aims to create harmonious relationships, but also to form a noble society²⁷.

The integration of Makārim Al-Sharī'ah ethics into observed teacher professionalism offers an interesting re-conceptualization of what it means to be a 'professional teacher' in the Islamic education paradigm. Referring to

²⁵ An-Nahlawi, "Ushul At-Tarbiyah Al-Islamiyah Wa Asalibuha."

²⁶ Mohammad Iqbal, *Rekonstruksi Pemikiran Agama dalam Islam* (Stanford University Press, 2013).

²⁷ Nata, *Pendidikan Dalam Perspektif Al-Qur'an*.

professional teachers in the context of contemporary Islamic education who must be able to implement multicultural education, instill values of tolerance and respect for diversity and professional teachers in Islam are educators who have comprehensive competencies covering spiritual, intellectual, emotional, and social aspects, which are integrated with Islamic values and are able to answer the challenges of the digital era. Interestingly, despite focusing on social competence, this study reveals that the ethics of Makārim Al-Sharī'ah has a strengthening effect on other competencies.

On the other hand, it must be recognized that the adaptation of Makārim Al-Sharī'ah ethics in social competence is not without challenges. This suggests that the revitalization of Makārim Al-Sharī'ah ethics in the social realm requires systemic support not only from individual teachers, but also policies at the madrasah, supervisory, and ministry levels. In a constellation of social dynamics marked by the complexity of intolerance, sectarian fragmentation, ideological polarization, and proliferation of disinformation, madrasah teachers bear fundamental epistemological and ethical responsibilities. Through the *wasathiyah* (moderation) approach, teachers have the potential to shift the paradigm of Islamic education from mere transmission of knowledge to the practice of social liberation. As moral role models and agents of change, teachers are uniquely positioned to influence students' attitudes towards interfaith harmony and peaceful coexistence, underscoring their critical role in promoting religious moderation and tolerance in diverse and multicultural Indonesia²⁸. The ethics of Makārim Al-Sharī'ah builds a philosophical framework that positions teachers as transformative agents, which not only negates the discourse of exclusivism, but actualizes the principle of Islam *rahmatan lil 'alamin*. The teacher's social competence in this context is interpreted comprehensively: being able to read the social context, develop dialogical empathy, and form the younger generation's critical awareness of the complexity of social relations.

²⁸ Ade Husna, Andar Nubowo, dan Yamudin Salaeh, "Guru sebagai Agen Moderasi Beragama: Wawasan dari Indonesia sebagai Negara Multikultural," *Al-Tarbawi Al-Haditsah: Jurnal Pendidikan Islam* 10, no. 1 (2025): 93–118.

Conclusion

This study reveals that the ethics of Makārim Al-Sharī'ah can be integrated into social competence to form excellent teachers and become a strong foundation for madrasah teachers in developing interaction skills that are oriented towards creating benefits. This finding has substantial implications, namely enriching the discourse of madrasah teacher professionalism by presenting a new paradigm that integrates Islamic spirituality and professional competence. This research contributes to clarifying the gap between teachers' understanding and their application of professionalism in terms of competence, and highlights the need for continuous training. However, this study is limited by the limited number of informants and the scope of only one school, so the results cannot be widely generalized. Nonetheless, this finding still contributes to exposing the conditions that require structured communication between teachers and parents, as well as establishing a regular evaluation system to ensure that teachers fulfill their role as effective role models in shaping students' character. For future research, it is recommended to involve more schools from various regions to obtain a more comprehensive picture, as well as develop quantitative studies to measure the effectiveness of teacher training in improving the understanding and application of teacher professionalism, especially the integration of Makārim Al-Sharī'ah ethics. In terms of practice, it is important for policy makers to develop training programs that are evenly distributed, improve coordination across institutions, and provide ongoing support for teachers to develop teacher education models that simultaneously build academic capacity, social competence, and spiritual integrity, which in turn will produce graduates who have intellectual, emotional, and moral balance.

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