



Influence of Teachers' Social Competence on Elementary School Students' Speaking Etiquette

Nining Yus Mei¹, Ihsan Hadi¹, Sonya Oktari¹, Indra Efendi²

¹STAI-YDI Lubuk Sikaping Pasaman Sumatera Barat, Indonesia

² Universitas Islam Negeri Sjech M. Djamil Djambek Bukittinggi, Indonesia

✉ niningyusmei@stai-ydi.ac.id *

Article Information:

Received January 20, 2025

Revised February 10, 2025

Accepted March 15, 2025

Keywords: *Social Competence, islamic religious education teacher, students' speaking ethics*

Abstract

Teacher competency standards are a measure to get good and professional educators who have the ability to carry out the professional duties of teachers. If the teacher's social competence is well implemented, it can affect students' speaking ethics. This study aims to determine the relationship between the social competence of Islamic Religious Education teachers on students' speaking ethics at Integrated Islamic Elementary School and Integrated Islamic Junior High School. This research uses quantitative method with survey research method. The results showed that there is a relationship between the social competence of Islamic Religious Education teachers on students' speaking ethics at Integrated Islamic Elementary School and Integrated Islamic Junior High School. This can be seen through hypothesis testing using the SPSS 29.0 program. The significant value of teacher social competence is $0.257 < 0.05$ with a t-count value of 0.308 and a t-table of 2.016. This shows that the t-count is greater than the t-table, which means H_a is accepted and H_o is rejected. The relationship between the social competence of Islamic Religious Education teachers on speaking ethics using the Pearson Product Moment correlation formula is 0.925 with a very strong relationship category.

INTRODUCTION

At present, the social competence of teachers in Indonesia is not well implemented, this can be seen from several issues that are widely spread in the wider community, these issues state that many disputes occur between teachers and students (Abidin, 2023; Ayu, 2024; Kamaruddin et al., 2023). Not even a few parents are also involved in the dispute. This happens due to the teacher's social competence that does not go well there. As happened at a State Senior High School, on October 7, 2023,

How to cite:

Mei, N. Y. Hadi, I. Oktari, S. Efendi, I. (2025). Influence of Teachers' Social Competence on Elementary School Students' Speaking Etiquette *of Islamic Teaching and Learning*, 1(1), 1-9

E-ISSN:

XXXX-XXXX

Published by:

The Institute for Research and Community Service

a teacher bullied his students because he was a farmer's son, his incident occurred during a discussion, the students who heard the words were immediately ignited and almost ganged up on the teacher, (Andini et al., 2023; Firda & Fitriatin, 2024; Maulina & Zumrotun, 2024; Mufidah, 2023; Said, 2021).

Teacher social competence does not only have a negative effect on students, but can also have a positive effect. If the teacher's social competence is applied well, it will have a positive impact on students. Well-implemented social competence can influence speaking ethics, character building, provide motivation and improve student learning outcomes. This can be seen from several relevant studies. Some studies discussing social competence that if the teacher's social competence is applied well, it can affect student learning outcomes, student learning motivation, instilling character education values for students, students' social morals and the way students interact and communicate with others (Nengsih et al., 2024; Nuraeni & Syihabuddin, 2020).

Speaking ethics tend to be a reference to judge whether someone is good or bad (Rachman et al., 2022). Teachers in the school and community environment must apply their social competence, because it will be emulated by students. Good student speaking ethics can occur if teachers apply their social competence well. Good interaction can occur if teachers understand correctly about social competence and always apply it in everyday life. After social competence is applied well, the teacher's ability to speak will also be good, regardless of who the interlocutor is (Prabowo et al., 2021).

Teachers with good social competence can at least influence students' speaking ethics. Teachers' social competence affects the way students speak, because students often make teachers as role models in interacting and communicating, this was conveyed by the informant as follows:

Teachers are digugu and imitated, therefore teachers must be polite and courteous first, then teach it to students, if this is applied well, then students will easily imitate and apply it in their daily lives (informant 1).

Then in the Integrated Islamic Elementary School and Integrated Islamic Junior High School, there is also an Islamic Personal Development subject that discusses a lot of material on student speech ethics and how to apply it in the school and community environment. The social competence of teachers according to the Qur'an refers to the behavior of the Prophet as a perfect example ((Darwin & Nasution, 2023; Ihda et al., 2024; Yumni, 2019). as stated in QS. Al-Ahzab verse 21.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

Meaning: *Indeed, in the Messenger of Allah there is indeed a good example for you, for those who hope for the mercy of Allah and the Last Day, and who remember Allah much.*

The Prophet has given an example of how to communicate and interact socially well when he was with his friends. Speech that is soft, friendly, touches the heart so that no one ever feels offended by the words of the Prophet, and can change a person's behavior from rough to soft and changes that describe akhlakul kharimah. The social competence of Islamic Religious Education teachers is closely related to the morals of students because what an Islamic Religious Education teacher does can be a role model for students (Junaidi et al., 2023; Ummah, 2019).

The communicative behavior of the Prophet, who conveyed teachings with gentleness, respectful words, and social exemplary became a strong foundation for the social competence of Islamic Religious Education teachers in shaping students' morals. This example is not just a verbal model, but a practical manifestation of Islamic values: patience, humility, compassion, empathy, and the ability to listen and respond wisely. The social competence of Islamic Religious Education teachers is closely related to the emergence of religious, humble, honest, and socially caring

behavior among students. Thus, the implementation of the Prophet's communication values in the social interaction style of Islamic Religious Education teachers not only strengthens students' speaking morals, but also fosters a broad moral character, making teachers role models who inspire *akhlaqul karimah* in students' lives.

METHODS

The research used is quantitative with survey research methods. Survey research is research by collecting information from a sample by asking through a questionnaire so that it can describe various aspects and populations (Akmal et al., 2024; Engkizar et al., 2023, 2024; Guspita et al., 2025; Istiqamah et al., 2024; Mahira et al., 2024). The samples in this study were Islamic Religious Education teachers of Integrated Islamic Elementary School as many as 2 people, Islamic Religious Education teachers of Integrated Islamic Junior High School as many as 2 people and Integrated Islamic Elementary School students who continued their education to Integrated Islamic Junior High School as many as 42 people. Sampling using purposive sampling technique. Data collection using a questionnaire. To collect data in research. This is a questionnaire method. Questionnaire is a method of collecting data using a list of questions to be answered and statements to be filled in by people who have been determined to be the sample in the study. Questions or statements in the questionnaire are measured using a Likert scale. This study uses one independent variable and one dependent variable. The independent variable (X) of this study is the teacher's social competence, while the dependent variable (Y) of this study is speaking ethics, using correlational analysis which aims to analyze the relationship between the social competence of Islamic Religious Education teachers on students' speaking ethics at Cahaya Madani Integrated Islamic Elementary School and Integrated Islamic Junior High School (Engkizar et al., 2021; Engkizar, Guspita, et al., 2025; Febriani et al., 2022).

RESULT AND DISCUSSION

Based on the results of data analysis, the following research findings were obtained. First, the social competence of Islamic Religious Education teachers at Cahaya Madani Integrated Islamic Elementary School and Integrated Islamic Junior High School (Afriandi et al., 2023; Aryanti et al., 2022; Ashidiqi et al., 2019; Engkizar, Guspita, et al., 2025; Yaumas et al., 2023). Second, the speaking ethics of Integrated Islamic Primary School students who continue their education to Integrated Islamic Junior High School. Third, the significant relationship between the social competence of Islamic Religious Education teachers on students' speaking ethics in Integrated Islamic Elementary Schools and Islamic Junior High Schools.

In addition to the finding of a very strong correlation between the social competence of Islamic Religious Education teachers and students' speaking ethics, various independent studies also show that the social competence of Islamic Religious Education teachers greatly contributes positively to the formation of students' overall morals and behavior. Islamic Religious Education teachers who apply social competence effectively form religious Islamic characters, humble, polite, honest, and social care.

Social Competence of Islamic Religious Education Teachers

The concept of teacher social competence according to Government Regulation 2008 article 3 paragraph 6 is then compiled in the form of a questionnaire in the form of statements addressed to Islamic Religious Education teachers of Integrated Islamic Elementary Schools and Integrated Islamic Junior High Schools. Teachers with good social competence can build positive relationships with students. The teacher's ability to interact well with various social and cultural backgrounds of students can create a safe classroom atmosphere so that learning can run effectively and efficiently. Teachers not only interact with students, but also interact with fellow

teachers, education personnel and the surrounding community (Engkizar, et al., 2025; Fitriani et al., 2022).

In addition to interacting with students, fellow teachers, education personnel, and the surrounding community, Islamic religious education teachers are also required to apply an inclusive, objective, and non-discriminatory attitude towards students from various family backgrounds, and socio-economic status. Social competence includes the ability to adapt to a very diverse task environment socially and culturally, expanding relationships with other professional communication effectively and functionally. Thus Islamic religious education teachers are not only educators in the classroom, but also social agents who are role models in maintaining human relations, facilitating cooperation, managing conflict, working in teams, showing empathy, and serving the surrounding community sincerely and professionally for the achievement of comprehensive religious education goals.

Table 1. Frequency Distribution of Teachers' Social Competence

No		Score Interval	Frequency	Percentage	Category
1		120-140	2	50%	Excellent
2		97-119	2	50%	Good
3		74-96	0	0	Fairly Good
4		51-73	0	0	Poor
5		28-50	0	0	Not Good
		Total	2	100%	

Based on the data shows that 2 or 50% of respondents have very good social competence of Islamic Religious Education teachers and 2 or 50% of respondents have good social competence of Islamic Religious Education teachers. Thus it can be said that the results of this study show the social competence of Islamic Religious Education teachers in Integrated Islamic Elementary Schools and Integrated Islamic Junior High Schools with good criteria (Engkizar et al., 2022).

Fig 1. Description of Data on Social Competence of Islamic Education Teachers

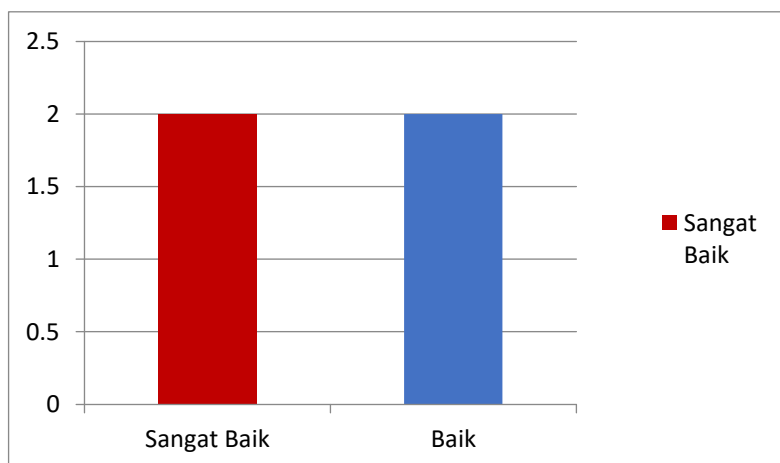
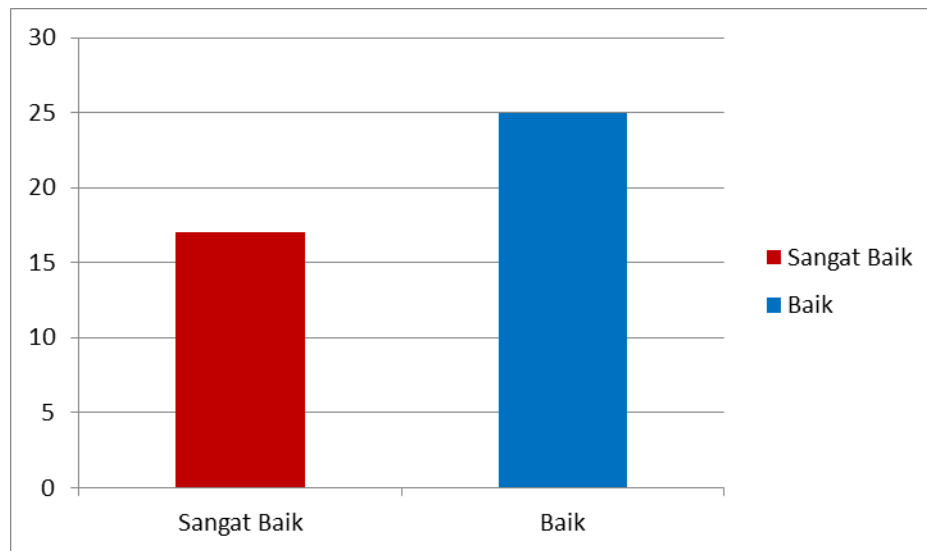


Table 2. Frequency Distribution of Students' Speaking Ethics

No		Score Interval	Frequency	Percentage	Category
1		127-150	17	40,4%	Excellent
2		103-126	25	50,6%	Good
3		78-102	0	0	Fairly Good
4		54-77	0	0	Poor
5		30-53	0	0	Not Good
		total	42	100%	

Based on the data, it shows that 17 or 40.4% of respondents have very good speaking ethics and 25 or 50.6% of respondents have good speaking ethics. Thus it can be said that the results of this study show the speaking ethics of Integrated Islamic Elementary School students who continue their education to Integrated Islamic Junior High School with good criteria.

Fig 2. Data Description of Students' Speaking Ethics



The Relationship between Social Competence of Islamic Religious Education Teachers on Students' Speaking Ethics

If the teacher's social competence is applied well, it can affect students' speaking ethics, because students often make teachers as role models in words or actions. If teachers always apply social competence well, then it will have a positive impact on themselves and others. If this social competence continues to be improved, students will be easily influenced and speak like their teachers too. Initially students who speak politely and politely because they imitate their teachers, over time they will get used to it and become a habit. This certainly has a big influence on speaking ethics and it is hoped that students can apply it in the school and community environment.

After obtaining the percentage of each questionnaire, the next step is to find the correlation between the variable of social competence of Islamic Religious Education teachers and the variable of students' speaking ethics by using the Pearson Product Moment correlation formula. Based on the magnitude of the correlation coefficient, the social competence of Islamic Religious Education teachers and students' speaking ethics in Integrated Islamic Elementary Schools and Islamic Junior High Schools have a very strong relationship with a correlation value of 0.925.

Moreover, the results of empirical research show that the application of Islamic Religious Education teachers' social competence not only affects students' speaking ethics, but also contributes to the development of other social characters, such as responsibility, tolerance, empathy, and general politeness in daily interactions. For example, a study in a fourth-grade Muhammadiyah Elementary School reported that teachers with high social competence were successful in shaping students' social attitudes that included empathy, honesty, and discipline. In addition, research at Cerdas Murni Junior High School showed that Islamic Religious Education teachers who applied social competence effectively were able to shape students' Islamic character including polite and respectful speaking behavior which then organically strengthened into norms in the school and community environment. Thus, the high correlation of 0.925 that you found between the social competence of Islamic Religious Education teachers and students' speech ethics is further strengthened by evidence that socially competent teachers exert a broad positive influence on students' verbal and non-verbal attitudes, and shape a culture of ethical and dignified communication in the educational environment.

CONCLUSION

Based on the results of research that has been conducted at Cahaya Madani Lubuk Sikaping Integrated Islamic Elementary School and Cahaya Madani Pasaman

Integrated Islamic Junior High School, three conclusions are obtained as follows: First, based on the results of the data description of 4 Islamic Religious Education teachers as respondents to the questionnaire variable X, it can be concluded that the social competence of Islamic Religious Education teachers with an average respondent achievement level of 82.67% with a good value category. Second, based on the results of the data description of 42 students as respondents to the Y variable questionnaire, it can be concluded that the ethics of speaking students with an average respondent achievement level of 81.80% with a good value category. Third, the results of data analysis can be seen that the social competence of Islamic Religious Education teachers has a significant relationship with students' speaking ethics, this is proven through hypothesis testing, namely the t-test using the SPSS S 29.0 program. The significant value of the teacher's social competence is $0.257 < 0.05$ with a t-count value of 0.308 and a t-table of 2.016. This shows that the t-count is greater than the t-table, which means H_a is accepted and H_o is rejected. The relationship between the social competence of Islamic Religious Education teachers on speaking ethics using the Pearson Product Moment correlation formula is 0.925 with a very strong relationship category.

REFERENCES

- Abidin, Z. (2023). Urgensi Maqashid Syariah bagi Kemaslahatan Umat. *Jurnal Kajian Keislaman*, 13(1), 121–131. <https://doi.org/10.55936/mau>
- Afriandi, J. F., Anwar, F., & Wirdati, W. (2023). Tashih Recitations of the Qur'an Program in Improving the Competence of Reading the Qur'an for Students of Islamic Studies. *International Journal of Multidisciplinary Research of Higher Education*, 6(2), 51–64. <https://doi.org/10.24036/ijmurhica.v6i2.41>
- Akmal, F., Guspita, R., & Hafis, A. (2024). Principal Management in Improving Infrastructure in Junior High Schools. *Khalaqa: Journal of Education and Learning*, 2(1), 87–94.
- Andini, F., Waspada, I., Budiwati, N., & Susanto, S. (2023). Peran Guru Dengan Kompetensi Sosial Emosional Dalam Implementasi Pembelajaran Berdiferensiasi Untuk Membangun Student Well-Being Pada Sekolah Menengah. *Jurnal Sosial Humaniora Sigli*, 6(1), 175–182. <https://doi.org/10.47647/jsh.v6i1.1490>
- Aryanti, Y., Mutathahirin, M., Rahman, I., & Mulyani, R. (2022). Teacher Analysis Study According to Imam Al Ghazali in the Book of Al Adab Fi Al-Din. *Ablussunnab: Journal of Islamic Education*, 1(2), 46–58. <https://doi.org/10.58485/jie.v1i2.177>
- Ashidiqi, M. N. A., Rohmatiah, A., & Rahmah, F. A. (2019). Youtube Free Quran Education As a Source of Islamic Education Learning Materials and Media. *Khalifa: Journal of Islamic Education*, 3(2), 126. <https://doi.org/10.24036/kjie.v3i2.27>
- AYU, W. (2024). Pengaruh Kompetensi Kepribadian Dan Kompetensi Sosial Pendidik Pendidikan Agama Islam Terhadap Akhlak Peserta Didik Kelas Viii Smp Negeri 1 Sidomulyo Kecamatan Sidomulyo Kabupaten Lampung Selatan. *Attractive: Innovative Education Journal*, 6(2), 383–416. <https://doi.org/10.51278/aj.v6i2.1393>
- Darwin, D., & Nasution, F. (2023). Guru Sebagai Teladan: Analisis QS Al-Ahzab Ayat 21. *Jurnal Ilmiah Guru Madrasah*, 2(1), 1–13. <https://doi.org/10.69548/jigm.v2i1.14>
- Engkizar, E., Guspita, R., Azzahra, F., & Albizar, A. (2025). Utilisation of Artificial Intelligence in Quranic Learning: Innovation or Threat? *Journal of Quranic Teaching and Learning*, 1(2), 73–89.
- Engkizar, E., Jaafar, A., Sarianto, D., Ayad, N., Rahman, A., Febriani, A., Oktavia, G., Guspita, R., & Rahman, I. (2024). Analysis of Quran Education Problems in

- Majority Muslim Countries. *International Journal of Islamic Studies Higher Education*, 3(1), 65–80. <https://doi.org/10.24036/insight.v3i1.209>
- Engkizar, E., Jaafar, A., Taufan, M., Rahman, I., Oktavia, G., & Guspita, R. (2023). Quran Teacher: Future Profession or Devotion to the Ummah? *International Journal of Multidisciplinary Research of Higher Education (IJMURHICA)*, 6(4), 196–210. <https://doi.org/10.24036/ijmurhica.v6i4.321>
- Engkizar, E., K, M., Kaputra, S., Arifin, Z., Syafril, S., Anwar, F., & Mutathahirin, M. (2021). Building of Family-based Islamic Character for Children in Tablighi Jamaat Community. *Ta'dib*, 24(2), 299. <https://doi.org/10.31958/jt.v24i2.4847>
- Engkizar, E., Muslim, H., Mulyadi, I., & Putra, Y. A. (2025). Ten Criteria for an Ideal Teacher to Memorize the Quran. *Journal of Theory and Research Memorization Quran*, 1(1), 26–39. <https://joqer.intischolar.id/index.php/joqer>
- Engkizar, E., Sarianti, Y., Namira, S., Budiman, S., Susanti, H., & Albizar, A. (2022). Five Methods of Quran Memorization in Tahfidz House of Fastabiqul Khairat Indonesia. *International Journal of Islamic Studies Higher Education*, 1(1), 54–67. <https://doi.org/10.24036/insight.v1i1.27>
- Febriani, A., Sindi, N. F., Amanda, L. G., Rahman, R. A., & Putri, A. R. (2022). Seven Steps of the Implementation of Mind Mapping Method in Learning of Islamic Education. *Khalifa: Journal of Islamic Education*, 6(1), 24. <https://doi.org/10.24036/kjie.v6i1.194>
- Firda, Z. N., & Fitriatin, N. (2024). Peran Kompetensi Sosial Profesionalisme Guru dalam Membangun Citra Lembaga di MTs. Hidayatush Shibyan Cendoro Palang Tuban. *Jurnal Pendidikan Dan Pembelajaran Indonesia (JPPI)*, 4(4), 1635–1644. <https://doi.org/10.53299/jppi.v4i4.853>
- Fitriani, F., Lestari, Y., Japeri, J., Namira, S., Engkizar, E., & Anwar, F. (2022). Strategi Guru Dalam Mendidik Akhlak Peserta Didik Di Sekolah Dasar. *Muallimuna: Jurnal Madrasah Ibtidaiyah*, 8(1), 13. <https://doi.org/10.31602/muallimuna.v8i1.6161>
- Guspita, R. (2025). Problematics of Arabic Language Learning: Case studies in Islamic Educational Institutions. *Journal of Arabic Literature, Teaching and Learning*, 1(1), 14–27.
- Ihda, S., Syarif, F. A., Wardani, L., & Pulungan, J. J. (2024). Rasulullah SAW Sebagai Sosok Guru Teladan. *Counselia; Jurnal Bimbingan Konseling Pendidikan Islam*, 5(2), 600–609. <https://doi.org/10.31943/counselia.v5i2.236>
- Istiqamah, R. N., Putra, A. Y., Nasra, A., & Guspita, R. (2024). Learning the Book of Ta'lim Al-Muta'allim at the Islamic Boarding School. *Suluah Pasaman*, 2(2), 40–50.
- Junaidi, J., Syahputra, A., Asmarika, A., Syafitri, R., & Wismanto, W. (2023). Pola Komunikasi Guru dengan Peserta Didik dalam Pembinaan Akhlak di SDIT Uwais Al Qarni Pekanbaru. *Journal of Education Research*, 4(3), 1162–1168. <https://doi.org/10.37985/jer.v4i3.391>
- Kamaruddin, I., Zulham, Utama, F., & Fadilah, L. (2023). Pendidikan Karakter di Sekolah: Pengaruhnya Terhadap Pengembangan Etika Sosial dan Moral Siswa. *Innovative Education Journal*, 5(3), 140–150. <https://doi.org/10.51278/aj.v5i3.853>
- Mahira, M., Hazifa, N., Guspita, R., Zuhri, M., Kamal, M., & Satrial, A. (2024). Implementations of Character Education in Improving the Religious of High School Students. *International Journal of Islamic Thought, Research and Practice*, 1(1), 10–19. <https://doi.org/10.63061/ijitaripa.v1i1.13>
- Maulina, A., & Zumrotun, E. (2024). Pengaruh Kompetensi Sosial Guru Terhadap Proses Pembelajaran: Studi Kualitatif Di Kelas 5 SDN Batukali. *Jurnal Riset Madrasah Ibtidaiyah (JURMLA)*, 4(2), 208–217. <https://doi.org/10.32665/jurmia.v4i2.3279>
- Mufidah, H. (2023). Strategi Kepala Madrasah Dalam Meningkatkan Kompetensi

- Sosial Guru di MA Mambaus Sholihin Gresik. *Mudir: Jurnal Manajemen Pendidikan*, 5(1), hlm. 247-255. <https://doi.org/10.55352/mudir.v5i1.766>
- Nengsih, A. A., Agusdianita, N., & Oktariya, B. (2024). Analisis Kesulitan Guru Kelas dalam Menerapkan 5 Unsur KSE (Kompetensi Sosial Emosional) pada Saat Proses Pembelajaran di Kelas VI SDN 20 Kota Bengkulu. *Social, Humanities, and Educational Studies (SHES): Conference Series*, 7(3). <https://doi.org/10.20961/shes.v7i3.91559>
- Nuraeni, N., & Syihabuddin, S. A. (2020). Mengatasi Kesulitan Belajar Siswa dengan Pendekatan Kognitif. *Jurnal BELAINDIKA (Pembelajaran Dan Inovasi Pendidikan)*, 2(1), 19–20. <https://doi.org/10.52005/belaindika.v2i1.24>
- Prabowo, E., Fajrie, N., & Setiawan, D. (2021). Etika Komunikasi Siswa dalam Pembelajaran Daring Melalui Aplikasi Whatsapp. *Jurnal Penelitian Dan Pengembangan Pendidikan*, 5(3), 429. <https://doi.org/10.23887/jppp.v5i3.38191>
- Rachman, R., Ardiansyah, E., Friskanov, I. S., & Saleh, M. (2022). Edukasi Tentang Pentingnya Kesadaran Mahasiswa dalam Etika di Kehidupan Kampus. *BERNAS: Jurnal Pengabdian Kepada Masyarakat*, 3(1), 106–111. <https://doi.org/10.31949/jb.v3i1.1821>
- Said, M. S. (2021). Kurangnya Motivasi Belajar Matematika Selama Pembelajaran Daring Di Man 2 Kebumen. *Jurnal Ilmiah Matematika Realistik*, 2(2), 7–11. <https://doi.org/10.33365/ji-mr.v2i2.1047>
- Ummah, M. S. (2019). ETIKA KOMUNIKASI ISLAM Nur. *Sustainability (Switzerland)*, 11(1), 1–14. <https://doi.org/10.35673/ajdsk.v7i1.1704>
- Yaumas, N. E., Yemmaridotillah, Y., Sari, M., Nisa, F. K., Mulyawati, H., & Nasir, A. A. B. A. (2023). Student Assessment of the Personality Competence and Social Competence of Islamic Religious Education Teachers. *International Journal of Islamic Studies Higher Education*, 2(1), 28–40. <https://doi.org/10.24036/insight.v2i1.105>
- Yumni, A. (2019). Keteladanan Nilai Pendidikan Islam yang Teraplikasikan. *Nizhamiyah*, IX(1), 1–9. <https://doi.org/10.30821/niz.v9i1.424>

Copyright holder:

© Mei, N. Y. Hadi, I. Oktari, S. Efendi, I. (2025)

First publication right:

Mursyid: Journal of Islamic Teaching and Learning

This article is licensed under:

CC-BY-SA