

## **Management of Teachers' Pedagogical Competence in Enhancing the Quality of Learning at Majelis Taklim Konversi Diniyah (MTKD) in Bandung City**

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### **Abstract**

*This study is motivated by challenges in managing teacher competence to improve the quality of learning at Majelis Taklim Konversi Diniyah (MTKD). These challenges are evident in the suboptimal implementation of ensuring teachers' mastery of pedagogical competence, which impacts graduate quality and the effectiveness of the learning process. The purpose of this research is to examine, interpret, and describe the planning, organizing, implementation, supervision, emerging issues, and solutions in managing teacher competence to enhance learning quality. The study adopts a qualitative approach and a case study method. Data collection techniques include interviews, observations, and document analysis. The findings of the study demonstrate a positive impact of teacher competence management on improving the quality of learning at MTKD. Planning is conducted collaboratively and documented in materials aligned with the learning standards of MTKD, tailored to the institution's managerial needs. Organizing is systematically structured into MTKD programs, covering the establishment of study groups (rombel), the management of participants (jamaah), and detailed budgeting. Implementation encompasses capacity building for MTKD leaders, curriculum application, and professional training and mentoring. Evaluation is carried out through direct and indirect supervision. No significant issues were identified; however, technical problems related to teaching staff resources, budgeting, and the alignment of teacher competence management with the specific situational needs of MTKD were noted. Recommendations include enhancing teacher competence, adjusting the curriculum to meet the needs of MTKD, and utilizing technology for guidance, monitoring, and professional training.*

**Keywords:** *Management, Pedagogical Competence, Teachers, Majelis Taklim Konversi Diniyah*

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## **INTRODUCTION**

The rapid progression of modern times and the continual population growth have significantly impacted societal life. These changes and developments have introduced new challenges and problems that individuals must address. Among these are issues related to adapting to changing environments, financial difficulties, selecting suitable occupations, educational barriers, and personal as well as social challenges. Such conditions demand individuals to adapt and seek solutions to the problems emerging from life's ongoing developments.

Education is a shared responsibility carried out consciously by educators and learners to achieve specific goals (Ruswandi et al., 2023). This awareness aims to foster maturity and critical thinking, which serve as essential foundations for individual development. These goals can be achieved through various educational pathways: formal education structured within official institutions, informal education naturally occurring within families and communities, and nonformal education conducted outside the formal system, such as through training and workshops. Together, these pathways complement one another in shaping competent and thoughtful individuals (Taofik, 2020).

Majelis Taklim, a form of nonformal Islamic education, has unique characteristics. Although the term is not widely recognized in Indonesian Muslim communities or Arab nations, it has experienced significant growth over the past decades (Jadidah, 2016). Its uniqueness lies in its independence, as it is not affiliated with established schools of thought or religious

organizations. This independence makes Majelis Taklim flexible, functioning as a study group organized based on individual needs to understand Islam amidst daily busyness. Moreover, Majelis Taklim serves as a productive use of time, particularly for housewives, engaging them in spiritually and intellectually beneficial activities (Latifah, 2024).

The exponential advancement of knowledge today allows society to access diverse theories and insights through accessible sources. Media such as books, seminars, the internet, and workshops are among the primary channels for acquiring information. In the realm of religion, Majelis Taklim emerges as a significant avenue for deepening Islamic knowledge. It provides forums for regularly scheduled studies—daily, weekly, monthly, or at other specified times—to meet the needs of its participants (Mustopa, 2022).

Majelis Taklim attracts participants from diverse educational backgrounds, ranging from elementary to higher education levels, as well as various professions, economic statuses, and family environments (Dahlan, 2019). Activities in Majelis Taklim typically involve delivering Islamic teachings through lectures or routine study sessions organized by its management. Beyond imparting knowledge of Islamic teachings, Majelis Taklim also aims to guide and nurture the community to embody religious values in their daily lives, fostering a better existence in line with Islamic principles.

According to (Sauri, 2016), the truth of Islam has been evident throughout history and acknowledged not only by Muslims but also by individuals outside the Islamic faith. Thousands, even hundreds of thousands, of Western scholars have expressed admiration for Islamic teachings, recognizing Islam as a rational and insightful religion. Some have even chosen to embrace Islam after deeply studying its principles. This highlights Islam's universal appeal as a logical and relevant religion to various groups, regardless of their previous beliefs.

Islam, as a religion of *rahmatan lil'alamin* (mercy for all creation), offers guidance and blessings for all. Muslims who consistently practice their faith are often driven to deepen their Islamic knowledge. One effective way to achieve this is by participating in religious activities through institutions like *Majelis Taklim*. As highlighted by (Sauri, 2016), “Islam encourages its followers to acquire knowledge and wisdom, as the Qur’an urges its people to seek knowledge.” Majelis Taklim serves as a significant nonformal religious educational institution that has flourished within Muslim communities. Found in nearly every Muslim neighborhood, Majelis Taklim plays a crucial role in the propagation of Islamic teachings (*dakwah*). It provides not only moral and spiritual guidance but also enhances Islamic knowledge, contributing to the development of devout and knowledgeable human resources who are faithful and pious to Allah SWT.

However, the implementation of Majelis Taklim is not without challenges. These include the diverse backgrounds of participants, limited universal media tools, and teaching methods predominantly reliant on one-way lectures. Additionally, participants often consist of the elderly, who may no longer have extensive familial or occupational commitments, and many attendees lack systematic learning commitments (Dahlan, 2019).

Despite these challenges, Majelis Taklim remains a potent medium for Islamic preaching and community development. Its widespread presence, from provincial to neighborhood levels, underscores its strategic role. Comfort and a safe environment are key factors in ensuring its functionality. As (Helmawati, 2013) stated, “The obligation in society is to maintain environmental security, and our right is to live in a safe environment.” This indicates that Majelis Taklim functions not only as a center for religious education but also as a space for fostering social connections and harmony within communities.

Majelis Taklim’s reach extends across all societal layers, from the upper class to the middle and lower classes. As a platform for religious development, it holds immense potential, attracting Muslims who, driven by sincere intentions (*lillaahita’ala*), attend to listen to sermons

and deepen their understanding of Islam (Sarhini, 2010). As (Sauri, 2016) noted, “Humans are born weak and without knowledge but grow and develop into fully realized individuals.” Islam emphasizes the need for its followers to understand, internalize, and practice its teachings with conviction and devotion. However, effectively conveying these noble messages is not a task that everyone can easily undertake. As stated by Ditjen Bimas Islam (1995:11), “Universally, preaching is the obligation of all Muslims, regardless of where they are. However, to achieve maximum impact, organized groups or institutions are necessary.”

In addressing the development of Islamic teaching and religious outreach, the Kementerian Agama (Ministry of Religious Affairs) in Bandung has introduced the Majelis Taklim Konversi Diniyah. This structured initiative serves as a medium for Islamic learning and outreach, aimed at enhancing the effectiveness of community guidance. With its organized approach, this Majelis Taklim not only supports Islamic preaching but also deepens the understanding and application of religious teachings across diverse societal groups (Setiawati, 2012).

The Majelis Taklim Konversi Diniyah (MTKD) program has been operational for three years, attracting participants from various districts across Bandung City. This program represents an innovation in the administration of Majelis Taklim, which traditionally operated locally within individual communities. The existence of Majelis Taklim is inseparable from society, as both influence and support one another. Most Majelis Taklim evolve due to community initiatives, whether individual or collective. Conversely, the social dynamics within the community also shape the development of education and learning activities conducted in Majelis Taklim.

MTKD emerges as a solution to enhance the quality of education and learning in Majelis Taklim. Previously, Majelis Taklim programs often relied on non-standardized curricula and teaching methods specific to each ustadz or ustadzah. This ad-hoc approach frequently fell short of addressing the diverse needs of participants, varying in age, educational background, and level of religious understanding. In response, MTKD was designed to deliver more systematic, organized, and directed learning experiences, akin to formal madrasah teaching methods (Sutarto, 2020).

One of the primary innovations of MTKD is its use of interactive teaching methods. Participants are actively engaged in the learning process through two-way discussions between students and teachers. The diniyah media serves as a central educational tool, and the learning environment is made more comfortable by providing chairs for participants. The program is supported by a structured curriculum, ensuring that each learning session has clear objectives. This approach transforms participants from passive listeners to active learners, fostering a deeper understanding of Islamic teachings (Abidin et al., 2023).

The success of MTKD is closely tied to the readiness and commitment of its educators, including ustadz and ustadzah, in fulfilling their roles as guides. Regular attendance and dedication from these religious educators are crucial for creating sustainable impacts on participants' understanding and behavior. Active involvement from da'i and da'iyah ensures that the learning process is effective and aligned with the needs of the participants.

The program has been met with overwhelming enthusiasm from the community. Many individuals who have not yet had the opportunity to join MTKD are eager to participate in future sessions. This high level of interest demonstrates MTKD's effectiveness in addressing the community's need for more structured Islamic education. Beyond improving religious education, the program also strengthens social bonds within the community.

MTKD stands as a breakthrough in Majelis Taklim management, offering a more targeted and effective educational approach. Through its combination of modern teaching methods, a structured curriculum, and support from competent educators, MTKD serves as a model for Islamic learning that can be widely adopted. This program proves that Majelis Taklim is not

merely a venue for study but also a strategic platform for cultivating a more religious, intelligent, and empowered society.

MTKD is designed as an inclusive program, open to individuals from all backgrounds regardless of age, gender, or educational level. This aligns with the universal principles of Islamic preaching (*dakwah*), which seeks to provide accessible and inclusive religious guidance. The program begins with the formation of a dedicated team responsible for designing the curriculum, structuring the program, and conducting outreach to other Majelis Taklim in the community. Its primary goal is to provide more structured direction for religious education and outreach activities.

One of the primary challenges faced by Majelis Taklim has been the lack of structured learning materials. The content delivered tends to be mixed and unfocused, which fails to address the specific needs of the participants. Considering the crucial role of the curriculum in education, the development of a structured curriculum has become an urgent necessity. The curriculum should be designed with fundamental educational principles in mind, including clear objectives, targeted content, effective methods, and continuous evaluation.

The teaching methods commonly applied in Majelis Taklim are generally one-directional, where the speaker delivers material while the participants listen passively. Although this pattern has been practiced for years, it has limitations in fostering active interaction and deep engagement among participants. In specific cases, such as Qur'anic literacy lessons, a circular seating arrangement is adopted. However, this approach has not been fully effective in addressing more complex learning needs.

Another significant obstacle is the absence of systematic evaluations to improve the effectiveness of teaching. Without assessments, it is difficult to measure how well participants have understood the material. As a result, the number of participants remains stagnant, with limited growth observed. Higher attendance is typically seen during major events like *Tabligh Akbar*, while routine study sessions often fail to attract significant participation.

The main issue in the implementation of Majelis Taklim Konversi Diniyah (MTKD) in Bandung City lies in the insufficient pedagogical competence of the educators (*ustadz* or *ustadzah*) in delivering material to the participants. Pedagogical competence encompasses the ability to design lessons, select appropriate methods, and conduct evaluations to measure participants' understanding. However, many educators at MTKD lack formal educational backgrounds in pedagogy, resulting in unstructured delivery of materials. Consequently, learning sessions often become monotonous, lack interactivity, and fail to fully address the diverse needs of participants.

The curriculum applied in MTKD also represents a significant challenge. Currently, the learning curriculum has not been systematically organized and still depends on the individual initiative of each educator. The material presented is often mixed and lacks a clear focus, providing no optimal direction for participants. Additionally, the dominant one-way teaching method—where the speaker delivers lectures while participants listen—restricts active participation in the learning process. This condition diminishes the overall impact of the MTKD in improving participants' understanding.

The lack of an integrated evaluation system in the learning process further affects the quality of education at MTKD. Without systematic assessments, it is difficult to determine the extent of participants' comprehension of the material delivered. Furthermore, the stagnation and even decline in participant numbers at some Majelis Taklim highlight the need for improvements in teaching strategies. Therefore, enhancing the pedagogical competence of educators through planned training and development, implementing a more structured curriculum, and integrating evaluation systems are critical steps toward improving the overall quality of learning at MTKD.

The MTKD program addresses these challenges by designing a more structured curriculum and adopting interactive teaching methods. Through a two-way approach, participants actively engage in discussions and Q&A sessions, making the learning process more dynamic and effective. The use of modern media and comfortable learning environments, such as providing chairs for participants, further enhances the success of the learning process. The improvement in learning quality is also supported by more organized management of Majelis Taklim, including routine evaluations to monitor and enhance program effectiveness. With these measures, MTKD aims to optimize its role as a relevant and effective center for religious education in the community.

The objective of this study is to explore and analyze the management of teachers' pedagogical competence in improving the quality of Islamic religious education at Majelis Taklim Konversi Diniyah (MTKD) in Bandung City. Research on Majelis Taklim has been conducted by several scholars previously. For example, (Munir, 2019), in his article titled *The Role of Majelis Ta'lim Selaparang in Fostering Religious Understanding in the Community*, examined how Majelis Ta'lim Selaparang contributes to improving the religious understanding of the community in Lombok. Additionally, (Huda, 2019), in his study *Community Empowerment Based on Multiculturalism in Majelis Taklim An Najach Magelang*, explored how Majelis Taklim serves as a medium for community empowerment through a multicultural approach. Furthermore, (Azzahro et al., 2024), in their article titled *Management Analysis of Majelis Taklim: A Case Study of Majelis Taklim Raudhatul Jannah in Cengkareng, West Jakarta*, analyzed the management of Majelis Taklim implementation and its implications for the effectiveness of *dakwah*.

These studies provide diverse perspectives on the roles and management of Majelis Taklim in the context of education and community empowerment. However, this research focuses specifically on how teacher competence management in Majelis Taklim can enhance the quality of its learning processes, offering a unique contribution and novelty compared to previous studies.

## RESEARCH METHODS

The research adopts a qualitative approach, which involves studying a natural or real-world object by observing it as it is, holistically and comprehensively. The method used is a case study. According to (Yin, 2005), a case study is an empirical inquiry that investigates a phenomenon within its real-life context, especially when the boundaries between the phenomenon and the context are not clearly evident, and multiple sources of evidence are utilized. This study was conducted at Majelis Taklim Konversi Diniyah (MTKD) Al-Ikhlas, located in the Bandung Kidul and Bandung Kulon districts. Both MTKDs meet the criteria for research objects, as they have long-standing operations and have produced many graduates. Data collection techniques included interviews, observations, and document studies. The stages of data analysis followed the framework proposed by (Miles et al., 2014), comprising data collection, data reduction, data display, and conclusion drawing or verification/interpretation

## RESULT AND DISCUSSION

Majelis Taklim Konversi Diniyah (MTKD) in Bandung City has emerged as a strategic platform for Islamic religious education, catering to people from diverse backgrounds. As a nonformal educational institution, MTKD aims to enhance participants' religious understanding

while shaping individuals into devout and pious human resources. To achieve these objectives, the quality of learning provided by MTKD must continually be improved, particularly through the management of the pedagogical competence of its educators (*ustadz* or *ustadzah*). Pedagogical competence—encompassing the ability to design, organize, implement, and evaluate learning—is a critical factor in ensuring effective learning that meets its intended goals. At MTKD, educators play a pivotal role in guiding participants with varying ages, educational levels, and religious understanding. However, a significant challenge arises from the fact that many educators lack formal pedagogical training. This limitation often results in unstructured learning processes, conventional teaching methods, and an absence of systematic evaluations to assess learning outcomes. In this context, managing the pedagogical competence of educators has become an urgent necessity to improve the quality of learning at MTKD.

This research aims to explore various aspects of pedagogical competence management in enhancing learning quality at MTKD in Bandung City. The study focuses on planning, organizing, implementing, and evaluating pedagogical competence, as well as identifying challenges faced and proposing practical solutions. Through this approach, the study aspires to provide tangible contributions to the development of educational quality at MTKD.

The discussion begins with the planning of pedagogical competence management, which includes designing structured programs and curricula. It proceeds to the organizing phase, which involves forming work teams and establishing clear communication channels. Next, it examines the implementation phase, covering the methods and strategies employed in teaching at MTKD. Another critical section is the evaluation of pedagogical competence management, concentrating on the mechanisms used to assess learning outcomes. Additionally, the study addresses challenges in managing pedagogical competence, such as resource constraints and resistance to change. Finally, practical solutions are presented to overcome these challenges, including continuous training and the application of innovative management approaches to improve the quality of Islamic education at MTKD in Bandung City.

### **Planning for Teacher Competence Management to Improve Learning Quality at Majelis Taklim Konversi Diniyah (MTKD) in Bandung City**

Majelis Taklim Konversi Diniyah (MTKD) in Bandung City represents a nonformal educational initiative aimed at improving the quality of Islamic religious learning through structured planning. The curriculum development at MTKD aligns with the mandate of Law No. 20 of 2003 on the National Education System, which emphasizes fostering learners' potential to possess spiritual strength, character, intelligence, and skills. This curriculum is designed to encourage participants to learn actively, align with societal needs, and foster the creation of harmonious families (*keluarga sakinah*) through value-based Islamic guidance. The productive management of the relationship between Majelis Taklim and the community ensures effective guidance and yields positive outcomes for both society and the government.

The development of MTKD's curriculum introduces a new approach to Majelis Taklim administration, which was previously unstructured. MTKD's learning materials are systematically organized, catering to the needs and conditions of participants, most of whom are older adults. The curriculum encompasses planned content, including objectives, learning materials, teaching activities, schedules, and evaluations. As an educational institution that applies a curriculum system, MTKD ensures that every aspect of learning planning supports effective and high-quality teaching, as outlined by curriculum experts such as Sukmadinata and Hamalik.

In its curriculum planning, MTKD integrates spiritual development with practical life skills needed by participants. This curriculum not only aims to equip participants with Islamic knowledge as preparation for the hereafter but also provides practical skills to address societal challenges. The planning process involves gathering, analyzing, and synthesizing information to

design relevant and meaningful learning experiences. The MTKD curriculum functions not only as a guiding document but also as a practical implementation framework for learning activities. Beyond the curriculum, planning also includes the preparation of competent facilitators to ensure the effectiveness of the learning process. The planning stages involve situational analysis, problem identification, target determination, and the development of relevant materials. Religious instructors or facilitators at MTKD play a crucial role in delivering religious messages that positively influence participant behavior. With careful planning, the instructional process can achieve learning objectives and improve the quality of participant guidance.

Infrastructure planning is another critical aspect of supporting successful learning at MTKD. Adequate facilities, such as textbooks, teaching aids, and a conducive learning environment, are essential and often serve as obstacles to curriculum implementation. Planning that considers the sociocultural aspects of the community is also vital, as the interaction between instructors, participants, and the environment forms an integral part of the Majelis Taklim education process. With sufficient facilities, MTKD's curriculum planning can meet expectations, create positive impacts for participants, and support the formation of harmonious families who thrive spiritually and socially.

Based on the findings above, it can be concluded that planning in teacher competence management at MTKD in Bandung City encompasses several key aspects: curriculum planning, facilitator preparation, and infrastructure support. Curriculum planning is conducted in a structured and systematic manner, covering objectives, learning materials, teaching activities, schedules, and evaluations tailored to participants' needs in both spiritual and life skill aspects. Furthermore, facilitator preparation involves equipping competent religious instructors through steps such as situational analysis, problem identification, target setting, and the development of relevant learning materials. Infrastructure support is also prioritized, including the provision of textbooks, teaching aids, and a conducive learning environment to ensure effective learning processes and maximize outcomes for participants.

### **Organization in Teacher Competence Management to Improve Learning Quality at Majelis Taklim Konversi Diniyah (MTKD) in Bandung City**

Organization in teacher competence management at MTKD Al-Ikhlâs in Bandung City involves various crucial aspects to ensure the smooth running of the learning process. Class groupings (*rombel*) at MTKD are established based on grade levels: Level I (Aisyah class), Level II (Aminah class), and Level III (Khadijah class). This structured arrangement is designed to facilitate better interaction and adaptation among students, aligning with the Islamic Religious Education regulations stipulated in the Minister of Religious Affairs Regulation No. 13 of 2014. By implementing a well-organized class structure, the learning process becomes more systematic, meeting the needs of participants and achieving optimal learning outcomes.

In managing students, MTKD provides a structured lesson schedule tailored to each level. At the first level, students study foundational subjects such as *fiqh*, *tahsin*, and *hadith*. The second level introduces more advanced materials, including *tafsir hadith* and Arabic language. At the third level, the focus shifts to practice and *muhadharah* (public speaking) to train students in applying the knowledge they have acquired. Upon completing the three-year program, students participate in a graduation ceremony and are invited to monthly gatherings aimed at reinforcing and solidifying previously learned materials. This approach ensures continuity in learning and the practical application of knowledge within the community.

The human resources at MTKD exhibit satisfactory quality, although most educators lack a fully aligned pedagogical education background. The majority of teachers hold bachelor's or master's degrees in Islamic broadcasting communication or *syariah*. To enhance teacher competence, MTKD collaborates with the Ministry of Religious Affairs in Bandung to conduct training programs. Although these training sessions are held annually, many teachers at MTKD

are also preachers (*dai*) and religious counselors directly appointed by the Ministry of Religious Affairs, significantly contributing to the learning process.

The funding at MTKD Al-Ikhlas in Bandung City does not come from specific sources, whether governmental or private institutions. Teachers work voluntarily without salaries, and students are not charged tuition fees during the three-year program. To support activities such as class promotions or report card distributions, funding is sourced from voluntary contributions by students in each class. Despite the absence of formal funding, the spirit of sincerity and mutual cooperation among teachers and students enables MTKD activities to run smoothly and consistently.

Overall, the organization at MTKD Al-Ikhlas in Bandung City demonstrates that despite limitations in resources and funding, structured management, active participation from students and teachers, and the spirit of sincerity serve as the main pillars in improving learning quality. Through effective management in each of these aspects, MTKD successfully creates a conducive and meaningful learning environment for its participants.

### **Implementation of Teacher Competence Management to Improve Learning Quality at Majelis Taklim Konversi Diniyah (MTKD) in Bandung City**

The implementation of teacher competence management at MTKD in Bandung City begins with a socialization process aimed at effectively communicating the institution's vision, mission, and programs to the community. This socialization seeks to enhance community participation, expand access to information, and manage activities more efficiently. The methods used include print media, electronic platforms, and social networks to ensure widespread dissemination of messages. The stages of socialization involve sharing relevant information, such as values, norms, and roles, while explaining the processes and objectives of the activities. By involving institutions, individuals, and groups in the socialization process, it is expected that the community will understand and actively participate in MTKD programs, ultimately generating sustainable positive impacts.

In delivering materials, learning at MTKD follows a fixed schedule, taking place every Monday and Thursday, with eight subjects taught weekly by different instructors. The curriculum is designed thematically, addressing the realities faced by the participants. For instance, *fiqh* lessons focus on issues frequently encountered in society. The curriculum implementation employs both administrative and grassroots approaches. The administrative approach involves the management designing the curriculum framework, while the grassroots approach allows educators to contribute to the development of detailed materials. Teaching strategies include lectures, interactive discussions, and inquiry-based learning to ensure participants fully grasp the content.

Assignments are a critical component of the learning process at MTKD, particularly in promoting the practical application of *keluarga sakinah* (harmonious family) values in the daily lives of participants. Religious counselors serve as educators and mediators, assisting participants in addressing family issues such as psychological challenges, communication gaps, and economic difficulties. Furthermore, personal counseling sessions and entrepreneurship training are conducted to enhance the well-being of participants. The material provided encompasses not only aspects of worship but also psychological, health, social, and economic dimensions.

These efforts aim to shape participants into better individuals while fostering harmonious and prosperous families. Religious counselors play a vital role in Islamic counseling processes, helping individuals or families realign their existence as creations of Allah, living in accordance with His guidance. Through this approach, MTKD delivers learning experiences that not only increase participants' religious knowledge but also yield tangible benefits for their families and communities.

## **Evaluation of Teacher Competence in Enhancing the Quality of Islamic Religious Education at Majelis Taklim Konversi Diniyah (MTKD) in Bandung City**

Evaluating teacher competence at MTKD in Bandung City is a crucial step in ensuring the quality of Islamic religious education. The initial phase of evaluation involves establishing standards or benchmarks for supervision, which serve as guidelines for assessing and improving the quality of learning. According to Article 5 of Ministerial Regulation PAN & RB No. 21 of 2010, the primary duties of madrasah supervisors include preparing supervision programs, conducting guidance, monitoring the implementation of the Eight National Education Standards, assessing, providing professional training for teachers, and evaluating the outcomes of supervisory programs. Within the context of MTKD, these supervisory roles focus on monitoring curriculum implementation, assessing program achievements, and providing guidance to educators to ensure alignment with the established standards.

The supervisory process at MTKD employs both structured and unstructured methods. Structured supervision involves formal assessments, such as written tests, designed to measure students' understanding of the material taught. Conversely, unstructured supervision takes the form of verbal evaluations, such as discussions or Q&A sessions, allowing educators to interactively gauge participants' comprehension. This dual approach offers flexibility to adapt evaluations to the specific conditions and needs of the participants.

The achievements of participants at MTKD demonstrate that the learning processes facilitated by educators have successfully enhanced the quality of education among the congregation. After completing the three-year program, students are equipped to further develop and apply their acquired knowledge within their families and communities. Structured and continuous evaluation not only supports improvements in teaching quality but also ensures that learning objectives are met. This results in participants who possess a strong understanding of religious principles and can contribute positively to their communities.

## **Challenges in Teacher Competence Management to Enhance the Quality of Islamic Religious Education at Majelis Taklim Konversi Diniyah (MTKD) in Bandung City**

One of the primary challenges in managing teacher competence at MTKD in Bandung City is the limitation of human resources. Most administrators and instructors (*mudaris*), who are primarily Islamic religious counselors, often face unavoidable commitments, which disrupt their consistency in attending teaching activities. The varied educational backgrounds of instructors, which do not fully align with pedagogical needs, also pose a barrier in preparing and delivering materials effectively. This results in repetitive content delivery that slows curriculum progress. While some instructors meet the criteria for Islamic counseling as described by Munir (2010), they often lack psychological expertise—a crucial element in counseling—due to limited formal training in this area.

The curriculum is another significant challenge in MTKD's learning activities. The existing curriculum is insufficiently structured and systematic, leading to the presentation of content in a disorganized manner without clear sequencing. This makes it difficult for participants to fully comprehend the concepts being taught. Furthermore, the absence of a systematic evaluation process complicates the measurement of participant understanding and delays improvements in teaching methods. The prevalent use of monotonous lecture-based teaching further diminishes participant interest and engagement. A more structured curriculum accompanied by diverse teaching methods is needed to enhance the quality of education at MTKD.

Another major obstacle is the limitation of facilities and infrastructure. The ratio of available classrooms to participants is inadequate, and the teaching aids and equipment necessary to support learning activities are often suboptimal. Insufficient classroom space, instructional tools, and other facilities hinder the full implementation of the learning process. These facilities

should ideally support both indoor and outdoor activities, but their current inadequacy limits the effectiveness of learning outcomes.

To address these challenges, strategic measures are required to improve the quality of human resources, develop a more structured curriculum, and provide sufficient facilities and infrastructure. By addressing these areas, MTKD can better fulfill its role in educating the community and enhancing the quality of Islamic religious education.

### **Solutions in Teacher Competence Management to Enhance the Quality of Islamic Religious Education at Majelis Taklim Konversi Diniyah (MTKD) in Bandung City**

To address challenges in human resources, the primary solution is to enhance the qualifications and competencies of educators through regular training and professional development. These training sessions aim to increase the number of competent *mudarris* and improve their ability to deliver material effectively. Direct methods, such as face-to-face guidance involving family members in counseling or religious studies, are also crucial strategies to support the formation of harmonious families (*keluarga sakinah*). Furthermore, compliance with teacher competency standards as outlined in Ministerial Regulation No. 16 of 2007, encompassing pedagogical, personal, social, and professional competencies, must be enforced to ensure educators possess integrated capabilities that meet MTKD's educational needs.

In the area of curriculum, the development of a structured and systematic curriculum is essential to resolve issues of disorganized material delivery and monotonous teaching methods. Measures include conducting teacher training to enhance curriculum comprehension, developing diverse teaching methods such as group discussions, case studies, and presentations, and employing interactive learning media like videos and infographics. Regular curriculum evaluations through tests and feedback are also critical for measuring learning outcomes and refining teaching methods based on evaluation results.

For infrastructure issues, prioritizing adequate facilities is of utmost importance. Effective management of educational infrastructure should include providing comfortable classrooms equipped with necessary facilities, administrative offices or service areas, libraries with comprehensive collections of religious books, practice rooms, and the integration of information technology to support the learning process. MTKD administrators must ensure these facilities are available to create a conducive learning environment, motivate participants, and facilitate the implementation of diverse and effective teaching methods.

By implementing these solutions, MTKD can enhance teaching quality, foster a more interactive and enjoyable learning atmosphere, and help participants achieve the desired competencies. Ultimately, these efforts aim to position MTKD as an effective religious educational institution that nurtures its congregation while supporting their spiritual and social development in the community.

Research on Teacher Pedagogic Competence Management in Improving Learning Quality at Majelis Taklim Konversi Diniyah (MTKD) in Bandung City demonstrates a strong correlation with management theory, particularly within the context of nonformal education. The findings of this study align closely with the management framework proposed by (Terry, 1958), which encompasses the core functions of Planning, Organizing, Actuating, and Controlling (POAC).

In this study, the planning aspect is reflected in the systematic curriculum development tailored to the diverse needs of learners. The organizing function is evident in the clear delegation of teaching responsibilities and the establishment of well-structured class groupings. The actuating phase is implemented through interactive teaching practices that actively engage participants and encourage meaningful learning experiences. Lastly, controlling is carried out via continuous evaluation processes, ensuring the achievement of learning objectives and facilitating ongoing improvement in teaching methods (Nashihin et al., 2021).

The research findings also align with the POAC framework (Planning, Organizing, Actuating, Controlling). In the planning phase, curriculum development serves as the initial step, involving a thorough needs analysis of learners, particularly the congregation with diverse backgrounds. Organizing is implemented through the establishment of classes based on skill levels, enabling optimal interaction and effective learning processes. The actuating phase is evident in the application of various teaching methods, such as lectures, interactive discussions, and practical training tailored to the specific needs of the participants. Lastly, controlling is conducted through both structured and unstructured supervision, ensuring that the quality of learning is consistently maintained. (Terry, 2003)

This study aligns with the mandate of **Law No. 20 of 2003 on the National Education System**, which emphasizes the importance of consciously planned education to develop the potential of learners. In this context, MTKD implements these educational principles through a curriculum approach tailored to the needs of its congregation (Sisdiknas, 2003). The development of teacher pedagogic competencies at MTKD reflects the importance of competency standards as outlined in **Ministerial Regulation No. 16 of 2007**, which includes pedagogic, personal, social, and professional competencies (Indonesia, 2007).

These findings are supported by previous research highlighting the importance of teacher competence management in improving learning quality. For example, a study conducted at TPQ Ar-Rahmah Cileungsi Bogor found that managing teacher pedagogic competence significantly contributed to improving the quality of Qur'anic learning (Nurmiati, 2024). Furthermore, research by (Kamil, 2007) emphasized that educator competence in nonformal education plays a critical role in fostering learner independence, which ultimately enhances education quality.

By connecting the findings of this study with Terry's management theory, the POAC framework, national education regulations, and prior studies, it becomes evident that a systematic management approach can significantly improve learning quality at MTKD. This research demonstrates how modern management concepts can be applied in nonformal education to create learning experiences that are more effective, relevant, and impactful in enhancing human resource quality.

## CONCLUSION

Teacher Competence Management to Enhance the Quality of Islamic Religious Education at Majelis Taklim Konversi Diniyah (MTKD) in Bandung Kulon and Bandung Kidul Subdistricts has been empirically implemented, albeit with certain challenges and limitations arising from both internal and external factors. Internal challenges include the suboptimal planning and implementation processes due to limited resources and facilities available to the MTKD. On the other hand, external challenges involve regulatory and guideline frameworks that do not fully address the specific needs required for the effective operation of the Majelis Taklim Konversi Diniyah. Addressing these challenges requires a comprehensive strategy that balances internal resource development with external policy support to optimize the management and outcomes of religious education in these institutions.

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