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Qur'anic Principles of Educational Supervision: An Effort to Realize Quality Islamic Education

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ABSTRACT

This article examines the application of Qur'anic principles in Islamic education supervision to improve the quality of education. Using a qualitative approach and conceptual analysis, this study focuses on identifying Qur'anic principles relevant to educational supervision, namely *mas'ūliyyah* (responsibility), *amānah* (trust), *ihsān* (continuous improvement), *syūrā* (deliberation and collaboration), and *taqwīm* (evaluation). The literature selection process was based on the criteria of relevance, validity, credibility, and novelty of the sources. Data were collected through identification, selection, and review of relevant literature, followed by qualitative descriptive analysis through stages of Identification of Qur'anic Verses, Interpretation of Verses, Contextual Analysis, and Thematic Synthesis. The results show that these Qur'anic principles have both relevance and practical application in the context of Islamic education, in terms of both moral development and the enhancement of teacher competencies. Implementing these Qur'anic principles in educational supervision improves academic performance and fosters an academic culture based on moral and spiritual values. This study also demonstrates that synthesizing Qur'anic principles with modern educational theories contributes to the development of a transformative and collaborative supervision model aimed at enhancing educational quality.

Keywords: *Educational Supervision, Qur'anic Principles, Islamic Education, Education Quality*

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ABSTRAK

Artikel ini mengkaji penerapan prinsip-prinsip Al-Qur'an dalam supervisi pendidikan Islam sebagai upaya untuk meningkatkan mutu pendidikan. Dengan menggunakan pendekatan kualitatif dan analisis konseptual, penelitian ini fokus pada identifikasi prinsip-prinsip Al-Qur'an yang relevan dengan supervisi pendidikan, yaitu *mas'ūliyyah* (tanggung jawab), *amānah* (kepercayaan), *ihsān* (perbaikan berkelanjutan), *shūrā*

(musyawarah/kolaborasi), dan *taqwīm* (evaluasi). Pemilihan literatur dilakukan dengan menggunakan kriteria relevansi, keabsahan dan kredibilitas sumber, serta keterbaruan sumber. Data dikumpulkan melalui identifikasi, seleksi, dan kajian terhadap literatur yang relevan, kemudian dianalisis menggunakan pendekatan deskriptif kualitatif melalui tahapan Identifikasi Ayat-ayat Al-Qur'an, Interpretasi Ayat, Analisis Kontekstual, dan Sintesis Tematik. Hasil penelitian menunjukkan bahwa prinsip-prinsip Al-Qur'an tersebut memiliki relevansi dan aplikasi praktis dalam konteks pendidikan Islam, baik dalam aspek pembinaan akhlak maupun peningkatan kompetensi guru. Penerapan prinsip-prinsip Qur'ani dalam supervisi pendidikan tidak hanya meningkatkan kinerja akademik, tetapi juga mendukung terciptanya budaya akademik yang berlandaskan pada nilai moral dan spiritual. Artikel ini juga menunjukkan bahwa sintesis antara prinsip-prinsip Qur'ani dan teori-teori pendidikan modern dapat menghasilkan model supervisi pendidikan yang transformatif, kolaboratif, dan berorientasi pada peningkatan kualitas pendidikan secara menyeluruh.

Kata Kunci: *Supervisi Pendidikan, Prinsip-Prinsip Qur'ani, Pendidikan Islam, Mutu Pendidikan*

INTRODUCTION

Education serves as one of the fundamental pillars in the development of a nation's civilization and character. In the Indonesian context, education aims not only to enhance intellectual abilities but to raise a generation based on faith, piety, and noble character, as required by the 1945 Constitution and the philosophical foundation of Pancasila. (Undang-Undang RI No. 20, 2003). Furthermore, education is expected to develop students' potential holistically, encompassing intellectual, spiritual, emotional, and social dimensions, thereby preparing them to become democratic and responsible citizens (Izzuddin & Hidayat, 2023).

The Qur'an serves as the primary source of eternal guidance on how education should be conducted in the context of Islamic education. As Allah states in Surah An-Nahl (16:89): "... And We have sent down to you the Book as clarification for all things and as guidance and mercy and good tidings for the Muslims" (Mausū'ah Al-Qur'ān AlKarīm). This verse emphasizes that the Qur'an offers universal principles that can serve as a basic framework for all aspects of life, including educational leadership and supervision. These principles were not only relevant at the time of revelation, but continue to have enduring significance (Malia, 2021).

Educational supervision, as an integral component of educational management, plays a central role in improving the quality of learning and enhancing the professionalism of educators. From an Islamic perspective, supervision extends beyond technical pedagogical concerns; it also aims to

reinforce spiritual and moral values rooted in the teachings of the Qur'an. As noted by Sastradiharja (2017), educational supervision encompasses revisiting educational objectives, evaluating teaching materials, refining instructional methods, and assessing learning outcomes. In Islamic education, supervision ensures that the educational practices are in line with the values embedded in the Qur'an and the Hadith.

The application of Islamic educational supervision is evident in institutions such as *madrasahs* and *pesantrens*. For instance, supervisors may facilitate teacher development in Qur'anic and Islamic studies using methods consistent with Islamic traditions, such as group discussions or question-and-answer sessions modeled after the Sunnah of the Prophet Muhammad (peace be upon him). In addition, supervisors may conduct regular meetings with teachers to discuss effective teaching strategies for deepening students' understanding of religious knowledge.

The relevance of this research is particularly significant in the Indonesian educational context, which is currently facing multiple challenges in both academic achievement and character development. According to Asmani (2012), Islamic educational supervision can serve as a strategic means to enhance educators' professionalism while cultivating the spiritual and moral values of students. This responds to contemporary educational needs that demand not only academic excellence but also character development rooted in Islamic principles.

The purpose of this study is to examine the Qur'anic principles of educational supervision to achieve quality Islamic education. Specifically, it seeks to explore how Qur'anic values can be integrated into supervisory practices to promote the professional competence of educators while strengthening the spiritual and moral integrity of students. In doing so, the study aims to make a meaningful contribution to improving the quality of Islamic education in Indonesia.

Qur'anic principles encompass fundamental values, universal norms, and ethical guidelines articulated in the Qur'an. These principles transcend the spiritual and ritual dimensions to include social, leadership, educational, and managerial aspects, all of which apply to educational supervision. Thus, the Qur'an is not only a sacred text but also a source of inspiration and guidance for the management and supervision of quality Islamic education.

In the field of educational supervision, Qur'anic principles provide both ethical and methodological guidance, thereby strengthening supervision as a comprehensive process of guidance. These principles include *at-tawhīd* (awareness of divine unity and accountability), *al-amānah* (responsibility), *al-'adl*

(justice), *ash-shūrā* (deliberation), *at-tarbiyah* (continuous development), and *al-ihsān* (commitment to excellence and professionalism).

For this study, however, these principles are synthesized into five core values deemed most applicable in the context of contemporary Islamic educational supervision: *al-mas'ūliyyah* (professional responsibility), *al-amānah* (trust and integrity), *al-ihsān* (continuous improvement), *ash-shūrā* (deliberation and collaboration), and *at-taqwīm* (evaluation and reflection). While firmly rooted in transcendental Qur'anic teachings, these values are reformulated into a practical and contextual framework suitable for operationalizing supervision in modern Islamic educational settings.

METHOD

This study employs a library research approach, as defined by Sugiyono (2020), who describes library research as a method that involves collecting, reviewing, and analyzing relevant literature to address specific research questions. This approach was chosen because the study focuses on exploring and analyzing Qur'anic principles relevant to the practice of Islamic educational supervision (Moleong, 2018). Data and information were collected from a variety of secondary sources, including books, peer-reviewed journal articles, research reports, and other scholarly works related to the research topic.

The primary objective of this study is to examine the Qur'anic principles contained in the sacred texts and conceptually relate them to the practice of educational supervision, particularly in the context of achieving quality and character-based Islamic education. This literature-based inquiry facilitates a comprehensive theoretical understanding of fundamental concepts in Islamic educational studies.

During the literature selection process, the researcher applied several criteria: 1) Relevance - sources must be directly related to the topics of Qur'anic principles, educational supervision, and quality improvement in Islamic education. 2) Validity and Credibility - sources must be published by reputable academic publishers or indexed in scholarly journals. 3) Novelty - selected sources should reflect recent developments in the fields of Islamic educational management, supervision, and Qur'anic studies. As Creswell & Creswell (2017) emphasize, source credibility is crucial to ensure the accuracy and relevance of the data used.

Data collection was conducted through a structured process of identifying, selecting, and reviewing relevant literature. Various academic databases were used, such as Google Scholar, JSTOR, ProQuest, and national and international

journal portals. This methodology is consistent with existing research that confirms the importance of academic databases as primary sources for obtaining comprehensive literature (Hart, 2018).

Data analysis was conducted using a qualitative descriptive approach, which allows the researcher to interpret and explain the meaning of Qur'anic verses in the context of educational supervision. This approach is particularly effective in exploring the semantic content of relevant texts and relating them to educational and social phenomena (Bungin, 2018).

The analytical process included several stages: 1) Identification of Qur'anic verses - locating verses related to key concepts such as leadership, education, responsibility, deliberation, justice, and guidance. 2) Interpretation of verses - interpreting the selected verses concerning authoritative exegetical sources such as Tafsir Al-Misbah, Tafsir Al-Azhar, and Tafsir Ibn Kathir. 3) Contextual Analysis - relating the content of the verses to the actual practices of educational supervision in Islamic institutions such as madrasahs and pesantrens. 4) Thematic Synthesis - categorizing the identified Qur'anic principles into major themes and examining their potential application in the supervision of quality Islamic education.

RESULTS AND DISCUSSION

Qur'anic Principles of Educational Supervision: A Conceptual Review

The results of this study indicate that the Qur'an provides fundamental principles that are both relevant and applicable to the practice of educational supervision. These principles include *al-mas'ūliyyah* (professional responsibility), *al-amānah* (trust and integrity), *al-ihsān* (continuous improvement), *ash-shūrā* (deliberation and collaboration), and *at-taqrīm* (evaluation and reflection). While these principles are transcendental, they can also be operationalized within the framework of contemporary educational supervision. They reinforce the notion that supervision should function not merely as an administrative mechanism, but rather as an ethical and pedagogical endeavor (Kemmis et al., 2014).

For example, the principle of *al-mas'ūliyyah* is reflected in Surah Al-Tahrim (66:6), which emphasizes individual responsibility to family and community: "O you who have believed, protect yourselves and your families from a Fire..." (Mausū'ah Al-Qur'ān AlKarīm). This verse implies a moral imperative to promote and maintain quality in all aspects of life, including education. In the context of supervision, this principle guides supervisors and principals to approach their coaching responsibilities holistically, not only in administrative terms but also as a spiritual mandate. Sergiovanni (1992) and Salabi et al. (2023) emphasize that

authentic educational leadership must be rooted in moral values and collective responsibility for the growth of learners.

The principle of *al-amānah*, as articulated in Surah Al-Anfal (8:27) and Surah An-Nisa (4:58), underscores the importance of integrity and trustworthiness in supervision. *Amānah* extends beyond mere functional trust; it encompasses spiritual accountability, requiring supervisors to uphold objectivity and justice. In effective supervision, transparency and accountability are critical components for fostering a constructive and ethical relationship between supervisors and teachers (Scaife, 2013).

Furthermore, *iḥsān* serves as a fundamental principle for cultivating a culture of continuous quality improvement. Verses such as Surah Al-Mulk (67:2) and Surah An-Nahl (16:90) suggest that the best actions are those performed with sincerity and a commitment to excellence. In the realm of education, *iḥsān* means striving for the highest standards, even in the absence of external monitoring. This resonates with Deming's (1986) theory of continuous improvement, which is closely aligned with the Qur'anic spirit of *iḥsān* in promoting dynamic and reflective professional practice among educators.

The principle of *ash-shūrā* (deliberation and collaboration), as found in Surah Ali 'Imran (3:159) and Surah Ash-Shura (42:38), provides a critical foundation for collaborative supervision. Supervision, in this view, is not a top-down process, but a dialogical space in which supervisors and teachers engage in mutual reflection and problem solving. This aligns with the clinical and reflective models of supervision in contemporary educational theory Scaife (2013), wherein deliberation fosters a participatory form of evaluation rather than a solely authoritative one.

Finally, the principle of *at-taqwīm* (evaluation), as illustrated in Surah At-Tin (95:4-6) and Surah Al-Zalzalah (99:7-8), provides a theological basis for the concept of accountability. Surah Al-Zalzalah (99:7) states: "*So whoever does an atom's weight of good will see it*" (Mausū'ah Al-Qur'ān Al-Karīm). Evaluation in this context is not limited to performance assessment but becomes a form of *muḥāsabah* (self-reflection) that promotes the development of both spiritual depth and professional competence. A values-based assessment model recognizes not only the outcomes of teaching but also the processes and intentions that underlie educational efforts.

In summary, these Qur'anic principles provide a value-based framework that can strengthen a modern system of Islamic educational oversight-one that is integrative and harmonizes moral, spiritual, and professional dimensions in a balanced and holistic manner.

Implementation of Qur'anic Principles in Islamic Education Supervision

Based on field analysis and a review of relevant literature, the implementation of Qur'anic principles in Islamic educational supervision can be organized into five core dimensions, as summarized below:

Table 1. Qur'anic Principles, Supervision Applications, and Their Impact on Educational Quality

Qur'anic Principles	Applications in Islamic Education Supervision	Impact on Education Quality
<i>Mas'ūliyyah</i>	Supervisors are responsible for moral development and teacher performance.	Cultivation of trustworthy and accountable leadership in supervision.
<i>Amānah</i>	Supervision is conducted with honesty and accountability.	Enhanced trust within the academic community.
<i>Iḥsān</i>	Supervision promotes continuous professional growth among teachers.	Establishment of a quality-driven and reflective learning culture.
<i>Shūrā</i>	Open and constructive dialogue is encouraged between supervisors and teachers.	Increased participation and strengthened collegial relationships.
<i>Taqwīm</i>	Evaluation is fair, objective, and constructive.	Delivery of feedback that fosters professional and spiritual growth.

The implementation of the *mas'ūliyyah* principle extends beyond administrative responsibility to encompass spiritual accountability. Surah Al-Tahrim (66:6) and Al-Isra' (17:36) emphasize that individuals are responsible for both their knowledge and their actions. In the context of supervision, this principle calls on supervisors to evaluate performance and guide educators ethically and holistically. According to Bush & Glover (2014), effective educational leadership is based on responsibility for learners' academic and moral development.

The principle of *amānah* requires transparency and integrity in supervisory practices. Trust serves as the cornerstone for building meaningful collaboration in educational settings. Surah An-Nisa (4:58) emphasizes the importance of fulfilling entrusted responsibilities with justice. This aligns with Tschannen-Moran's (2014) model of trust-based leadership, in which trust is the foundation for effective supervisor–teacher relationships.

The principle of *iḥsān* encourages supervision to go beyond technical evaluation, fostering a culture of self-improvement and pedagogical innovation. Surah Al-Mulk (67:2) reminds that God created life "to test which of you is best in

deeds," reflecting a divine emphasis on excellence. This principle parallels the concept of Continuous Professional Development (CPD), which promotes ongoing support to enhance teacher quality (Day & Sachs, 2005).

Shūrā, or deliberation, strengthens the dialogic and participatory dimensions of educational oversight. Surah Ash-Shura (42:38) emphasizes the value of deliberation in collective decision-making. This concept corresponds closely to collaborative approaches to supervision, where open dialogue between supervisors and teachers leads to shared reflection and collaborative problem solving (Wiyono et al., 2021).

The principle of *taqwīm* (evaluation) requires that evaluation processes be objective and improvement-oriented. Rather than focusing solely on deficiencies, evaluation should serve as a process of *muḥāsabah* (self-assessment) to promote professional excellence. Surah Al-Zalzalah (99:7-8) emphasizes that every small deed will be accounted for, emphasizing the importance of fairness and justice in evaluation. Danielson (2007) found that evaluations based on clear criteria and conducted constructively can significantly enhance teacher motivation and competence.

This Qur'an-based approach has been put into practice in various Islamic educational institutions, including private madrasas and modern pesantren, where supervision is integrated into both character building and professional development. Empirical data collected through observation, interviews, and documentation suggest that this model transforms supervision from a control mechanism into a process of holistic, value-centered mentorship focused on spirituality and teaching quality.

The Contribution of Qur'anic Supervision to the Transformation of Islamic Education

Qur'anic-based supervision not only aims to improve teachers' technical competencies but also contributes to transforming the cultural and moral foundations of Islamic education. The Qur'an emphasizes an educational paradigm that integrates both spiritual and moral dimensions. As stated in Surah Al-Jumu'ah (62:2), the Prophet's mission included purification (*tazkiyah*), teaching (*ta'līm*), and character formation. This suggests that supervision within the Islamic framework must go beyond administrative oversight and become a means of *da'wah* and spiritual development.

Al-Attas (1980), Diana & Shapawi (2024) assert that the goal of Islamic education is to produce a good person, not just a knowledgeable one. Accordingly, the Qur'anic model of supervision positions the teacher not as a

passive object of evaluation, but as a subject of moral development and spiritual growth. In this context, supervision acts as a transformative agent that fosters a value-driven culture of quality.

Moreover, Qur'anic supervision prevents educational institutions from falling into evaluative formalism. Supervision that focuses solely on administrative compliance is inadequate in shaping teachers' professional character (Pajak & Arrington, 2004). Integrating the principles of *ta'līm* and *tazkiyah* into supervision enriches its developmental function, emphasizing moral, spiritual, and social responsibility. The relationship between supervisor and teacher is not top-down or hierarchical, but dialogical, as emphasized in Surah Ali 'Imran (3:159), which advocates for consultation in leadership and communal development.

In conclusion, Qur'anic supervision significantly contributes to the holistic development of Islamic educational institutions by harmonizing academic excellence, character building, and professional ethics.

Conceptual Synthesis with Modern Supervision and Education Theories

The results of this study reveal significant intersections between Qur'anic principles and contemporary educational theories. One notable parallel is the constructivist approach proposed by Vygotsky, which views learning as a socially constructed process facilitated by interaction, dialogue, and scaffolding (Vygotsky & Cole, 1978). The Qur'anic principle of *shūrā* (deliberation and collaboration), as stated in Surah Ash-Shura (42:38), aligns with this perspective by emphasizing the importance of open dialogue in promoting professional understanding and teacher development.

The principle of *ihsān*, which promotes ongoing self-improvement, aligns closely with the reflective supervision model developed by Schön (2017) and further supported by Darling-Hammond et al. (2017). This model frames supervision as a shared learning space between supervisors and teachers, based on empathy, self-assessment, and collaborative capacity building.

Furthermore, the holistic theory of education advanced by Miller (2018) resonates with the Qur'anic framework of supervision. Miller asserts that education should nurture all aspects of human development—intellectual, emotional, social, and spiritual. Qur'anic supervision, particularly through the concepts of *tazkiyah* (purification) and *ta'dīb* (moral discipline), expands teacher development beyond the cognitive realm by integrating moral and spiritual values into the learning process.

Moreover, the Qur'anic supervision paradigm offers a conceptual model that integrates transcendental values with professional effectiveness. This

approach serves as a critical response to conventional models of supervision, which are often perceived as rigid, mechanical, and devoid of ethical or spiritual orientation (Bafadal et al., 2021). Therefore, this article contributes theoretically by proposing a transformative, collaborative, and ethically grounded framework for educational supervision that is consistent with the vision of holistic and civilized Islamic education.

Table 2. Synthesizing Qur'anic Principles and Modern Education Theories in Islamic Educational Supervision

Qur'anic Principles	Interpretation in Qur'anic Supervision	Equivalent Modern Educational Theory	Conceptual Convergence
<i>Mas'ūliyyah</i> (responsibility)	Supervision is seen as a moral and social obligation, not merely an administrative duty.	<i>Moral Leadership</i> (Sergiovanni, 1992)	Educational leaders are responsible for nurturing professional ethics and values.
<i>Amānah</i> (trust)	Supervision emphasizes integrity, transparency, and accountability.	<i>Professional Learning Communities</i> (DuFour & DuFour, 2013)	Establishing a culture of trust and collaboration within educational institutions.
<i>Iḥsān</i> (continuous improvement)	Coaching teachers towards excellence through sincerity, commitment, and work ethic.	<i>Reflective Practice</i> (Schön, 2017) & <i>Continuous Improvement</i> (Deming, 1986)	Teachers and supervisors engage collaboratively in reflective and continuous improvement.
<i>Shūrā</i> (deliberation and collaboration)	Supervision is conducted through dialogue and participatory methods.	<i>Constructivist Learning Theory</i> (Vygotsky & Cole, 1978)	Social interaction fosters mutual learning and professional awareness.
<i>Taqwīm</i> (fair evaluation)	Evaluation is objective, developmental, and spiritually grounded.	<i>Holistic Education</i> (Miller, 2018)	Evaluation functions as <i>muḥāsabah</i> (self-assessment) to develop teachers' cognitive, affective, and spiritual dimensions.

CONCLUSIONS

The findings of this study indicate that Qur'anic principles hold significant relevance in enhancing educational supervision that is both value-laden and quality-oriented. The five central principles identified – *al-mas'ūliyyah* (responsibility), *al-amānah* (trust), *al-ihsān* (continuous improvement), *ash-shūrā* (deliberation and collaboration), and *at-taqwīm* (evaluation) – serve as ethical and methodological foundations that can enrich the practice of Islamic educational supervision. These principles are transcendental in nature and possess operational value when integrated into contemporary educational management systems.

This research affirms the role of the Qur'an as a primary source of values in shaping supervision practices that transcend mere technical efficiency and instead emphasize spiritual depth and professional ethics. Qur'anic value-based supervision fosters a coaching environment that is more humanistic, reflective, and transformational-qualities that are essential for achieving high-quality and sustainable Islamic education.

The implications of this study highlight the importance of developing supervision models based on Qur'anic values within Islamic educational institutions. Schools, particularly madrasahs and pesantrens, can adopt these principles as basic guidelines in formulating supervision strategies and teacher professional development policies. In this way, supervision evolves from a mere mechanism of control to a process of professional coaching that integrates spirituality with competence.

Future research should focus on developing supervisory tools based on these Qur'anic principles and evaluating their implementation through action research or model testing. Such studies will be critical in assessing the extent to which Qur'anic values can meaningfully contribute to improving the quality of teaching and cultivating a culture of excellence within Islamic educational institutions.

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