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The Social Competence of Islamic Religious Education Supervisors at SD Negeri 53 Kota Ternate

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Abstract

This study aims to describe and analyze the social competence of Islamic Religious Education (PAI) supervisors at SD Negeri 53 Kota Ternate. Social competence is one of the essential dimensions of effective educational supervision, encompassing the ability to build harmonious relationships, interpersonal communication, and attitudes of tolerance and empathy. The study employed a descriptive qualitative method, with data collected through in-depth interviews with PAI teachers. The findings indicate that the PAI supervisor discharges his duties professionally, is active in mentoring teachers, participates in religious activities, and maintains sound working relationships with the school principal and the wider community. The limited number of supervisory personnel nevertheless remains the principal constraint on the effectiveness of supervision. An increase in the number of supervisors and regular training in social competence are therefore needed to support the optimization of the PAI supervisor's role.

Keywords: Social competence, Educational supervision, Islamic Religious Education

Introduction

Etymologically, the term competence derives from the French word *competent*, meaning entitled or authorized; competence refers to the ability or proficiency an individual possesses. In general terms, competence denotes a set of intelligent and responsible actions that a person possesses as a condition for being regarded by society as capable of performing tasks in a particular field of work (Haryadi, 2021).

In a broader perspective, competence is understood as the knowledge, skills, and fundamental values reflected in habits of thinking and acting. Competence indicates the specification of the knowledge, skills, and attitudes an individual possesses, together with their application in the workplace in accordance with the performance standards required in the field. The performance of an official, in this case a supervisor, must therefore reflect the specifications of the work entrusted to him or her as monitor, mentor, assessor, and reporter. Adapting to the dynamics of policy change and to the demands of human resource development that follow the implementation of particular policies, especially in the field of education, has become commonplace and serves as an impetus for improving motivation and performance. Psychologically, the demands of change and the anxiety arising from the implementation of new policies in fact stimulate and shape both work motivation and established patterns of performance (Nugroho, 2021).

The term supervisor, or school supervisor, refers to an official charged with supervisory duties as a manager, director, principal, or school inspector (Arsudin, 2024). The present discussion, however, concerns educational supervisors, in which the school or madrasah principal occupies the primary role as an educational leader responsible for creating conditions in which teachers can teach and students can learn effectively. The most important responsibility of an educational supervisor is ideally the capacity to offer alternative solutions to the problems encountered in learning. Supervisors also play a highly strategic part in improving the quality of education,

with duties that include guiding, mentoring, monitoring, supervising, evaluating, reporting, and following up the results of supervision (Minaria & Tafonao, 2021).

The principal duty of a school supervisor is to carry out academic and managerial supervision within an educational unit, which comprises the preparation of the supervision program, the delivery of mentoring, the monitoring of the implementation of the eight National Education Standards, assessment, and the professional guidance and training of teachers. School and madrasah supervisors are therefore required to possess adequate qualifications and competencies to perform their supervisory duties (Faradis et al., 2022).

Madrasah supervision that exerts a positive or effective influence is supervision that is active in matters not carried out as daily routine and whose results are followed up by parties external to the educational organization, such as through the development of supervisory instruments. Supervision and control are intended to prevent deviation. Sound supervision is preventive in character, and sound control must be able to bring various deviations back onto the correct course of duty. These supervisory and control activities must be conducted continuously, objectively, transparently, and accountably (Faradis et al., 2022).

In carrying out this role, the school or madrasah principal is central to addressing the various problems faced by an educational institution. The leadership and competence of the principal are interconnected, extending from the social competence of the principal as head of the institution to matters concerning teachers, students, teaching materials, the curriculum, facilities, funding, and even the concerns of parents. The managerial and leadership capacity of the principal is regarded as the school input with the greatest influence on the continuity of the educational process within an institution (Najah & Syukri, 2024).

Methods

The objective of this study is to describe and analyze the social competence of Islamic Religious Education (PAI) supervisors at SD Negeri 53 Kota Ternate. The study employs a qualitative method; qualitative research is descriptive and analytical in character (Nugroho, 2021). Descriptive, in qualitative research, means portraying and elaborating the events, phenomena, and social situations under study, while analytical means interpreting, making sense of, and comparing the resulting data. Qualitative research is a technique that uses narrative, or words, to explain and elaborate the meaning of particular phenomena, symptoms, and situations (Pandiangan & Albina, 2025). In qualitative research the researcher is the key instrument for interpreting each phenomenon, symptom, and social situation, and must therefore have a firm command of theory in order to analyze the gap between theoretical concepts and the facts encountered in the field.

Data were collected through interviews with madrasah teachers in order to obtain accurate information. This approach was adopted because non-human instruments used without prior preparation make it virtually impossible to adjust to the realities encountered in the field; moreover, only a human researcher can establish a relationship with respondents as the principal object of study and grasp the connections between the realities observed there (Rusli et al., 2025). To support the trustworthiness of the data, four criteria were applied in testing their validity: credibility, transferability, dependability, and confirmability (Husnullail et al., 2024). Data were analyzed using the interactive model of Miles and Huberman, which comprises three stages: data reduction, data display, and the drawing of conclusions. Data reduction was carried out by sorting, summarizing, and focusing the data obtained from interviews, observation, and documentation that were relevant to the focus of the study. The data were then displayed in the form of a descriptive narrative so that the researchers could more readily identify patterns and relationships within them. The final stage was the drawing and verification of conclusions, in which the

principal findings were established on the basis of the data analyzed in depth (Sholeha & Hadijaya, 2025).

Result and Discussion

Findings

Interviews with the Islamic Religious Education (PAI) teacher at SD Negeri 53 Kota Ternate revealed that the PAI supervisor from the Ministry of Religious Affairs actively carries out supervisory and mentoring duties. Despite the limited number of supervisory personnel, the supervisor discharges his responsibilities optimally, making regular visits throughout a full semester (approximately three months). During each visit, the PAI supervisor undertakes the following activities:

Monitoring the learning process conducted by PAI teachers.

The madrasah supervisor exercises oversight and control of the learning process conducted by PAI teachers in order to ensure that instructional activities proceed in accordance with the prescribed standards, curriculum, and educational objectives. These activities encompass the monitoring of lesson planning, the delivery of instruction, and the assessment of learning outcomes, together with the provision of mentoring and follow-up intended to enhance the professionalism and instructional quality of PAI teachers.

Supervising and inspecting the instructional administration of PAI teachers.

The madrasah supervisor supervises and inspects the instructional administration of Islamic Religious Education (PAI) teachers in order to verify the completeness, appropriateness, and implementation of instructional documents in accordance with the applicable provisions. This activity includes the inspection of annual programs, semester programs, teaching materials and modules, lesson plans, assessment records, teaching journals, and other supporting documents. The results of this supervision and inspection then serve as the basis for mentoring and follow-up aimed at improving the quality of both the administration and the delivery of instruction by PAI teachers.

Providing direct mentoring when shortcomings are identified.

The madrasah supervisor provides direct mentoring to PAI teachers whenever shortcomings or obstacles are identified during supervision, whether in administrative matters or in the learning process itself. Mentoring takes the form of direction, guidance, feedback, and remedial solutions tailored to the teacher's needs. The supervisor subsequently conducts follow-up to ensure that improvement and the sustained enhancement of instructional quality actually occur.

The PAI teachers considered the working relationship among the supervisor, teachers, the school principal, and the community to be harmonious. The supervisor entrusts teachers with the handling of internal cases involving students or fellow teachers while continuing to exercise indirect oversight. This reflects both a professional attitude and confidence in teachers' capacity to resolve problems within the school environment. The PAI supervisor is also actively involved in the activities of the PAI Teacher Working Group (KKG), where he is invited to provide mentoring and direction to teachers. He likewise attends, on a regular basis, the religious activities organized by PAI teachers, such as commemorations of Islamic holy days and other socio-religious events. This fosters a close and continuous social relationship between the supervisor and the PAI teachers.

The informant stated that the supervisor's performance is highly active, both in the professionalism of his supervision and in maintaining social relationships. The informant nevertheless noted that the limited number of supervisory personnel affects the effectiveness of supervision, given that only one supervisor serves the school. The informant recommended that the number of PAI supervisors be increased so that the quality of mentoring may be distributed more evenly.

Discussion

The PAI supervisor at SD Negeri 53 Kota Ternate has performed his social role effectively, as reflected in the close interpersonal relationships between the supervisor and all elements of the school, particularly the PAI teachers. His presence at religious activities and KKG meetings, together with his involvement in mentoring teachers,

indicates a high level of social participation, which is an important indicator of social competence. A madrasah supervisor must maintain consistency in carrying out his principal duties and functions, in both academic and managerial respects, under any circumstances and in accordance with the program that has been prepared or jointly agreed (Supadi, 2018). In general terms, the social competence of a supervisor encompasses several aspects (Marusdi, 2022):

The ability to build harmonious working relationships

The working relationships established among the supervisor, teachers, the school principal, and the community are positive. This indicates that the supervisor is able to build synergistic cooperation directed at improving the quality of Islamic religious instruction. As the field findings show, the supervisor does not adopt an authoritarian stance but rather allows teachers room to take the initiative in handling internal cases while remaining under his oversight. This accords with Permendiknas Number 12 of 2007, which emphasizes the importance of social competence in establishing cooperation with the various parties involved in education (Peraturan Pendidikan Nasional Indonesia 12 Tahun, 2007). Collaboration between school supervisors and school management constitutes a strategic foundation for efficient educational governance, since a synergistic working relationship enables both parties to design the planning, implementation, and evaluation of school programs in a directed and accountable manner. The school supervisor functions not only as an administrative controller but also as a professional partner who provides guidance and strengthens the principal's capacity to manage educational resources effectively (Sumual et al., 2025). In building harmonious cooperation, the supervisor is also inseparable from the principal task of *advising*, which includes advising on the madrasah as a system, advising teachers on effective instruction, advising the madrasah principal on educational management, advising working teams and madrasah staff on improving institutional performance, and advising parents and the madrasah

committee, particularly with regard to increasing community participation in education (Zaini, 2022).

Interpersonal communication skills

The supervisor's active participation in non-formal activities such as religious events constitutes a positive form of interpersonal communication. This communication is not merely instructional but also dialogic and persuasive. It accords with Ibrahim (2026), who argues that strong social competence enables a supervisor to serve as an effective bridge between policy and its implementation in the field. A madrasah supervisor functions not only as an administrative manager but also as a visionary leader, an educational innovator, a driver of a culture of quality, and an integrator of Islamic values with the principles of modern management (Wijayanti et al., 2026). The present study is likewise consistent with the findings of Sumual et al. (2025), which demonstrate that sustained coordination between supervisors and school management has a positive effect on the quality of teacher performance, budgetary efficiency, and the formation of an adaptive culture of quality. Efficient educational governance can therefore be realized only where the collaboration of the two is built upon trust, open communication, and a shared commitment to the continuous improvement of educational quality.

Tolerance, empathy, and openness

The supervisor does not immediately take over every problem arising in the school but instead demonstrates empathy by placing trust in the teachers and the principal. This attitude reflects social maturity and a command of the field context, in which the supervisor recognizes his role as a facilitator rather than a dominator (Kumala Dewi et al., 2026). The role of the supervisor is no longer confined to administrative control but has developed into that of a facilitator who encourages capacity building and change within the madrasah environment (Maisah et al., 2026). Given the importance of the supervisory role in improving both academic and managerial quality, the supervisor must be able to overcome and provide solutions to every obstacle encountered and to make the fullest possible use of the

positive potential that supports his performance (Sunengsih et al., 2021). Collaboration between the supervisor and the madrasah in planning academic supervision is likewise important, and teachers' involvement in that planning can strengthen their sense of ownership of, and commitment to, the supervision program (Rajak et al., 2024).

Involvement in the educational community

The supervisor's attendance at PAI KKG activities and religious events demonstrates that he is active as a member of the educational community. This strengthens the emotional relationship between the supervisor and teachers and creates a comfortable and supportive working atmosphere. As Suyanto (2010) emphasizes, a supervisor's presence in informal forums increases the effectiveness of mentoring because the approach adopted is more personal and humane (Faradis et al., 2022). Madrasah supervisors have an important duty to supervise and to develop teachers' professionalism, thereby improving the quality of education. In carrying out their supervisory duties within the madrasah environment, supervisors in Fakfak Regency have drawn up a range of annual programs to guide the implementation of activities over a single academic year. This Annual Program for Madrasah Supervisors is designed to achieve the objectives and targets that have been established and represents a consolidation of the semester and monthly programs (Rusli et al., 2025).

The fundamental problem identified, however, is the limited number of supervisory personnel. Only one PAI supervisor is responsible for several schools, which affects both the intensity and the frequency of supervision. In this context, even where a supervisor's social competence is high, efforts to improve the quality of education will continue to face obstacles unless they are supported by an adequate number of personnel.

Furthermore, effective social mentoring cannot depend on the personal qualities of the supervisor alone; it must also be supported by institutional systems and policies. Periodic training and refresher courses in social competence for

supervisors are needed, as is the establishment of a communication forum among supervisors so that they may share best practice and field experience with one another (Nugroho, 2021).

Conclusion

On the basis of the interviews and the analysis, it may be concluded that the social competence of the PAI supervisor at the school under the guidance of the Ministry of Religious Affairs has been exercised to a high standard. The supervisor demonstrates an ability to build harmonious social relationships, to communicate effectively, and to extend empathy and trust to PAI teachers. His attendance at religious activities and KKG meetings strengthens both the emotional and the professional bond between supervisor and teachers. A structural constraint nevertheless remains in the form of an insufficient number of supervisory personnel, which poses a serious challenge to the effective discharge of these duties. The government therefore needs to increase the number of PAI supervisors and to ensure that social competence is strengthened through continuous training and mentoring, so that supervision and mentoring may be conducted more optimally and more evenly.

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