



Analysis of the Role of the Al-Izzah Campus Da'wah Institution at UIN North Sumatra in Shaping the Social Competence of PAI Teacher Candidates

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ABSTRACT

Islamic education not only requires mastery of Islamic material but also good social skills, especially for prospective PAI (Islamic education) teachers who will become role models in society. In this context, campus preaching organizations play a strategic role in shaping the social competencies of leaders of LDK (campus preaching institution), particularly for PAI students. This research aims to determine the role of LDK Al-Izzah in shaping the social competencies of prospective PAI teachers, as well as to identify the supporting and inhibiting factors in the process of developing the personality competencies of prospective PAI teachers. This research was carried out using qualitative methods with a case study approach. The research subjects included the general chairman, general secretary, general treasurer, cadres, and alumni of LDK who have become PAI teachers. Data collection techniques in this study included observation, interviews, and documentation study. The results indicate that the role of LDK in shaping social competencies has been running quite well, although LDK has not yet provided. It can be concluded that the role of LDK in forming the social competence of Islamic Religious Education teachers is in the form of programs that have been designed such as mentoring, community service.

1. Introduction

Teachers are one of the main components in improving the quality of education. Teachers have a very central role in the learning process. Education is a means to enhance the quality standards of education both at the national and international levels. Education in Indonesia is regulated by Law Number 20 of 2003 concerning the National Education System. In Chapter II Article 3 it is stated that national education serves to develop the abilities and to form a dignified character and civilization of the nation in order to enlighten the life of the nation. The aim of education is for the development of the students' potential to become individuals who are faithful and be devoted to the Almighty God, possess noble character, are healthy, knowledgeable, skilled, creative, independent, and become democratic and

responsible citizens; thus, education plays a role as one of the processes of forming national character. According to Haniyyah, education aims to develop the potential of students to become individuals who are faithful and devoted to God the Almighty, with noble character, healthy, knowledgeable, intelligent, creative, independent, and to be democratic and responsible citizens. Thus, education plays a role as one of the processes in forming the character of a nation (Haniyyah, 2021).

As a student of PAI who will become a teacher, one must have the attitude and competence in the development process of students, which is a necessity. Competence is a collection of knowledge, behavior, and skills that teachers must possess to achieve educational and learning goals. Competence is acquired through education, training, and self-study by utilizing learning resources (Nurfuadi, 2021). The attitudes and competencies that a teacher must possess are regulated in Law Number 14 of 2005 concerning teachers and lecturers. Article 10 states that there are four types of competencies that a teacher must have, namely pedagogical competence, personal competence, social competence, and professional competence. These four competencies are acquired through professional education (Mulyani, 2009).

The competencies that must be possessed by a teacher are comprehensive competencies that reflect mastery of knowledge, skills, and behavior. These competencies include elements of awareness, motivation, and responsibility in acting interactively in the implementation of their professional duties (Nurfuadi, 2022). Social competency is one of the main pillars in forming professional teachers. According to Government Regulation Number 14 of 2005, social competency includes the ability to communicate, interact, and collaborate effectively with students, fellow educators, parents, and the community in the context of PAI teachers, the development of social competencies becomes very important considering their role as educators and role models in social and religious environments.

According to the Great Dictionary of the Indonesian Language, a teacher is a person whose job is to teach; a teacher is a professional educator in schools with the primary task of teaching (Department of Education of Indonesia, 2008). According to Ahmad Janan Asifuddin, quoted from the book Ananda, a teacher is a person who teaches and transforms knowledge as well as instills values in students (Ananda, 2019). Islamic Religious Education is a conscious effort to prepare students to believe in, understand, appreciate, and practice Islam through guidance, direction, or training while paying attention to the demands and regulations that have been established (Hawi, 2014).

The LDK Al-Izzah UINSU is one of the student activity units (UKM) at the State Islamic University of North Sumatra that works in the field of Islam and da'wah. LDK itself is a student activity unit that falls under the intra-campus organization and is directly under the auspices of the rectorate. LDK Al-Izzah UIN SU serves as a forum for student development focused on enhancing religious and social potential. Through various activities, such as Islamic studies, organizational

training, and social activities, LDK Al-Izzah UINSU contributes to shaping the social skills of its members.

This research has been conducted before, but there are differences from previous studies. Some relevant studies include: The Role of LDK Al-Izzah UINSU in Shaping the Personality Competence of PAI Teacher Candidates (Arnetta, 2024) and the relevance of the UKM piqsi work program to the Personality and Social Competence of PAI Teachers among PAI Students (Anam, 2022). The differences between these studies and the research to be conducted lie in the research location and focus of study. This research will emphasize the social competence of PAI teacher candidates, whereas previous studies discussed both personality and social competence of PAI teachers.

Based on the description above, it is important for researchers to conduct research in one of the SME under UNSU with the aim of understanding the role of LDK Al-Izzah UINSU in shaping the social competence of PAI teacher candidates, as well as identifying supporting and inhibiting factors in the process of developing the personality competence of PAI teacher candidates.

2. Methodology

The method used by the researcher is a qualitative method. The researcher uses a case study method. The case study method is to gain an in-depth understanding of a certain case or phenomenon. This research will explain, describe, and explore further how to plan, implement, and evaluate all forms of activities. As well as the supporting and inhibiting factors of the activities that have been created by LDK Al-Izzah UINSU in building the social competence of prospective Islamic Education teachers.

The source of the data for this research uses primary data or main data obtained from interviews, observations, documentation studies, and secondary data or supporting data obtained from documents, books, journal articles, reports, and others (Sugiyono, 2022). Interviews were conducted to explore direct information from informants related to the phenomenon being studied; the informants interviewed include key management of LDK Al-Izzah UINSU, LDK Al-Izzah UINSU alumni who have taught as PAI teachers, and PAI students who are members of the LDK Al-Izzah UINSU organization. Observations involved direct observation of the situation and work programs conducted by the LDK Al-Izzah UINSU.

Documentation studies collected written data, photos of LDK Al-Izzah UINSU activities, recordings, and other documents that support and strengthen findings in the research (Sidiq, 2019). Data analysis was performed using the data analysis techniques of Miles and Huberman as outlined in Sugiyono's book, which includes data reduction, data presentation, and verification (data conclusions) (Sugiyono, 2022).

3. Results and Discussion

Social Competence of Prospective PAI Teachers

Social competence is one of the important aspects that must be possessed by PAI. PAI teachers have a strategic role as role models in social life that reflect Islamic values, such as good character, empathy, tolerance, and social concern. According to Matsum & Pasaribu social skills enhance one's ability to communicate effectively, create positive relationships, and create an environment that is conducive to learning (Pasaribu & Matsum, 2024).

As stated by brother Fahrur Rozi as the chairman of LDK Al-Izzah UINSU, he said:

"Social competence is the individual's ability to communicate or interact effectively with others. Usually, this ability also involves managing emotions, as well as facial expressions or body movements; that is what social competence is typically possessed by others" (Interview with Rozi, April 24, 2025).

Furthermore, I interviewed sister Rizki Amalia Putri as an education student who is a member of LDK Al-Izzah UINSU, and she stated:

"In my opinion, social competence is the ability that a person has to interact well with others verbally" (Interview with Putri, Thursday, April 24, 2025).

Then, additional information was obtained from the interview with LDK Al-Izzah UINSU alumni who was formerly an education student, brother Ahmad Pihar, who shared his views on social competence as follows:

"Social competence is an ability possessed by someone to effectively interact with the person they want to speak with" (Interview with Pihar, Friday, April 25, 2025).

Based on the results of the study on social competence, it can be concluded that social competence is the ability of an individual to interact, communicate, and support others in a calm and courteous manner. According to Mulyasa, a social guru's ability to effectively communicate and build relationships with students, their families, educational staff, parents/guardians of students, and the surrounding community are one of the skills of teachers (Mulyasa, 2009). Social competence for PAI teachers is very important because PAI teachers will convey religious knowledge, build harmonious relationships with students, fellow teachers, parents, and the surrounding community. In the process of learning, speaking politely is very important so that the values of Islam can be accepted and understood well by the students. As Allah says in Surah An-Nahl verse 125:

أَدْخِ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ
بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ۝ ١٢٥ (النحل/16: 125)

Meaning: Call (humans) to the path of your Lord with wisdom and good teaching and debate them in a better way. Indeed, your Lord is He who knows best who has

gone astray from His path and He (also) knows best who has been guided. Wisdom is firm and true words that can differentiate between what is right and what is false. (An-Nahl/16:125)(Kementerian Agama Republik Indonesia, 2019).

In the verse above, based on the interpretation of Ibn Kathir, Allah Ta'ala commanded him to be gentle, just as He commanded Moses and Aaron when He sent them to Pharaoh, through His word:

فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ

Meaning: So speak to each other with gentle words. Perhaps he will remember or be afraid. (QS. Thaahaa:44).

According to Ibnu Katsir's tafsir, it is stated in the aforementioned verse that there is a very valuable lesson included in it, namely that Fir'aun really is situated in the realm of arrogance and pride, while Musa is currently considered to be the manifestation of Allah. In light of this, God the Almighty commands Musa to speak to Fir'aun in a straightforward manner. In the name of Allah, then both of you speak to him with gentle words. From Ikrimah, he states, "There is no Ilah (the truth) apart from Allah." Amr bin Ubaid was a representative of al-Hasan al-Bashri regarding their company. Thus, speak to him both with gentle words and convey to him the message that you have a Lord and that you also have a place to return, and indeed before you there are heaven and hell (Imaduddin, 2003).

The explanation of the verse above is that a PAI teacher has social competenc to become a role model in behaving politely and with empathy. In a social context, this means that a PAI teacher not only conveys information but also builds good relationships, full of appreciation, and creates a pleasant learning environment. A gentle and calming attitude is very important in establishing harmonious relationships with students, colleagues, and the community.

The Role of LDK Al-Izzah UIN North Sumatra in Shaping the Social Competence of Prospective PAI Teachers

LDK Al-Izzah UINSU is an internal campus organization in the field of religion aimed at creating religious students. LDK Al-Izzah UINSU has activities in UKK UKM. According to Arneta, LDK Al-Izzah UINSU is an official student organization that operates across all universities in Indonesia. This organization works in a manner of da'wah that is in accordance with Islam. At each university, the name LDK Al-Izzah UINSU may differ, such as LDK UMN Al-Wasliyah, Ad-Dakwah USU, UKMI POLMED (Arnetta, 2024).

The LDK Al-Izzah UINSU has a website to develop knowledge to encourage students in seeking practice and improving the quality of practice that is evident in real life so that they learn to implement it. However, the LDK Al-Izzah UINSU website is no longer active because not many people visit the website as nowadays students prefer tangible evidence from da'wah organizations.

Based on the results of interviews and observations, the role of LDK Al-Izzah UINSU in forming social competence directly is that LDK Al-Izzah UINSU does not have a social competence program, but indirectly there are several programs that shape social competence, including.

Community Service

Community service is one form of the implementation of the Tri Dharma of Higher Education, aimed at applying science, technology, and the arts to make a real contribution to society, especially in solving various social, economic, cultural, and environmental issues. In accordance with concerning Higher Education, community service becomes an integral part of the role of higher education institutions in supporting development and community empowerment.

As conveyed by Ms. Nur Izzati Rahma, the general secretary of LDK Al-Izzah UINSU, she said:

"Usually during PEMA, we conduct what is called socialization about soap making or we have Friday sermons or short lectures held at the mosque. That's also one of the social competencies for PAI teachers" (Interview with Rahma, Thursday, April 24, 2025).

Next, I interviewed Mr. Nur Ikhsan Kharisma Sitorus, a student of PAI and a member of LDK, who said:

"Yes, for this program, brother, of course, brother. We in LDK Al-Izzah UINSU have something called community service. Well, this community service we do as a form of our social attitude where this service is carried out for one year in one period. The role is in PEMA, we do not only take, but we also provide teaching, teaching to the people there, in that village. For example, we might teach the Quran, we also provide short sermons, in which for the teaching of those sermons, that is where the social attitude arises, the attitude of concern for the community. In addition, it also arises a sense of being a teacher, right? We teach, you know, teach, provide sermons, maybe that is the experience that I can share for the capacity of social competence, you see, brother." (Interview with Sitorus, Sunday, April 27, 2025).

The results of the interview above can be concluded that the community service program by LDK-Al-Izzah UINSU is conducted once a year, coinciding with the celebration of Eid al-Adha. In the series of activities, there is socialization to the community, teaching, lectures, and conducting training. Indirectly, LDK's role can assist PAI students in developing their social competencies.

Mentoring

Mentoring is the process of coaching or guidance carried out by someone who is more experienced, referred to as a mentor, to an individual who is less experienced, with the goal of assisting in personal, academic, professional, or spiritual

development. Mentoring is a mutually beneficial relationship in which the mentor guides the member to reach their full potential, both in a professional and personal context (Abidin, 2006).

As stated by Ms. Putri Andini, a PAI student who is part of the LDK Al-Izzah UINSU board, that:

"The LDK program itself is actually not directly aimed at developing the social competencies of prospective PAI teachers, but there are programs that indirectly can shape the social competencies of prospective PAI teachers. For example, activities like PEMA and mentoring. The mentoring is conducted once a week where members can ask each other about their previous experiences. There is also a rotation for delivering short religious talks which can be based on, for instance, the history of the Prophets, and of course, there will be other positive materials. Therefore, indirectly, I learn how to interact and communicate confidently in public. Additionally, I can also build relationships with the LDK Al-Izzah UINSU administrators" (Interview with Andini, Tuesday, April 29, 2025).

Next, I interviewed Mr. Ahmad Pihar as an alumni of LDK Al-Izzah UINSU who was once a PAI student, he said that:

"During my entry into the world of campus organizations or preaching institutions, of course, there were things that shaped my character related to social competence. For example, there is something called UPA now, or previously LIQO, if you don't know what it's called now, maybe it's still LIQO? Mentoring. It was during that time that we were trained in social abilities towards the people in LIQO during the mentoring. We were trained by our mentors. For instance, sometimes we are entrusted as moderators As moderators, there are social skills we need to have, social competence. Then, there is also the contemplation of the Quran, which is there too. Additionally, we are sometimes entrusted to convey the sirah nabawiah. Those are some of the programs available within LDK Al-Izzah UINSU' (Interview with Pihar, Friday, April 25, 2025).

The results of the interview above can be concluded that the mentoring program organized by LDK Al-Izzah UINSU plays an important role in helping students, especially prospective Islamic Education teachers, in developing social competencies. Through activities such as group discussions, spiritual guidance, and personal mentoring, this program indirectly shapes communication skills, empathy, and the ability to interact with various groups, which are part of the social competencies of an educator. As Allah says in Surah Al-Mujadilah, verse 11:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴾ (11) (المجادلة/58: 11)

Meaning: O you who believe, when it is said to you "Make room in the assemblies," make room, surely Allah will make room for you. When it is said, "Stand up," (you)

stand up. Allah will surely elevate those who believe among you and those who have been given knowledge to several degrees. Allah is careful about what you do (Al-Mujadalah/58:11)(Kementerian Agama Republik Indonesia, 2019)

In the verse above, based on the interpretation of Ibn Kathir, it is stated that Allah SWT in this verse is educating Muslims to treat one another kindly in gatherings. One should not make the seating area cramped for one another, so that it seems as if one is obstructing the presence and existence of others in the gathering.

This is as implied in the Hadith narrated by Hudzaifah bin Yaman ra.: Hudzaifah bin Yaman said:

حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى النَّجِيبِيُّ أَخْبَرَنَا ابْنُ وَهَبٍ أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ أَنَّ
أَبَا إِدْرِيسَ الْخَوْلَانِيَّ كَانَ يَقُولُ قَالَ حَدِيثُهُ بِنِ الْيَمَانِ وَاللَّهِ إِنِّي لَأَعْلَمُ النَّاسَ بِكُلِّ فِتْنَةٍ هِيَ كَائِنَةٌ
فِيمَا بَيْنِي وَبَيْنَ السَّاعَةِ وَمَا بِي إِلَّا أَنْ يَكُونَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَسَرَّ إِلَيَّ فِي ذَلِكَ
شَيْئًا لَمْ يُحَدِّثْهُ غَيْرِي وَلَكِنْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَهُوَ يُحَدِّثُ مَجْلِسًا أَنَا فِيهِ عَنْ
الْفِتَنِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَعُدُّ الْفِتَنَ مِنْهُنَّ ثَلَاثًا لَا يَكْدُنَ يَذْرَنَ شَيْئًا
وَمِنْهُنَّ فِتْنٌ كَرِيحِ الصَّيْفِ مِنْهَا صِغَارٌ وَمِنْهَا كِبَارٌ قَالَ حَدِيثُهُ فَذَهَبَ أَوْلَاكَ الرَّهْطُ كُلُّهُمْ
غَيْرِي

Meaning: Has told us Harmalah bin Yahya At Tujibi, has told us Ibnu Wahb, has told me Yunus from Ibn Shihab that Abu Idris Al Khaulani said, Hudzaifah bin Al Yaman said, By Allah, indeed I am the person who knows best about the slander that occurs between me until the end of the world. That's because Rasulullah ﷺ told something about it in secret, he didn't tell it to anyone other than me, but Rasulullah ﷺ told about the slander to the assembly where I was there, Rasulullah ﷺ said, he counted the slanders, among them there were three slanders that left almost nothing behind, there were slanders like the summer wind, some were small and some were big. Hudzaifah said, Then they all left except me.(Muslim, 1998).

According to the hadis above, mentoring or pengajian ke Islaman is something that Rasulullah witnessed. This is a guide to explain information and knowledge that originates from Allah SWT. In a straightforward manner, this information and knowledge serve as a reference for Muslims at this time to instill values in each Muslim and then become a standard for the Muslim community.

Social Action

Social action is a tangible form of concern and social responsibility of students towards humanitarian conditions that occur around them and in the international world. Activities such as open donations for victims of natural disasters and Palestine are not just fundraising efforts, but also serve as a means of education, advocacy, and the formation of social character. Through this action, students learn to cultivate empathy, solidarity, social sensitivity, and increase awareness of the importance of taking an active role in voicing justice and humanity. This action also reflects Islamic values such as helping one another (ta'awun), compassion (rahmah), and global brotherhood (ukhuwah insaniyah). Government Regulation No. 9 of

1961 on the Collection of Money or Goods states that the fundraising or collection of goods conducted voluntarily and openly to the public is a form of social activity that is legally recognized and permitted as long as it does not conflict with legislation.

As stated by Mr. Azmar Hidayat, an alumnus of LDK Al-Izzah UINSU who was formerly a PAI student, he said that:

“Community activities for Palestine, such as disaster relief actions, are part of social competence; if anyone can give a speech, they are welcome to do so, even if indirectly” (Interview with Hidayat, Tuesday, April 29, 2025).

Furthermore, I interviewed brother Nur Ikhsan Kharisma Sitorus, a student of PAI who is part of the LDK Al-Izzah UINSU management, who said:

“We also occasionally hold fundraising for Palestine. That is a social attitude that is cultivated, like that, brother” (Interview with Sitorus, Sunday, April 27, 2025).

Supporting and Inhibiting Factors of Al-Izzah Campus Da'wah Institution at UIN Sumatera Utara in Shaping the Social Competence of Prospective PAI Teachers

Factors are things or events that are causes or influences in the occurrence of something. Supporting and inhibiting factors in the process of forming social competence can be identified through internal and external factors. Internal factors are those that originate from the individual, such as physical and psychological factors, which cannot be changed by others but can be influenced by personal motivation, interests, and talents. Next are external factors which originate from outside the individual, occurring due to dominating environmental factors, namely the family environment and the community environment (Hapnita, 2018).

As stated by Mr. Fahrur Rozi, the General Chair of LDK Al-Izzah UINSU, he said that:

"So if the obstacles in the Al-Izzah LDK Al-Izzah UINSU are as mentioned earlier, being a member of the UINSU LDK also actually makes them a bit shy, meaning they can't immediately speak freely in front of people or even talk confidently enough to be a good PAI teacher, especially in FITK where many still feel hesitant or shy. The hindrance is that they lack good social competence initially, hence LDK Al-Izzah UINSU is trying to develop cadres who possess good social competence" (Interview with Rozi, April 24, 2025).

Next, I interviewed Mr. Nur Ikhsan Kharisma Sitorus, a PAI student who is a member of LDK Al-Izzah UINSU, who said that:

"Yes, there is certainly support, brother. Whether it's support from internal, which comes from the alumni, or external support provided by the campus, both

materially, this support will ultimately impact how the programs aimed at social competencies can be implemented, brother. That's my opinion (Interview with Sitorus, Sunday, April 27, 2025)."

The results of the above interview can be concluded that the supporting and inhibiting factors of the program organized by LDK Al-Izzah UINSU come from both internal and external aspects that can affect success in an organization because they are able to integrate people and structure (Achmad, 2019). These factors overall affect the smooth implementation and effectiveness of the programs being executed. The internal supporting factors include the enthusiasm and commitment of LDK Al-Izzah UINSU members, solid leadership, and a high sense of social responsibility.

In addition, external supporting factors are the support provided by the campus such as materials and motivation in carrying out work programs. Meanwhile, internal hindering factors include limited funds, lack of time management, and the emergence of laziness. External hindering factors include lack of external funding participation, unfavorable weather during field activities, and bureaucratic challenges in obtaining permits.

4. Conclusion

Based on the results of the researchers' discussions and the analyses conducted regarding the role of LDK AL-Izzah UINSU in shaping the social competency of prospective PAI teachers, conclusions can be drawn. First, social competence as a prospective Islamic Education teacher is something very important. Because an Islamic Education teacher will communicate, interact, and socialize with fellow educators or the community in their environment. Second, the role of the LDK Al-Izzah UINSU in shaping the social competencies of prospective PAI teachers can be seen through several programs conducted such as community service every year, mentoring every week, and social action during natural disasters or humanitarian actions in Palestine. These programs indirectly help shape an LDK Al-Izzah UINSU cadre, especially PAI students who will become PAI teachers in the future. Thirdly, supporting and hindering factors come from both internal and external factors. Internal supporting factors include the enthusiasm and commitment of LDK Al-Izzah UINSU members, solid leadership, and a strong sense of social responsibility. Additionally, the external supporting factors include the support provided by the campus such as materials and motivation in implementing work programs. Meanwhile, internal hindering factors include limited funding, poor time management, and a tendency to procrastinate. External inhibiting factors include a lack of funding participation from outside, unfavorable weather during field activities, and bureaucratic challenges in obtaining permits.

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