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Implementation of the PAI Supervisor Work Program in Improving the Quality of PAI Teachers in Jombang Regency

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ABSTRACT:

The background for this study is rooted in the close relationship between the quality improvement of Islamic education teachers and the strategic work programs designed by supervisors. This research specifically aimed to ascertain the implementation effectiveness of PAI supervisor work programs in enhancing PAI teacher quality within Jombang regency. The study employed utilized a qualitative case study approach, with primary data collected through interviews and observation to detail the specific programs and evaluate their impact on teacher competency. The results revealed that the supervisor coaching programs notably through PAI teacher working group training, workshops, and continuous mentoring contribute significantly to strengthening teachers' Ngopai pedagogic and professional competence. However, program optimization faces several challenges, including an unfavorable supervisor-to-teacher ratio, various geographical constraints, and the teachers' limited mastery of current technology. In conclusion, this evidence underscores the critical importance of fostering robust collaboration among all educational stakeholders and the necessity of formulating more structured and supportive policies to guarantee the sustainable, long-term improvement of PAI teacher quality.

Keywords: Supervisory Work Program; Islamic Education Supervisor; Quality of PAI Teachers.

ABSTRAK:

Latar belakang penelitian ini berakar pada hubungan erat antara peningkatan kualitas guru pendidikan agama Islam dan program kerja strategis yang dirancang oleh para pengawas. Penelitian ini secara khusus bertujuan untuk memastikan efektivitas implementasi program kerja pengawas PAI dalam meningkatkan kualitas guru PAI di Kabupaten Jombang. Penelitian ini menggunakan pendekatan studi kasus kualitatif, dengan data primer dikumpulkan melalui wawancara dan observasi untuk merinci program-program spesifik dan mengevaluasi dampaknya terhadap kompetensi guru. Hasil penelitian menunjukkan bahwa program pembinaan pengawas, terutama melalui pelatihan kelompok kerja guru PAI, lokakarya, dan pendampingan berkelanjutan, berkontribusi secara signifikan dalam memperkuat kompetensi pedagogis dan profesional Ngopai guru. Namun, optimalisasi program menghadapi beberapa tantangan, termasuk rasio pengawas-guru yang tidak menguntungkan, berbagai kendala geografis, dan penguasaan teknologi terkini yang terbatas oleh guru. Kesimpulannya, bukti ini menggarisbawahi pentingnya membina kolaborasi yang kuat di antara semua pemangku kepentingan pendidikan dan perlunya merumuskan kebijakan yang lebih terstruktur dan mendukung untuk menjamin peningkatan kualitas guru PAI yang berkelanjutan dan jangka panjang.

Kata kunci: Program Kerja Pengawas; Pengawas Pendidikan Agama Islam; Kualitas Guru PAI.

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INTRODUCTION

Islamic Religious Education (PAI) plays a strategic role in shaping students who are not only intellectually intelligent but also possess noble morals and an Islamic personality. PAI teachers serve as the spearhead in internalizing Islamic values in the school environment.¹ The quality of Islamic Religious Education teachers is a key factor in the success of religious learning, because it not only determines students' understanding of the material, but also the formation of students' religious character.²

However, the quality of Islamic Religious Education (PAI) teachers in Indonesia still faces quite complex challenges. Although most have met the minimum academic qualification of a bachelor's degree, many teachers have not optimally implemented pedagogical and professional competencies. Learning often focuses on lectures, information technology skills are limited, and classroom management is not yet fully innovative. This situation results in low student interest in religious studies and a less effective learning process.³

In the context of quality improvement, the role of Islamic Education supervisors is crucial. Supervisors serve not only as administrative monitors but also as mentors, mentors, and professional evaluators for teachers.⁴ Through planned and ongoing work programs, supervisors play a role in ensuring the improvement of teachers' pedagogical, professional, social, and personal competencies. Programs such as academic supervision,

¹ Syamsul Arif, "Pengawas sebagai Garda Terdepan Sistem Penjaminan Mutu Pendidikan (Kinerja Guru dan Problematika Mutu PAI)," *Jurnal Literasiologi* 8, no. 4 (2022): 81–88.

² Ika Kartika and Saepudin, "Strategi Pengawas dalam Meningkatkan Profesionalisme Guru Pendidikan Agama Islam Sekolah Dasar," *Studi Multidisipliner: Jurnal Kajian Keislaman* 9, no. 1 (2022): 17–32.

³ Abdul Azis Juliawan, "Kinerja Guru dan Problematika Mutu Pendidikan Agama Islam di Indonesia," *Tsamratul Fikri* 15, no. 2 (2021): 155–164, <https://riset-iaid.net/index.php/TF/article/view/938>.

⁴ Wawa Kartiwa, "Implementasi Program Kerja Pengawas dalam Meningkatkan Kinerja Guru Madrasah Tsanawiyah," *Jurnal Administrastrasi Pendidikan* 17, no. 2 (2020): 137–148.

ongoing mentoring, and teacher performance evaluations are important tools for ensuring the quality of religious education in schools.⁵

Jombang Regency was chosen as the research location because it is known for its strong Islamic culture and numerous large Islamic boarding schools (pesantren) that influence formal education. In this context, Islamic Religious Education (PAI) teachers have a dual role: not only as academic educators but also as moral and spiritual mentors for students. This demand places higher quality standards on Islamic Religious Education (PAI) teachers in this region than on teachers of other subjects.⁶

Although some Islamic Religious Education teachers in Jombang have met the social and personality qualifications, they still encounter challenges in pedagogical and professional aspects. Some teachers require assistance in developing teaching materials, using learning media, and adapting to the Independent Curriculum.⁷ This condition emphasizes the importance of the role of PAI supervisors in implementing systematic, directed and sustainable work programs.

Previous studies have confirmed the contribution of supervisors to educational quality. Maranting's research⁸ stated that PAI supervisor supervision has a positive effect on improving teacher quality in the learning process. Setiawati's research⁹ shows that the effectiveness of supervisory management, which includes

⁵ Laila Nuzulul Fitria Noor and Kharisul Wathoni, "Peran Pengawas Pendidikan Agama Islam (Ppai) dalam Meningkatkan Kompetensi Guru PAI Di Smp Swasta Wilayah Kecamatan Sidoarjo Kabupaten Sidoarjo," *MA'ALIM: Jurnal Pendidikan Islam* 1, no. 01 (2020): 1–24.

⁶ Windhi Erlinda, "Majemen Pengawas untuk Guru Pendidikan Agama Islam di Kementrian Agama Kota Yogyakarta" (Skripsi, 2023).

⁷ Data Instrumen Pengukuran Kinerja Guru PAI

⁸ Halik S. Maranting, "Peranan Pengawas Pendidikan Agama Islam dalam Meningkatkan Kualitas Guru (Studi Kasus Di Mts Al-Khairaat Kota Gorontalo)," *Tadbir: Jurnal Manajemen Pendidikan Islam* 8, no. 1 (2020): 76–87.

⁹ Iis Setiawati, "Manajemen Pengawasan terhadap Guru Pendidikan Agama Islam dalam Meningkatkan Mutu Pembelajaran Siswa," *Jurnal Sosial Teknologi* 1, no. 10 (2021): 211–217.

planning, implementation, and evaluation, has a significant impact on the quality of learning. Posangi¹⁰ and Rohaeni¹¹ also found that active supervisor performance can improve the professionalism of madrasa teachers. However, these studies have not focused much on the implementation of specific supervisor work programs, especially in areas with a strong religious character like Jombang.

However, most of these studies still focus on the general function of supervision and the supervisory role of supervisors, without specifically examining the implementation of Islamic Religious Education supervisor work programs as a strategic instrument for improving teacher quality. Furthermore, there is little research linking this implementation to the socio-religious context of areas with a strong Islamic boarding school base, such as Jombang Regency. Thus, there remains a research gap in understanding how Islamic Religious Education supervisor work programs are implemented, the inhibiting factors, and the forms of collaboration between stakeholders within a unique local religious context.

Based on the above explanation, the researcher aims to discuss supervisors' efforts to improve teacher quality, the challenges and obstacles, and the forms of stakeholder collaboration in supporting the improvement of Islamic Religious Education (PAI) teacher quality in Jombang Regency. This research is expected to provide an empirical contribution to the development of teacher quality improvement policies at the regional level. For the Ministry of Religious Affairs and the Education Office, the research results can serve as a basis for formulating a more structured and sustainable PAI teacher

¹⁰ Said Subhan Posangi, "Peran Pengawas dalam Meningkatkan Kinerja Guru Di Madrasah Tsanawiyah Negeri 2 Kotamobagu," *Tadbir: Jurnal Manajemen Pendidikan Islam* 9, no. 2 (2021): 222-240.

¹¹ Nani Rohaeni, "Implementasi Program Kerja Pengawas dalam Meningkatkan Kinerja Guru Madrasah Ibtidaiyah (Penelitian Pada MI Ad Dimiyati, MI Nurul Huda Dan MI Ar-Roja Kota Bandung)," *STAI YAPTIP*(2020): 1-23.

development strategy. Furthermore, the findings of this study can serve as a reference for supervisors in other regions to develop innovative work programs that are adaptive to field needs and able to address the challenges of Islamic education in the digital era.

METHODS

This research uses a qualitative approach with a case study method, aimed at exploring in-depth the implementation of the Islamic Religious Education supervisors' work program to improve the quality of Islamic Religious Education teachers in Jombang Regency. This approach was chosen because it provides a contextual understanding of the phenomena occurring in the field.¹² The research location was determined in Jombang Regency, East Java Province, with the main subjects including Islamic Religious Education supervisors, Islamic Religious Education teachers, and the Head of the Islamic Religious Education (PAIS) Section of the Ministry of Religious Affairs of Jombang Regency. Informants were determined through purposive sampling based on their direct involvement in the implementation of the supervisors' work programs. The main research instrument is the researcher himself (human instrument), with the help of interview guidelines, observation sheets, and documentation of supervisory activities.

Data were collected through interviews, observations, and documentation of archives and reports of supervisory activities. Data analysis was conducted using the interactive model of Miles, Huberman, and Saldana, which includes three stages: data condensation, data presentation, and conclusion drawing and verification. To ensure the validity of the results, triangulation of sources and techniques was used. This approach enabled researchers to gain a comprehensive and credible understanding of the strategies, constraints, and effectiveness of the implementation of the PAI supervisory work program in Jombang Regency.

¹² Abdul Fattah Nasution, *Metode Penelitian Kualitatif* (Bandung: CV. Harfa Creative, 2023).

RESULTS AND DISCUSSION

RESULTS

3.1 Implementation of the PAI Supervisor Work Program in Improving Teacher Quality

According to Government Regulation 74 of 2008, school supervisors are civil servant teachers appointed to the position of school supervisor. A supervisor's primary duty is to oversee the schools they supervise, both from a managerial and academic perspective. Both types of supervision aim to implement national education standards and ensure overall improvements in educational quality.¹³

The existence of school supervisors thus serves as a crucial bridge between central government policy and implementation at the educational unit level. Through regular supervision, evaluation, and reporting, supervisors are able to objectively map the strengths and weaknesses of each school. This enables the creation of targeted intervention strategies, ensuring that the educational transformation process goes beyond merely fulfilling administrative requirements and truly impacts the effectiveness of classroom learning.

The results of the study showed that Islamic Religious Education supervisors in Jombang Regency were found to be making efforts to improve the quality of Islamic Religious Education teachers through three main programs :

1. Teacher competency improvement is carried out at the beginning of each year through Teacher Working Groups (KKG) and workshops. These activities aim to strengthen understanding of pedagogy, Islamic material, and Islamic Religious Education (PAI) learning methodology. Competence is a form of knowledge, skills, and values formed from habits

¹³ Ikhfan Haris, Fory A. Naway, and Wiwy Triyanti Pulukadang, *Manajemen Kepengawasan Fungsional Pendidikan* (Gorontalo: Universitas Negeri Gorontalo Press, 2018).

of thought and action.¹⁴ Improving teacher competency is a key factor in improving educational quality because competent teachers are able to create effective and innovative learning. Interpretation of these findings suggests that the Teacher Working Group (KKG) is no longer merely an administrative forum but has transformed into a professional learning community that encourages collective reflection and capacity development for teachers.

2. The NGOPAI (Ngobrol Pendidikan Agama Islam) online workshop was organized by the Islamic Religious Education Division of the East Java Regional Office. This activity is held regularly every week and is attended by all Islamic Religious Education teachers across East Java from various educational levels. NGOPAI serves as a medium for discussion, knowledge refreshment, and strengthening contemporary learning methods. This indicates that the use of digital technology in supervisory work programs is an adaptive strategy to address the space and time constraints of conventional coaching.
3. Islamic Religious Education (PAI) supervisors in Jombang Regency provide ongoing support, from planning and implementation to evaluation of learning. At the end of each semester, an evaluation is conducted to assess program achievements and formulate future improvements. This approach aligns with clinical supervision, which emphasizes the importance of feedback and ongoing coaching to improve teacher quality.¹⁵ The researcher's interpretation shows that this mentoring approach strengthens the humanistic and constructive coaching relationship, so that teachers are more open to input and improvements to learning practices.

¹⁴ Noor and Wathoni, "Peran Pengawas Pendidikan Agama Islam (PAI) dalam Meningkatkan Kompetensi Guru Pai di Smp Swasta Wilayah Kecamatan Sidoarjo Kabupaten Sidoarjo."

¹⁵ Rohaeni, "Implementasi Program Kerja Pengawas dalam Meningkatkan Kinerja Guru Madrasah Ibtidaiyah (Penelitian Pada MI Ad Dimiyati, MI Nurul Huda Dan MI Ar-Roja Kota Bandung)."

The implementation of the Islamic Religious Education (PAI) supervisor work program in Jombang Regency has demonstrated positive impacts in strengthening teachers' pedagogical and professional competencies, utilizing technology for teacher development, and increasing accountability through regular evaluations. These programs have significantly contributed to improving the quality of Islamic Religious Education (PAI) teachers through capacity building, digital innovation, and systematic mentoring.

A qualified teacher is a professional teacher. According to Law Number 14 of 2005 concerning Teachers and Lecturers, a professional teacher must meet academic qualifications relevant to the subject they teach. Second, they must master four core competencies: pedagogical, personality, social, and professional. According to Kunandar, a professional teacher is one who possesses expertise in delivering learning materials.¹⁶ Teacher professional development is crucial to improving the quality of education. If teachers do not actively participate in this process, the essence and meaning of education will be lost, and the subject matter will become meaningless.¹⁷ With the competencies possessed by professional teachers, encompassing a wide range of knowledge, it is hoped that they will produce a more advanced generation of Indonesian human resources. This aims to ensure that students' learning processes reach optimal levels.

The findings of the PAI supervisor's work program are in line with the research results by Maranting¹⁸ which confirms that PAI supervisor supervision contributes to improving the quality of

¹⁶ Asih Sunarsih et al., "Buku Kompetensi Guru Konsep dan Implikasi" no. July (2022).Hal. 46.

¹⁷ Hani Risdiany, "Pengembangan Profesionalisme Guru dalam," *Seminar Nasional Ilmu ...* 3, no. 2 (2021).

¹⁸ Maranting, "Peranan Pengawas Pendidikan Agama Islam dalam Meningkatkan Kualitas Guru (Studi Kasus Di Mts Al-Khairaat Kota Gorontalo)."

teachers in classroom learning, according to Setiawati¹⁹ which demonstrates the effectiveness of supervisory management in improving learning quality. However, this study broadens the focus by revealing that the implementation of supervisory work programs is not merely administrative, but also serves as an instrument for transforming teacher professionalism through digital innovation and community-based coaching. Thus, the KKG and NGOPAI programs in Jombang are not merely a means of coordination but also a means of developing adaptive capacity to the changing paradigm of Islamic education in the digital era.

To optimize the results achieved, more integrative and data-driven strategic steps are needed. Future development will focus on inter-institutional synergy and strengthening the evaluation system. This aligns with the view that further development requires strengthening collaboration with universities and utilizing evaluation data for more targeted policy development. This will enable efforts to improve the quality of Islamic Religious Education (PAI) teachers to be more effective and sustainable. The key points of these strategic steps are as follows:

1. Program Planning

According to Rukmana, Educational Program Planning is a process that can enable program planners to make decisions, overcome challenges and develop quality programs.²⁰ The preparation of the annual work program is carried out systematically at the beginning of each year through three main stages:

- a. The first stage begins with a comprehensive evaluation of the previous year's programs to determine the current year's priorities.
- b. The second stage is the preparation of a program that includes three core components, namely:

¹⁹ Setiawati, "Manajemen Pengawasan terhadap Guru Pendidikan Agama Islam dalam Meningkatkan Mutu Pembelajaran Siswa."

²⁰ Haris, Naway, and Pulukadang, *Manajemen Kepengawasan Fungsional Pendidikan*.

- 1) Improving Islamic Education Teacher Competence: This program is designed to strengthen the pedagogical capacity and professionalism of teachers.
 - 2) Fostering Religious Moderation: Focusing on understanding and implementing the values of tolerance in schools and communities, as well as providing direct support to students to create an inclusive education ecosystem. This step aligns with Indonesian Supreme Court Decree No. 328 of 2020.²¹
 - 3) PAI Supervisor Competency Improvement: Held at least twice a year alternately in various regions of East Java and attended by all PAI supervisors throughout the Province.
- c. The third stage is then closed with the finalization and synchronization of all program designs so that they are ready for implementation.
2. Program Implementation

In the Great Dictionary of the Indonesian Language, implementation comes from the word "laksana," which means to carry out or carry out an activity. Meanwhile, Joan L. Herman, as quoted by Farida, defines a program as "everything done by someone with the hope that it will bring results or influence." Program implementation is a series of activities carried out by individuals or groups in the form of implementing activities to achieve the same goal.

The implementation of the Islamic Religious Education supervisor work program in Jombang Regency involves two structural models: a collaborative Supervisory Working Group (Pokja) and an individual supervisor work program. The supervisor work program is the primary focus, involving all Pokja administrators, the Head of the Islamic Religious

²¹ Muhamammad Nur Rofik and Muhammad Misbah, "Implementasi Program Moderasi Beragama yang Dicanangkan oleh Kementerian Agama Kabupaten Banyumas di Lingkungan Sekolah," *Lectura: Jurnal Pendidikan* 16, no. 4 (2021): 230–245.

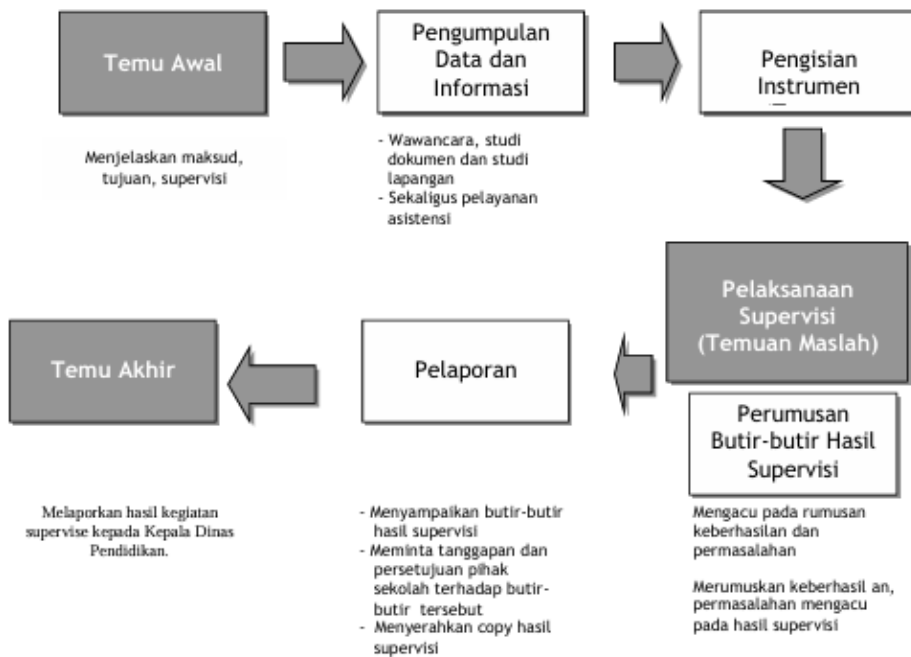
Education Section (Kasi PAIS), and the Islamic Religious Education teachers under their supervision.

The implementation phase begins with a mentoring workshop at the beginning of the year, where Islamic Religious Education teachers develop individual work plans based on supervisors' guidance. Next, supervisors provide direct mentoring to schools through field visits to monitor, guide, and evaluate the implementation of the teacher program. Collaboration between supervisors, the Working Group, and Islamic Religious Education teachers creates synergy in achieving the target of improving learning quality.

3. Program Evaluation and Development

The monitoring and evaluation mechanism for the program implemented by the Islamic Religious Education (PAI) supervisor in Jombang Regency is implemented through four systematic stages. First, the supervisor conducts initial coordination with the Islamic Religious Education (PAI) teacher to agree on the monitoring schedule and materials. Second, the supervisor conveys the criteria and indicators to be assessed, ensuring transparency regarding the evaluation objectives. Third, the supervisor develops a structured monitoring instrument that covers aspects of planning, implementation, and evaluation of learning. The fourth stage involves a school visit to complete the instrument, with the analysis resulting in a percentage of indicator achievement. Based on these results, the supervisor provides appreciation for achieved indicators and specific guidance for aspects that do not meet standards. This mechanism aligns with the definition of evaluation. The supervisor's evaluation at the final stage of supervision to the teacher concerned involves conveying the assessment results and providing direction and guidance to improve teacher quality.²²

²² Kartiwa, "Implementasi Program Kerja Pengawas dalam Meningkatkan Kinerja Guru Madrasah Tsanawiyah."



Bagan 1. Supervision and Evaluation Flow

3.2 Challenges and Obstacles in Improving Teacher Quality

Several major obstacles were identified in the implementation of teacher development. First, the disproportionate workload of supervisors, requiring each supervisor to supervise approximately 100 Islamic Religious Education (PAI) teachers, while the ideal standard is 20 teachers per supervisor. This limited intensity of academic supervision and individual mentoring resulted in a generalized focus on the specific needs of each teacher. Consequently, improvements in teachers' pedagogical and professional competencies were uneven. Second, geographical constraints required each supervisor to reach teachers spread across at least four different sub-districts. This resulted in a reduction in the frequency of supervisor field visits to schools, which limited direct monitoring of classroom learning implementation. This resulted in the learning evaluation process relying more heavily on administrative reports than on empirical observation. Third, the numerous programs from the Community

Development Working Group (Pokjawas) fragmented the focus of development. Consequently, the focus of development became fragmented, making it difficult for supervisors to prioritize programs most relevant to the needs of Islamic Religious Education (PAI) teachers in the field. This potentially reduced the effectiveness of the work program as a strategic instrument for improving teacher quality. Fourth, the gap in information technology competency among Islamic Religious Education (PAI) teachers has created obstacles in implementing online coaching, such as the ineffectiveness of Zoom meetings due to the inactivity of many teachers. The implication of this situation is that digital innovations are not being utilized optimally in teacher coaching, thus the goal of equitable competency development through online programs has not been fully achieved.

To address these challenges, Islamic Religious Education supervisors have implemented several strategic solutions. Guidance is focused more on monthly Teacher Working Group (KKG) activities. For teachers requiring special attention, supervisors conduct direct school visits to provide individual guidance. Supervisors have a significant responsibility in mentoring teachers within their respective areas. This is stipulated in Ministry of Education and Culture Regulation No. 12 of 2007 and Ministry of Education and Culture Regulation No. 2 of 2012 concerning Madrasah Supervisors and Islamic Religious Education Supervisors in Schools.²³

1. Stakeholder Collaboration and Support

Islamic Religious Education (PAI) supervisors in Jombang Regency have demonstrated a very active role in supporting teacher quality improvement through various forms of mentoring. Interviews revealed that supervisors consistently provide motivation and encourage innovation in

²³ Siti Isyaroh, "Manajemen Pengawas dalam Meningkatkan Profesionalisme Kinerja Guru Pendidikan Agama Islam," *JIIP - Jurnal Ilmiah Ilmu Pendidikan* 6, no. 2 (2023): 1332–1340..

Islamic Religious Education (PAI) teaching. They provide comprehensive mentoring, both through face-to-face (offline) and online meetings. Supervisors utilize digital technology in their supervision and coaching.²⁴ The principal also plays a vital role in providing administrative support, including granting permission for teachers to participate in professional development activities such as workshops and Teacher Professional Education (PPG), as well as ensuring accountability through the submission of activity reports.

Stakeholder participation has a significant influence on the effectiveness of the PAI supervision program in Jombang Regency. Some of the key stakeholders identified include:

- a. Professional communities such as the Teacher Working Group (KKG), Subject Teachers' Conference (MGMP), and the Islamic Education Teachers' Association (AGPAI) serve as platforms for teacher capacity development. The empowerment efforts undertaken by supervisors demonstrate the urgency of networking to improve teacher quality.²⁵
- b. The Education Office has shown good support, although there is still a need to improve synchronization of perceptions, especially regarding the difference in nomenclature between the Education Office which uses the term "Education Unit Companion" and the Ministry of Religion which still maintains the term "Supervisor".
- c. The Ministry of Religion provides strong support through ongoing motivation for supervisors to continue innovating in teacher development.

²⁴ Ande Aditya I Ferrary, "Implementasi Peraturan Menteri Agama Republik Indonesia Nomor 2 Tahun 2012 Tentang Pengawas Sekolah dan Pengawas Madrasah dalam Kinerja Pengawas Pendidikan Agama Islam (PAI) Madrasah Aliyah (MA) di Kabupaten Cianjur," *Yustisi* 9, no. 1 (2022): 73–87.

²⁵ Rahmadi Ali, Harmida Ramadhani Nasution, "Peran Pengawas dalam Peningkatan Kompetensi Pedagogik Guru Pendidikan Agama Islam Smp Negeri 10," *Edukasi Islami: Jurnal Pendidikan Islam* 10, no. 01 (2021): 247.

- d. Non-structural institutions (LPNS) such as BAZNAS contribute through the PPG financing program for PAI teachers.

CONCLUSIONS

This study shows that the implementation of the Islamic Religious Education supervisor work program in Jombang Regency plays a significant role in improving the quality of Islamic Religious Education teachers, particularly in terms of pedagogical and professional competency. Supervisory efforts are carried out through Teacher Working Group (KKG) activities, NGOPAI workshops, and ongoing mentoring in partner schools. The program implementation is effective despite facing challenges such as a sub-optimal supervisor-to-teacher ratio, limited technological expertise, and geographical constraints. The study also emphasizes the importance of collaboration between supervisors, teachers, principals, and relevant institutions to ensure the continued improvement of the quality of religious education in Jombang Regency.

However, this study has several limitations. First, it used a qualitative approach with a case study design focused on one region, Jombang Regency, so the results cannot be broadly generalized to other regions with different characteristics. Second, the research data focused more on the perspectives of Islamic Religious Education supervisors and teachers, thus not fully describing the direct impact of the implementation of supervisor work programs on student learning outcomes. Third, the limited timeframe for the study meant that longitudinal observations of the implementation of supervisor work programs could not be conducted to assess long-term impacts.

Considering these limitations, further research is recommended to involve more diverse regions, employ a mixed-methods approach, and examine the impact of Islamic Religious Education supervisor work programs on student learning outcomes. This effort is expected to broaden understanding of the

effectiveness of Islamic Religious Education supervision and support the formulation of more comprehensive and sustainable teacher quality improvement policies.

From the research conducted, the researcher would like to provide several suggestions that are relevant to the research results, namely, related to further research conducted to measure the impact of the PAI supervisor work program on student learning outcomes, furthermore, it is necessary to develop a PAI supervisor supervision model that is able to combine the supervision approach with digital technology, and also the local government needs to increase the number of PAI supervisors so that the workload is more proportional, so that mentoring is more incentive.

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