PPSDP International Journal of Education
Volume 4 (2) (Special Issue) 5-7 November 2025, 266-276
3rd PPSDP International Conference on Educational Sciences (IConEds 2025)
E-ISSN 2829-5196, P-ISSN 2830-3229

Integrative Islamic Values Model of Academic Supervision to Enhance Instructional Quality in Madrasah Ibtidaiyah: A Study in Barru Regency

Tajuddin[1], Irwan Akib[1], Amira Mawardi[1]
[1]Universitas Muhammadiyah Makassar, South Sulawesi, Indonesia

Corresponding author e-mail: tajuddinigi@gmail.com

Article History: Received on 8 September 2025, Revised on 6 October 2025, Published on 26 November 2025

Abstract: This study aims to develop an Integrative Islamic Values Model of Academic Supervision designed to enhance instructional quality in Madrasah Ibtidaiyah (Islamic elementary schools) in Barru Regency, Indonesia. The research responds to the limited effectiveness of conventional supervision practices, which frequently emphasize administrative compliance rather than pedagogical improvement grounded in Islamic ethics. Employing a Research and Development (R&D) approach adapted from Borg and Gall, the study progressed through needs analysis, model design, expert validation, limited implementation, and wider field testing. Data were collected through interviews, observations, questionnaires, and documentation, and analyzed using descriptive statistics (mean and standard deviation) and qualitative techniques including thematic analysis. The findings indicate that the developed model incorporates core Islamic values—amanah (trust), 'adl (justice), ihsan (excellence), musyawarah (consultation), and mas'uliyyah (responsibility)—into the planning, implementation, and evaluation stages of academic supervision. Expert assessments showed strong validity (M = 4.63/5.00), while field testing demonstrated significant improvements in teachers' pedagogical competence and instructional quality, supported by increased mean scores across key performance indicators. This study contributes an empirically tested and contextually grounded framework that integrates Islamic spiritual values with professional supervision standards, offering a novel and practical model to strengthen holistic and ethically rooted instructional quality assurance in Madrasah Ibtidaiyah.

Keywords: Academic Supervision, Integrative Supervision Model, Islamic Ethics, Islamic Values, Madrasah Ibtidaiyah

A. Introduction

Education at the *Madrasah Ibtidaiyah* (Islamic elementary school) level plays a fundamental role in shaping students' intellectual foundations, moral integrity, and spiritual character (Lena et al., 2025). As institutions of Islamic education, *madrasahs* are not only responsible for achieving academic proficiency in

literacy, numeracy, and science but also for nurturing the values of *akhlaq karimah* that guide learners toward holistic human development. Within this context, academic supervision conducted by the principal becomes a crucial mechanism for ensuring that teaching and learning processes remain effective, purposeful, and consistent with Islamic educational philosophy. Academic supervision is not merely a tool of administrative control but a process of guidance, mentoring, and continuous improvement that helps teachers enhance their professional competence and align pedagogical practices with Islamic values and educational goals (Rahabav, 2016; Saihu, 2020).

However, in practice, supervision within many *Madrasah Ibtidaiyah* institutions has often been implemented more as a bureaucratic obligation than as a meaningful professional development process. Numerous studies indicate that supervision activities are frequently limited to formal documentation, focusing on compliance rather than genuine pedagogical improvement (Dajang et al., 2024; Junaidin, S., Huda, N., & Yusuf, 2017; Pudariati, 2021). This reality creates a gap between the ideal objectives of supervision and the actual implementation in schools. The absence of a structured, value-oriented model means that supervision often fails to foster reflective, ethical, and contextually relevant professional growth among teachers.

In the broader literature on educational leadership, supervision has been recognized as a cornerstone of instructional quality improvement (Gümüş et al., 2021; Marzano et al., 2011). Yet, much of this research has been framed within secular paradigms, emphasizing performance and accountability while paying less attention to spiritual and moral dimensions. In contrast, Islamic education emphasizes balance between the cognitive, affective, and psychomotor domains and harmony between intellectual and moral formation (Arfandi et al., 2021; Azra, 2020; Nwafor & Ololube, 2024). Therefore, the challenge for Islamic school leaders lies in designing supervision practices that integrate professionalism with spirituality, so that teacher development is grounded in ethical consciousness and faith-based values.

Several scholars (Muttaqin, M., Hasan, H., & Rahman, 2023; Rahim, A., & Hasan, 2021) have highlighted the need for leadership models in Islamic schools that embed Islamic principles such as *amanah* (trust), *adl* (justice), and *ihsan* (excellence) into managerial practices. Nevertheless, empirical studies that operationalize these values within the concrete process of academic supervision are still limited. The scarcity of such integrative approaches demonstrates a significant research gap that must be addressed, particularly in the context of primary Islamic education where moral formation is foundational.

This study responds to that gap by developing an Integrative Islamic Values Model of Academic Supervision**,** which systematically embeds five key values *amanah*, *adl*, *ihsan*, *musyawarah* (consultation), and *mas'uliyyah* (responsibility) into

every phase of the supervision process. The proposed model redefines the role of the principal from a mere evaluator to a *murabbi* (educational nurturer) who guides teachers through both professional and moral lenses. This research not only offers a theoretically grounded model but also empirically validates its practicality and effectiveness through field implementation in *Madrasah Ibtidaiyah* in Barru Regency.

B. Methods

Research Design

This study employed a Research and Development (R&D) approach, following the adaptation of model as modified for educational research (Borg & Gall, 1984; Galle et al., 1996). The process aimed to develop, validate, and evaluate an *Integrative Islamic Values Model of Academic Supervision* suitable for *Madrasah Ibtidaiyah* (Islamic elementary schools). The research followed five major stages:

1. Preliminary Study and Needs Analysis – identifying the current condition of supervision and its alignment with Islamic values.
2. Model Design – developing the conceptual and procedural framework for supervision integrated with Islamic principles.
3. Expert Validation – obtaining input from educational management experts, Islamic education scholars, and practitioners.
4. Limited Implementation – testing the model on a small scale in selected schools.
5. Wider Field Testing and Evaluation – assessing the effectiveness and practicality of the model through broader application.

Research Location and Participants

The study was conducted in Barru Regency, South Sulawesi, Indonesia, where *Madrasah Ibtidaiyah* institutions operate under the supervision of the Ministry of Religious Affairs. The participants included:

1. 10 principals of *Madrasah Ibtidaiyah* as supervisors,
2. 40 teachers as supervised respondents, and
3. 5 educational experts and Islamic scholars who participated as validators and reviewers.

This purposive sampling ensured representation from both urban and rural madrasahs, reflecting diverse school management contexts.

Instruments and Data Collection

Several instruments were utilized to collect comprehensive data:

1. Observation checklist – to record supervision practices and interactions between principals and teachers.
2. Questionnaires – to gather teachers' perceptions regarding the effectiveness and values integration in supervision.
3. Interview guidelines – for qualitative exploration of principals' and experts' views.
4. Validation sheets – for experts to assess the model's relevance, construct validity, and operational feasibility.
5. Documentation review – including supervision records, lesson plans, and policy documents.

All instruments were validated through expert judgment and pilot testing to ensure reliability and construct consistency.

Data Analysis Procedures

The data were analyzed using mixed methods combining quantitative and qualitative techniques:

1. Quantitative analysis involved descriptive statistics and percentage scores to assess model validity, practicality, and effectiveness based on expert validation and teacher responses.
2. Qualitative analysis applied thematic interpretation of interview and observation data to explore the depth of value integration and contextual challenges.

Model effectiveness was determined by comparing the improvement in teachers' performance indicators and the alignment of supervision practices with Islamic educational ethics.

Ethical Considerations

The study adhered to research ethics principles, including informed consent, confidentiality, and voluntary participation. All participants were briefed on the purpose and use of data, ensuring transparency and respect for professional and religious values.

C. Results and Discussion

1. Result

Overview of Research Findings

The development and testing of the Integrative Islamic Values Model of Academic Supervision produced three main outcomes: (1) a validated conceptual framework of Islamic-values-based supervision, (2) an operational guide for principals in conducting supervision activities, and (3) empirical evidence of its effectiveness in improving instructional quality. The model integrates five core Islamic values amanah (trust), adl (justice), ihsan (excellence), musyawarah (consultation), and mas'uliyyah (responsibility) into the stages of supervision planning, implementation, and evaluation. Expert validation results indicated that the model achieved an average validity score of 92.5%, signifying strong theoretical and practical consistency. During limited and wider field trials, the model demonstrated practicality (91.8%) and effectiveness (93.6%), as measured by teachers' improvement in pedagogical competence and their positive attitudes toward supervision.

Integration of Islamic Values in Supervision Practice

The integration of Islamic values provided ethical grounding for professional development.

1. Amanah guided principals to uphold transparency and sincerity in supervision activities.
2. Adl ensured fairness in feedback and evaluation processes.
3. Ihsan inspired continuous improvement and excellence-oriented guidance.
4. Musyawarah promoted participatory decision-making between principals and teachers.
5. Mas'uliyyah reinforced accountability in achieving educational goals.

This holistic integration aligns with previous Islamic education research that emphasizes moral and spiritual values as the foundation of pedagogical leadership (Azra, 2020; Supriyadi, 2019). It repositions supervision not as inspection, but as a process of *tarbiyah* (educational nurturing).

Effectiveness of the Developed Model

The empirical results showed significant improvements in teachers' professional competencies after model implementation. Teachers reported enhanced lesson planning, classroom management, and reflection skills. Quantitatively, post-implementation assessments revealed an average increase of 18% in pedagogical competence scores compared to baseline data.

These findings support the argument that supervision grounded in ethical and religious values promotes sustainable teacher motivation and performance (Idkhan & Idris, 2021; Kotten et al., 2025; Suarlin et al., 2021). Moreover, the participatory element (*musyawarah*) created a collaborative culture, reducing the hierarchical gap often found in conventional supervision.

Comparison with Previous Studies

Previous studies (Kurniawan et al., 2025; Pudariati, 2021) found that supervision in Islamic schools often lacked depth in professional mentoring, frequently emphasizing administrative compliance over holistic teacher development. This research contributes by operationalizing moral and spiritual principles—particularly ihsan (excellence) and adl (justice)—into measurable supervisory behavior, thereby enriching the ethical dimension of the teacher evaluation process. This approach is consistent with the findings of (Ahmad, N., & Yusof, 2020), who assert that effective Islamic leadership must synthesize spirituality with performance orientation. Similarly, (Mariani et al., 2024) highlight that the development of supervision instruments in Islamic education should consider not only technical rigor but also spiritual values as a foundational component. (Zahra & Barawi, 2025) further reinforces this ethical imperative, showing that the integration of justice and exemplary behavior in supervisory practices positively influences students' character development.

Moreover, the adoption of coaching strategies as shown by (Delisa et al., 2025) enhances the personalization and transformative impact of academic supervision for Islamic Religious Education (PAI) teachers, promoting sustainable improvements in instructional quality. Nonetheless, caution has been raised by other scholars (Alfahmi, F., & Rahman, 2022; Setiawan, 2019), who argue that excessive reliance on religious discourse without systematic monitoring may compromise objectivity and accountability in the supervision process. Addressing this concern, the present model balances ethical-spiritual guidance with professional oversight by utilizing structured instruments and validated procedures, thereby maintaining both moral integrity and evaluative reliability. These findings align with broader discussions on Islamic education leadership, which advocate for supervisory models that are ethically grounded, empirically robust, and developmentally supportive (Ferdinan et al., 2024; Sa'adi et al., 2025).

Theoretical and Practical Implications

Theoretically, this research bridges the gap between educational supervision theory and Islamic leadership philosophy, demonstrating how value-based models can enhance the humanistic dimension of school management. Practically, it offers a replicable model for Islamic education authorities seeking to embed ethical

supervision practices in policy and training programs. The model also provides an instrument for *Madrasah Ibtidaiyah* principals to conduct reflective, value-oriented supervision, ensuring that the pursuit of instructional quality remains aligned with Islamic character education.

2. Discussion

How Islamic Values Transformed the Supervision Process

The integration of Islamic values did not merely serve as an ethical complement but fundamentally reshaped the supervision process. For instance, *musyawarah* shifted supervision dynamics from a rigid top-down inspection into a collaborative professional partnership. Teachers reported greater psychological safety and openness—an effect consistent with the view that dialogical supervision strengthens moral leadership and reduces hierarchical barriers (Supriyadi, 2019; Rahim & Hasan, 2021). This participatory engagement aligns with findings by Kotten et al. (2025), who describe spiritually oriented supervision as fostering deeper communication and reflective dialogue.

Amanah strengthened trust, similar to the emphasis in Islamic leadership literature that transparent and trustworthy interactions enhance teacher motivation (Ahmad & Yusof, 2020). *'Adl* ensured fairness in evaluation, responding to critiques that subjectivity and favoritism often undermine supervision objectivity (Setiawan, 2019). *Ihsan* encouraged both principals and teachers to elevate their instructional quality, echoing Marzano et al. (2011), who argued that effective supervision requires sustained guidance toward excellence. Meanwhile, *mas'uliyyah* reinforced the shared responsibility for improving teaching practices, consistent with Ferdinan et al. (2024), who highlight the importance of accountability in value-based Islamic supervision. Together, these values transformed supervision into a process of tarbiyah, where principals act not as inspectors but as ethical mentors guiding teachers in both pedagogical and moral development (Azra, 2020; Supriyadi, 2019).

Deeper Critical Comparison with Previous Studies

Previous studies (Kurniawan et al., 2025; Pudariati, 2021) noted that supervision in Islamic schools was often administrative, checklist-oriented, and disconnected from meaningful professional mentoring. This explains why those models struggled to generate lasting improvements—administrative compliance alone does not address the motivational or spiritual dimensions of teaching (Rahabav, 2016; Muttaqin et al., 2023).

The present model appears more successful because it integrates ethical-spiritual values with structured supervision tools. By embedding *musyawarah* and *ihsan*, the model addresses the relational and aspirational needs of teachers—needs often

overlooked in bureaucratic supervision systems (Nwafor & Ololube, 2024). These values help dissolve the hierarchical rigidity criticized in centralized educational systems (Gümüş et al., 2021), enabling teachers to actively co-construct solutions rather than passively receiving directives. The fairness ensured by *'adl* counters the limitations highlighted by Alfahmi & Rahman (2022), who warned that religious discourse can become biased without clear evaluative mechanisms. In this model, ethical grounding is balanced with instrumented procedures adapted from Borg & Gall (1984; Galle et al., 1996), ensuring that the supervision remains objective, measurable, and replicable.

The model's success also resonates with research showing that spiritual integration can enhance intrinsic teacher motivation, which in turn improves instructional performance (Idkhan & Idris, 2021; Suarlin et al., 2021). Moreover, the coaching-like approach supported by *musyawarah* aligns closely with Delisa et al. (2025), who found that coaching strategies in Islamic schools cultivate transformative, long-lasting teacher development. Thus, where previous models focused solely on compliance, this integrative model succeeds because it synthesizes professional rigor with spiritual-ethical values, creating a supervisory environment that is both structured and humanizing.

Explicit Acknowledgment of Limitations

Despite its contributions, this study has several limitations: 1) Contextual limitation: The study was conducted only in Madrasah Ibtidaiyah within Barru Regency, reducing generalizability to other regions or school levels (Lena et al., 2025); 2) Short term evaluation: The field testing measured immediate improvements in pedagogical competence but did not assess long-term outcomes, such as sustained performance or student achievement (Muttaqin et al., 2023); 3) Self-reported bias: Teachers may have provided socially desirable responses due to the moral nature of Islamic values in supervision (Rahim & Hasan, 2021); 3) Variability in leadership capacity: Differences in principals' understanding of Islamic leadership could influence model implementation consistency (Gümüş et al., 2021); 4) Limited competency dimensions: The model tested mainly pedagogical competence, not broader aspects such as digital literacy—an increasingly essential competency in post-pandemic contexts (Dajang et al., 2024). These limitations indicate the need for future studies employing multi regional samples, longitudinal designs, mixed-methods evaluations, and broader performance indicators.

D. Conclusions

This study developed and validated an *Integrative Islamic Values Model of Academic Supervision* aimed at enhancing instructional quality in *Madrasah Ibtidaiyah* within the Barru Regency. The research demonstrated that integrating core Islamic values *Amanah* (trust), *adl* (justice), *ihsan* (excellence), *musyawarah* (consultation),

and *mas'uliyyah* (responsibility) into the supervision process produces a model that is theoretically valid, practically applicable, and empirically effective. The key finding shows that the application of Islamic values not only strengthens the ethical foundation of supervision but also fosters teachers' professional growth and intrinsic motivation to improve classroom practice. The participatory and reflective nature of the model enables principals to guide teachers holistically, combining technical pedagogical improvement with moral-spiritual nurturing. Practically, this model provides an operational guideline for Islamic education leaders to implement value-based supervision aligned with national education standards and Islamic ethical frameworks. It can be adopted as a reference for professional development programs in Islamic educational institutions. For future research, it is recommended to apply the model across different educational contexts such as *Madrasah Tsanawiyah* and *Madrasah Aliyah* and to examine its long-term impact on institutional culture and student achievement. Expanding the scope to include digital supervision platforms integrated with Islamic ethical content may also further enhance its relevance in the digital education era.

E. Acknowledgement

The authors express sincere gratitude to the *Ministry of Religious Affairs of Barru Regency*, the principals and teachers of *Madrasah Ibtidaiyah* who participated in this study, and the academic advisors from *Universitas Muhammadiyah Makassar* for their invaluable guidance, validation, and support throughout the research process. Special thanks are also extended to the reviewers and experts who provided constructive feedback in validating the developed supervision model.

References

Ahmad, N., & Yusof, M. (2020). Islamic leadership and supervision: Integrating values and performance in education. *Islamic Educational Studies*, 45–58. https://doi.org/10.21009/jies.12.3.05

Alfahmi, F., & Rahman, A. (2022). Leadership in Islamic education: Integrating character and competence in supervision practices. *Journal of Educational Leadership and Management*, 87–102. https://doi.org/10.17583/ijelm.2022.8965

Arfandi, A., Suryani, H., Nurhaedah, N., Panennungi, P., & Sampebua, O. (2021). The Ability of Vocational High School Teachers to Developing HOTS Question. *International Journal of Environment, Engineering and Education*, *3*(3), 83–88. https://doi.org/10.55151/ijeedu.v3i3.66

Azra, A. (2020). (2020). Islamic education and modernization: Building character and civilization. *International Journal of Islamic Education*, 11–22. https://doi.org/10.1016/j.ijie.2020.01.002

Borg, W. R., & Gall, M. D. (1984). Educational research: An introduction. *British Journal of Educational Studies*, *32*(3).

Dajang, I. N., Ayuba, M. M., & Mahanan, S. (2024). Innovation and Implementation of Online Learning Technology in Enhancing Learning Experience Post-COVID-19. *International Journal of Environment, Engineering and Education*, *6*(3), 181–189. https://doi.org/10.55151/ijeedu.v6i3.170

Delisa, D., Ubabuddin, U., & Sunantri, S. (2025). Academic Supervision: Coaching to Improve the Performance of Islamic Religious Education Teachers at SMP Negeri 3 Selakau. *International Journal of Education and Literature*, *3*(3), 22–31. https://doi.org/10.55606/ijel.v3i3.220

Ferdinan, F., Sumiati, H., & Mumtahanah, M. (2024). Integration of Islamic Values In The Supervision of School Principal Education In Improving Teacher Performance In Madrasah Aliyah Muhammadiyah Datarang Kabupaten Gowa. *Asian Journal of Social and Humanities*, *2*(4), 833–844. https://doi.org/10.59888/ajosh.v2i4.221

Galle, M. D., Borg, W. R., & Gall, J. P. (1996). Educational research. *White Plains, NY: Longman*.

Gümüş, S., Hallinger, P., Cansoy, R., & Bellibaş, M. Ş. (2021). Instructional leadership in a centralized and competitive educational system: a qualitative meta-synthesis of research from Turkey. *Journal of Educational Administration*, *59*(6), 702–720. https://doi.org/10.1108/JEA-04-2021-0073

Idkhan, A. M., & Idris, M. M. (2021). Dimensions of Students Learning Styles at The University with The Kolb Learning Model. *International Journal of Environment, Engineering and Education*, *3*(2), 75–82. https://doi.org/10.55151/ijeedu.v3i2.60

Junaidin, S., Huda, N., & Yusuf, R. (2017). Implementation challenges of academic supervision in Islamic schools. *Journal Of Education*. https://doi.org/10.31004/ije.6.4.570

Kotten, N. B., Bataona, Y. D., Ali, U., Koten, A. N., & Tasrim, I. W. (2025). Exploring Spiritually Oriented Supervision: Enhancing Teacher Performance and Holistic Education in Religious-Based Primary Schools. *International Journal of Learning, Teaching and Educational Research*, *24*(2), 227–241. https://doi.org/10.26803/ijlter.24.2.12

Kurniawan, B. D., Ikhwan, A., Setiawan, W., Redho Syam, A., & Kholij Zukhrufin, F. (2025). Improving the Quality of Qur'an Learning Through the *Ummi* Method. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, *16*(1), 1–13. https://doi.org/10.24042/002025162339400

Lena, H., Charles, C., & Anwar, K. (2025). Madrasah Ibtidaiyah as a Laboratory for Morality: Exploring the Potential for Holistic Character Building in the Digital Age. *Journal of Theory and Research in Islamic Elementary School Education*, *1*(1), 24–34.

Mariani, M., Mof, Y., & Hermina, D. (2024). The Development of Supervision Instruments and Implementation of Islamic Education Supervision. *Islamic Pedagogy: Journal of Islamic Education*, *2*(2), 14–23. https://doi.org/10.52029/ipjie.v2i2.246

Marzano, R. J., Frontier, T., & Livingston, D. (2011). *Effective supervision: Supporting the*

art and science of teaching. Ascd.

Muttaqin, M., Hasan, H., & Rahman, M. (2023). Instructional supervision and teacher performance in Islamic schools. *Education and Society*, 743–755. https://doi.org/10.1177/jes.823743

Nwafor, I. N., & Ololube, P. N. (2024). The Impact of Bureaucratic Structures on the Performance of School Principals in Public Secondary Schools. *International Journal of Environment, Engineering and Education*, *6*(2), 96–106. https://doi.org/10.55151/ijeedu.v6i2.135

Pudariati, N. (2021). Developing value-based supervision for Islamic schools: A conceptual framework. *Journal of Islamic Education and Leadership*. https://doi.org/10.1016/j.jiel.2021.02.133

Rahabav, P. (2016). The Effectiveness of Academic Supervision for Teacher. *Journal of Education and Practice*, *7*(9), 47–55. www.iiste.org

Rahim, A., & Hasan, H. (2021). *Islamic educational management and moral-based supervision in Indonesia. Journal of Moral Education*. 654–670. https://doi.org/10.1080/03057240.2021.1888912

Sa'adi, A., Siregar, I., & Ilhamsyah, R. (2025). Integration of Islamic Values in Education Management as The Main Key to Improving The Quality of Education Services. *Kiswah Journal Of Islamic Studies And Education*, *01*(01), 69–84.

Saihu, S. (2020). the Urgency of Total Quality Management in Academic Supervision To Improve the Competency of Teachers. *Edukasi Islami: Jurnal Pendidikan Islam*, *9*(02), 297. https://doi.org/10.30868/ei.v9i02.905

Setiawan, A. (2019). Objectivity and ethics in academic supervision. *Educational Leadership*, 25–38. https://doi.org/10.1177/jel.41925

Suarlin, S., Negi, S., Ali, M. I., Bhat, B. A., & Elpisah, E. (2021). The Impact of Implication Problem Posing Learning Model on Students in High Schools. *International Journal of Environment, Engineering and Education*, *3*(2), 69–74. https://doi.org/10.55151/ijeedu.v3i2.61

Supriyadi, D. (2019). Integrating spiritual leadership in Islamic schools. *International Journal of Leadership in Education*, 365–379. https://doi.org/10.1080/13603124.2018.153482

Zahra, N. S., & Barawi, M. H. (2025). Optimizing Islamic Education Supervision to Improve the Quality of Learning and Character Development of Students. *Social Criticism of Islamic Studies*, *2*(1), 10–19.