

The Performance Of Madrasah Principals As Supervisors In Fostering Teacher Professionalism At Islamic Educational Institutions

Qodiriyah¹, Samsul Arifin^{2✉}, Saihan³

(1) Madrasah Aliyah Negeri Lumajang, Indonesia

(2) ✉STAI Ahmad Sibawayhie Situbondo, Indonesia

(3) Universitas Islam Negeri Kiai Haji Achmad Siddiq Jember, Indonesia

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✉ arifmardhutilah@gmail.com

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Abstract

This study aims to examine the performance of madrasa principals as supervisors in fostering teacher professionalism in Islamic educational institutions through a multi-case study at MA Nurul Islam Bades and MA Syarifuddin Lumajang. A qualitative approach with a multi-case design was employed to explore the processes of planning, implementation, and follow-up of academic supervision. Data were collected through in-depth interviews, observations, and document analysis, and analyzed using an interactive model involving data reduction, display, and conclusion drawing. The findings reveal that the two madrasahs demonstrate both convergent and divergent supervisory practices. In the planning and implementation stages, MA Syarifuddin Lumajang adopts a more structured and formal approach based on measurable performance indicators, while MA Nurul Islam Bades applies a flexible and context-responsive approach grounded in teachers' practical needs. Both institutions employ humanistic and collaborative supervision; however, MA Nurul Islam emphasizes a familial-cultural approach, whereas MA Syarifuddin integrates professional and procedural systems. In terms of follow-up supervision, MA Nurul Islam prioritizes personal mentoring, dialogic feedback, and spiritually grounded guidance, while MA Syarifuddin develops systematic programs, including training, formal evaluations, and structured professional learning communities. These findings indicate that teacher professionalism is enhanced through the integration of personal, systemic, and spiritual dimensions. Therefore, this study proposes an integrative supervision model that is adaptive, collaborative, and value-based as an effective strategy to improve teacher professionalism in Islamic educational contexts.

Keywords: *Performance; Principal; Madrasah; Professionalism; Supervisor*

1. INTRODUCTION

Education plays a strategic role in ensuring the sustainability of a nation through the development of high-quality human resources with global competitiveness (Ibrohim, 2018). In the Indonesian context, educational challenges remain centered on issues of quality, relevance, and efficiency, which have not yet been fully optimized (Sallis, 2014). Madrasahs, as part of the national education system, bear a significant responsibility in producing generations who are not only intellectually competent but also spiritually grounded (Azra, 2015). Therefore, strengthening the quality of madrasah education has become a crucial issue that requires serious attention, particularly in the domain of educational leadership (Bush, 2011). The leadership of the madrasah principal plays a decisive role in mobilizing all components of the educational organization to function effectively and efficiently (Mulyasa, 2013).

As formal educational organizations, madrasahs function as collaborative spaces involving various stakeholders, including teachers, educational staff, students, and institutional leaders (Hoy & Miskel, 2013). The success of a madrasah largely depends on the synergy among these components in achieving educational goals (Sergiovanni, 2009). In this regard, teachers hold a

central role as the primary actors in the learning process (Hargreaves, 2000). However, the quality of teacher performance is significantly influenced by the guidance system implemented by the madrasah principal as the leader (Fullan, 2014). Therefore, supervision becomes an essential instrument to ensure that the teaching and learning process meets expected standards (Wiles & Bondi, 2007).

Educational supervision is a professional development process aimed at improving the quality of instruction through the continuous enhancement of teachers' competencies (Sergiovanni & Starratt, 2007). Supervision is not merely an administrative control mechanism but also a humanistic and collaborative effort to foster professional growth (Glickman, 2013). In practice, the madrasah principal is responsible for planning, implementing, and evaluating supervisory activities as part of instructional leadership (Hallinger, 2011). This indicates that the effectiveness of supervision is highly dependent on the principal's competence in performing their supervisory role (Mulyasa, 2013).

However, empirical evidence reveals a gap between the ideal concept of supervision and its actual implementation. Many teachers still perceive supervision as an evaluative and intimidating activity (Zepeda, 2017). This perception leads to psychological resistance, which in turn reduces teachers' openness to professional guidance (Glickman, 2013). Additionally, supervision approaches that are predominantly top-down further reinforce negative perceptions of supervisory practices (Sergiovanni, 2009). This condition becomes one of the inhibiting factors in optimizing teacher professionalism. On the other hand, some madrasahs have not yet been able to implement supervision effectively and systematically. Supervisory activities are often limited to administrative routines without clear follow-up actions (Bush, 2011). This reflects a phenomenon gap between the normative expectations of supervision as a professional development tool and its practical reality in the field (Hallinger, 2011). Limited managerial and supervisory competencies among madrasah principals are among the primary causes of this condition (Fullan, 2014), resulting in stagnant improvements in instructional quality.

Based on these conditions, several research problems emerge that require in-depth investigation, including how madrasah principals perform in planning supervision programs, implementing instructional supervision, and following up on supervision results to enhance teacher professionalism (Mulyasa, 2013). In addition, it is essential to identify the supporting and inhibiting factors in the implementation of supervision within madrasahs (Zepeda, 2017). These issues are critical, as the success of supervision is closely linked to the quality of the principal's leadership (Bush, 2011). From an academic perspective, studies on educational supervision have been widely conducted; however, most remain partial and have not examined supervision in a comprehensive manner (Glickman, 2013). Moreover, Although previous studies have examined leadership, organizational culture, and educational management in pesantren-based madrasahs, most have relied on single-case designs that describe institutional practices without systematically comparing how different pesantren contexts shape leadership and governance. Moreover, research employing a multi-case approach in pesantren-based madrasahs remains limited (Azra, 2015), resulting in insufficient understanding of the common patterns and contextual variations in leadership, organizational culture, and institutional management across different settings. This study addresses this gap by employing a qualitative multi-case design to compare two pesantren-based madrasahs with distinct institutional characteristics. Its novelty lies in developing a comparative and integrative understanding of how leadership, organizational culture, and institutional governance interact across cases, thereby extending the existing literature beyond institution-specific findings and providing a broader conceptual framework for pesantren-based educational management, despite the fact that such institutions possess unique organizational cultures distinct from general schools (Tilaar, 2012). Therefore, there is a need for research that addresses this gap through a more contextual and holistic approach.

This study offers a multi-case approach focusing on two outstanding madrasahs, namely MA Nurul Islam Bades and MA Syarifuddin Lumajang. Both institutions are accredited "A" and are recognized for implementing effective supervision systems. This study examines supervision comprehensively, encompassing planning, implementation, and follow-up processes. It also

integrates the perspective of Islamic educational leadership, emphasizing spiritual, humanistic, and collaborative values in supervisory practices.

Based on preliminary studies conducted at MA Nurul Islam Bades and MA Syarifuddin Lumajang, the selection of these two madrasahs as research sites is based on several key considerations. Both are leading educational institutions at the city and provincial levels, with strong accreditation and effective instructional supervision practices. As private madrasahs with a strong pesantren background, they reflect traditional characteristics that could potentially challenge the implementation of effective supervision. Nevertheless, both institutions have demonstrated the ability to conduct supervision optimally, as reflected in conducive organizational structures, effective working relationships, and institutional quality achievements. In the context of instructional supervision, the madrasah principal holds a dual role as both administrator and supervisor, responsible for managerial processes including planning, organizing, implementing, and controlling across various domains, while also providing professional support to enhance teacher competence. Additionally, principals carry out both built-in control and functional control as part of routine institutional duties. Instructional supervision itself is oriented toward developing teachers' professional behavior, implemented through planned approaches, and aimed at enabling teachers to function optimally as facilitators in the learning process.

The urgency of this study lies in the importance of improving teacher professionalism as a key factor in enhancing the quality of Islamic education. The madrasah principal, as a supervisor, plays a strategic role in creating an effective and sustainable learning environment. Therefore, a comprehensive understanding of the principal's performance in supervision is essential to formulate more effective strategies for improving educational quality. Accordingly, this study is expected to contribute both theoretically and practically to the development of Islamic educational leadership.

2. METHODS

This study employed a qualitative approach using a multi-case study design to examine the role of madrasa principals as supervisors in enhancing teacher professionalism in Islamic secondary education. The research sites were purposively selected at MA Nurul Islam Bades and MA Syarifuddin Lumajang due to their distinct institutional characteristics, organizational cultures, and supervisory practices, making them suitable for comparative analysis. (Creswell & Poth, 2018) The participants included principals, vice principals, and teachers who were purposively selected based on their direct involvement and responsibilities in planning, implementing, and evaluating academic supervision activities in the participating pesantren-based madrasahs. Data were collected through semi-structured interviews, non-participant observations, and document analysis, including supervision programs, evaluation reports, and institutional policies. The use of multiple data collection techniques ensured data richness and enhanced the credibility of the findings through triangulation of data sources and methods

Data analysis followed an interactive model consisting of data condensation, data display, and conclusion drawing conducted continuously throughout the research process. In addition, cross-case analysis was applied to identify similarities and differences in supervisory practices between the two madrasahs, allowing for deeper and more contextualized findings (Miles et al., 2014). To ensure trustworthiness, the study applied the criteria of credibility, transferability, dependability, and confirmability through techniques such as member checking, prolonged engagement, and audit trails (Lincoln & Guba, 1985). Furthermore, the analysis was interpreted within the framework of educational leadership, emphasizing the critical role of academic supervision in strengthening teacher capacity and professionalism in Islamic educational contexts (Hallinger, 2020).

3. RESULTS AND DISCUSSION

3.1. Planning and Implementation of Academic Supervision

The performance of madrasah principals as supervisors in planning academic supervision at MA Nurul Islam Bades and MA Syarifuddin Lumajang demonstrates systematic, structured, and needs-based characteristics. Supervision programs are developed through a needs analysis process

that considers learning evaluation results, teacher performance achievements, and evolving curriculum dynamics. Principals formulate supervision programs in annual and semester plans integrated with the madrasah's strategic plan. This planning process involves internal stakeholders, including vice principals, curriculum coordinators, and senior teachers, through academic deliberation forums, thereby strengthening collective commitment to implementation. In addition, principals establish measurable supervision performance indicators as a basis for evaluation, while supervision instruments are designed contextually to align with teachers' needs. Thus, supervision planning is not merely administrative but also strategic in improving learning quality, reflecting strong managerial leadership capacity in designing data-driven supervision systems.

Based on the field findings, the results are summarized in the table below for clarity and systematic presentation :

Table : 1

The principal findings from the multi-case analysis of academic supervision in the two pesantren-based madrasahs.

SUPERVISION ASPECT	MA NURUL ISLAM BADES	MA SYARIFUDDIN LUMAJANG	COMPARATIVE ANALYSIS
Supervision Planning, Implementation and Constraints	Based on experience and teachers' practical needs	Structured based on documents and performance indicators	Contextual vs. systematic
	Highly flexible and adaptive	Flexible but within system boundaries	Situational flexibility vs. controlled flexibility
Planning Flexibility and Implementation	Humanistic with a familial approach	Humanistic but more formal and procedural	Cultural vs. professional approach
	Religious-cultural, natural, pesantren-based	Religious-professional, structured	Strong cultural base vs. formal communication system
	Time limitations, addressed through informal solutions	Time limitations, addressed through formal delegation	Informal vs. managerial approach

Findings in reveal both similarities and differences in academic supervision characteristics between the two madrasahs. In the planning aspect, MA Nurul Islam Bades tends to adopt an experience-based and practical needs approach, characterized by flexible and adaptive internal deliberations responsive to daily learning conditions. In contrast, MA Syarifuddin Lumajang demonstrates a more formal and structured planning pattern based on strategic documents and measurable performance indicators, indicating a more documented management system, while MA Nurul Islam is more contextual and responsive. Regarding planning flexibility, MA Nurul Islam Bades is highly adaptive to teacher dynamics, allowing broad autonomy in adjusting supervision schedules, whereas MA Syarifuddin Lumajang applies controlled flexibility within predetermined systems. This difference reflects variations in leadership styles in managing academic supervision.

In the implementation phase, both madrasahs apply humanistic and collaborative approaches. However, MA Nurul Islam Bades emphasizes a familial approach with strong emotional closeness and informal relationships between principals and teachers, while MA Syarifuddin Lumajang combines humanistic values with a more formal and procedural professionalism through systematic supervision processes. In terms of interpersonal communication, MA Nurul Islam Bades prioritizes a religious-cultural approach rooted in pesantren values, resulting in natural and spiritually enriched communication. Meanwhile, MA Syarifuddin Lumajang develops structured and professional communication while still integrating religious values. These differences indicate that organizational culture significantly influences communication patterns in supervision, although both approaches effectively reduce teacher resistance.

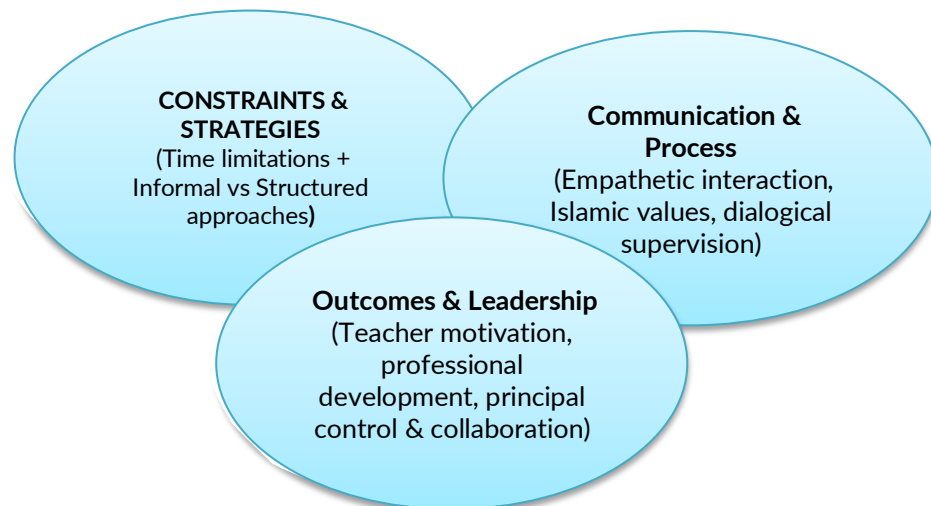
3.2. Conceptualization and Implementation of Academic Oversight

Within the framework of Conceptualization and Implementation of Academic Oversight, both madrasahs encounter similar supervisory constraints, particularly limited time due to

administrative demands. However, their approaches differ: MA Nurul Islam Bades emphasizes informal and situational support through senior teachers, whereas MA Syarifuddin Lumajang adopts a more structured delegation system with clearly defined roles, reflecting a more formalized organizational structure.

Interpersonal communication quality emerges as a central element in the conceptualization and implementation of academic oversight. Principals cultivate persuasive, empathetic, and value-based interactions grounded in Islamic principles such as sincerity, trustworthiness, and responsibility. This approach fosters harmonious relationships, enhances teacher motivation, reduces resistance, and enables a deeper understanding of teachers' needs, transforming supervision into a productive dialogical process that supports professional development.

The findings on the Conceptualization and Implementation of Academic Oversight are presented in the following conceptual framework :



The following is an explanation of the findings based on the framework above, comparing MA Nurul Islam Bades and MA Syarifuddin Lumajang :

1. Constraints & Strategies

Both madrasahs face time constraints due to administrative burdens. MA Nurul Islam Bades adopts an informal and flexible approach with support from senior teachers, while MA Syarifuddin Lumajang uses a structured task delegation system.

2. Communication & Process

Interpersonal communication is central to supervision. Principals engage in empathetic, persuasive, and Islamic value-based interactions (sincerity, trustworthiness, responsibility). This dialogical process allows teachers to express their needs openly, making supervision a professional development process rather than merely an evaluation.

3. Outcomes & Leadership

This approach enhances teacher motivation, reduces resistance, and strengthens professionalism. Principals remain the main authority, with MA Nurul Islam Bades emphasizing relational collaboration and MA Syarifuddin Lumajang adopting formal collective leadership through clear task distribution. These strategies ensure the sustainability of academic supervision despite existing constraints.

Despite these strengths, challenges remain, particularly time constraints and variations in teacher competence that require differentiated supervisory approaches. To address these issues, principals delegate responsibilities to senior teachers, ensuring continuity while promoting collective leadership, with the principal maintaining a central controlling role. These findings highlight the importance of collaboration in sustaining effective academic oversight and strengthening long-term supervision practices.

3.3. Follow-Up of Supervision in Enhancing Teacher Professionalism

Follow-up actions in academic supervision play a pivotal role in improving teacher professionalism in both madrasahs. The principals consistently design and implement follow-up programs grounded in the findings of supervisory activities. These programs encompass individual

coaching, professional training, workshops, and reflective discussions aimed at fostering continuous professional development. Importantly, the follow-up initiatives are contextually tailored to meet the specific needs and challenges faced by teachers.

Thus, supervision does not merely terminate at the evaluation phase but extends into a structured process of professional assistance and capacity building. This approach reflects a strong commitment to continuous improvement, aligning with contemporary perspectives on instructional leadership and sustainable professional development. Teachers are provided with concrete and ongoing support to enhance their pedagogical, professional, and reflective competencies, which in turn has a direct and positive impact on the quality of classroom instruction. Consequently, supervision evolves into a continuous and developmental process rather than a one-time assessment activity. These findings reaffirm the critical importance of systematic follow-up in ensuring the effectiveness of academic supervision

Based on the field findings, the results are summarized in the table below for clarity and systematic presentation :

Table:2
Summarizes the field findings in a clear and systematic manner.

Findings Aspect	MA Nurul Islam Bades	MA Syarifuddin Lumajang
Follow-up of Supervision	Direct, personal, and informal coaching through intensive interactions	Systematic programs through training, workshops, and professional development
Feedback Provision	Dialogic, familial, non-formal, and immediate	Formal, systematic, through written reports and periodic evaluations
Collaboration & Learning Community	Naturally developed through daily teacher interactions	Structured through lesson study, workshops, and discussion forums
Impact on Professionalism	Improvement in attitudes, commitment, and teacher discipline	Enhancement of technical competence and instructional innovation

The comparative findings on the follow-up of academic supervision in both madrasahs can be meaningfully interpreted through the lens of contemporary supervision theories, particularly *instructional leadership*, *clinical supervision*, and *professional learning community (PLC)* frameworks. In MA Syarifuddin Lumajang, the systematic and structured follow-up programs—such as training, workshops, and formal evaluation mechanisms—strongly reflect the principles of instructional leadership. According to Hallinger (2011), instructional leaders emphasize structured planning, measurable outcomes, and continuous monitoring to improve teaching quality. The formal feedback system, including written reports and periodic evaluations, further aligns with the accountability-driven dimension of instructional leadership, where school leaders actively guide and evaluate instructional practices.

The findings indicate that both madrasahs equally position follow-up supervision as a crucial component in enhancing teacher professionalism, albeit through different approaches. In terms of follow-up practices, MA Nurul Islam Bades emphasizes direct coaching through personal interactions between the principal and teachers. This coaching is conducted informally yet intensively, fostering close relationships and continuous guidance. In contrast, MA Syarifuddin Lumajang develops a more systematic follow-up program through structured training, workshops, and professional development initiatives. This suggests that MA Syarifuddin adopts a more programmatic approach, while MA Nurul Islam prioritizes a more personal and relational model.

3.4. Monitoring and Follow-Up in Promoting Teacher Professional Development

In the context of monitoring and follow-up in promoting teacher professional development, MA Nurul Islam Bades employs a dialogic and familial approach, allowing teachers to feel comfortable receiving feedback, which is often delivered directly in informal settings. In contrast, MA Syarifuddin Lumajang provides feedback in a more formal and systematic manner, including written reports and periodic evaluations. This distinction indicates that communication style significantly affects the effectiveness of supervision and follow-up.

Regarding collaboration and professional learning communities, MA Syarifuddin Lumajang demonstrates greater strength in establishing structured systems, such as lesson study, routine workshops, and formal discussion forums. Meanwhile, MA Nurul Islam Bades fosters collaboration organically through daily teacher interactions grounded in pesantren culture. Although informal, this approach effectively cultivates a culture of sharing, showing that professional learning communities can develop through both formal and cultural approaches.

The following are several findings based on field results :

1. MA Nurul Islam Bades applies a dialogic and informal method, while MA Syarifuddin Lumajang uses a more formal and systematic approach.
2. MA Syarifuddin Lumajang has a structured system, whereas MA Nurul Islam Bades develops collaboration organically.
3. MA Syarifuddin Lumajang excels in technical competencies, while MA Nurul Islam Bades strengthens teachers' attitudes and discipline.
4. MA Nurul Islam Bades internalizes values through pesantren culture, whereas MA Syarifuddin Lumajang implements them through structured programs.

In terms of outcomes for teacher professionalism, both madrasahs show significant improvement in complementary areas. MA Syarifuddin Lumajang excels in technical competencies and instructional innovation due to systematic program support, whereas MA Nurul Islam Bades strengthens teachers' attitudes, commitment, and discipline. Integration of spiritual values is more pronounced in MA Nurul Islam Bades through everyday pesantren practices, internalizing values such as sincerity, simplicity, and responsibility. MA Syarifuddin Lumajang also incorporates spiritual development, but in a more structured manner through character-building programs, illustrating that both cultural and structural approaches can effectively promote teacher professional growth.

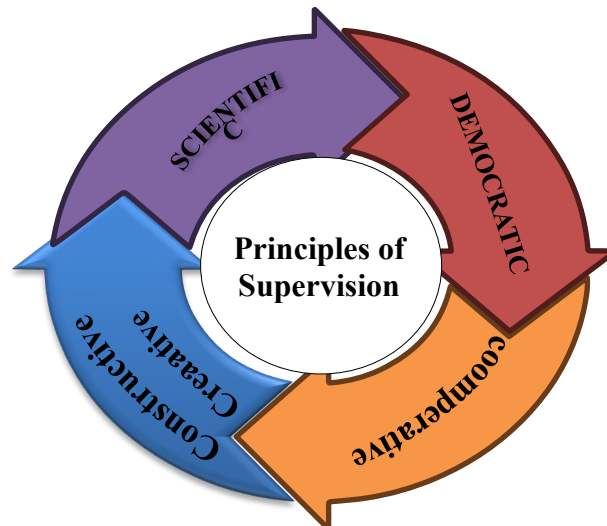
4. Discussion

4.1. Development and Application of Academic Supervision Strategies

The discussion of the findings in Focus 1 indicates that the performance of madrasah principals as supervisors in the planning and implementation of academic supervision at MA Nurul Islam Bades and MA Syarifuddin Lumajang exhibits distinct yet complementary characteristics. These differences reflect variations in leadership approaches to managing academic supervision within Islamic educational institutions. Conceptually, academic supervision is a systematic process aimed at improving the quality of learning through professional development of teachers (Glickman et al., 2018). In this context, MA Syarifuddin Lumajang tends to use a structural and formal approach, whereas MA Nurul Islam Bades emphasizes a cultural and contextual approach. These two approaches demonstrate that the effectiveness of supervision is determined not only by formal systems but also by the strength of the organizational culture (Sergiovanni, 2015). This finding aligns with situational leadership theory, which emphasizes the importance of adapting leadership styles to organizational conditions (Hersey & Blanchard, 2013).

In terms of academic supervision planning, MA Syarifuddin Lumajang excels in the use of planning based on strategic documents and measurable performance indicators. This indicates that the madrasah principal has adopted a modern managerial approach that emphasizes systematic planning and accountability (Bush, 2019). Meanwhile, MA Nurul Islam Bades prioritizes planning based on teachers' actual needs through flexible internal deliberations. This approach reflects an orientation toward contextual needs and field dynamics (Fullan, 2014). Both approaches reveal a dualism in planning models, namely the rational-technocratic model and the participatory-contextual model.

The integration of these two models has the potential to produce a more adaptive and effective supervision system for enhancing teacher professionalism. The Clinical Supervision Theory by Morris L. Cogan and Robert Goldhammer describes the cooperative dan creative as follows :



Clinical Supervision Theory by Morris L. Cogan and Robert Goldhammer

The cyclical principle of supervision reflects the concept of clinical supervision as proposed by Morris L. Cogan and further developed by Robert Goldhammer, which emphasizes that supervision is a systematic and continuous process involving stages of planning, observation, analysis, and follow-up. This model is inherently cyclical, where each stage is interconnected and continuously repeated to improve the quality of teaching and learning. Therefore, supervision is not viewed as a one-time activity, but rather as an ongoing reflective process aimed at effectively enhancing teacher professionalism.

In the implementation of academic supervision, both madrasahs prioritize a humanistic and collaborative approach. This indicates that supervision is no longer viewed merely as a control activity but as a development-oriented mentoring process (Zepeda, 2017). MA Nurul Islam Bades stands out for its family-oriented approach rooted in pesantren values, thereby fostering a more fluid supervisory atmosphere with minimal resistance. Conversely, MA Syarifuddin Lumajang combines a humanistic approach with a clear procedural system. This finding reinforces the view that effective supervision must integrate emotional and professional aspects in a balanced manner (Hoy & Miskel, 2016). Thus, the implementation of supervision focuses not only on technical aspects but also on constructive interpersonal relationships.

The aspect of interpersonal communication in academic supervision also reveals significant differences between the two institutions. MA Nurul Islam Bades fosters communication grounded in strong religious and cultural values, resulting in interactions between the madrasah principal and teachers that are natural and imbued with spiritual meaning. This aligns with the concept of spiritual leadership, which emphasizes the values of sincerity and exemplary conduct (Fry, 2003). Meanwhile, MA Syarifuddin Lumajang has developed a more professional and structured form of communication, while still integrating religious values. This approach demonstrates that communication in supervision can be developed through two pathways: the cultural and the structural. Both pathways have proven effective in fostering productive communication and reducing teachers' resistance to supervision (Leithwood et al., 2020).

In addressing supervisory challenges, the two madrasahs demonstrated different yet adaptive strategies. MA Nurul Islam Bades relied on an informal approach by utilizing senior teachers as mentoring partners. This strategy indicates trust in internal resources and a strong culture of collegiality (Hargreaves & Fullan, 2012). Conversely, MA Syarifuddin Lumajang implements a more formal delegation system with a clear division of tasks. This reflects a more established and systematic organizational structure. These differing strategies indicate that supervisory management can be carried out through either a culture-based or a system-based approach. Both have their respective advantages in addressing the time constraints and

administrative burdens faced by madrasah principals. Meanwhile, Thomas J. Sergiovanni's theory describes the "Performance of the School Principal as a Supervisor," which is explained as follows:



This study is grounded in Sergiovanni's humanistic supervision theory, which emphasizes the role of school principals as instructional leaders who foster teacher professionalism through strategic planning, collaborative supervision, and effective interpersonal communication (Sergiovanni, 2009)

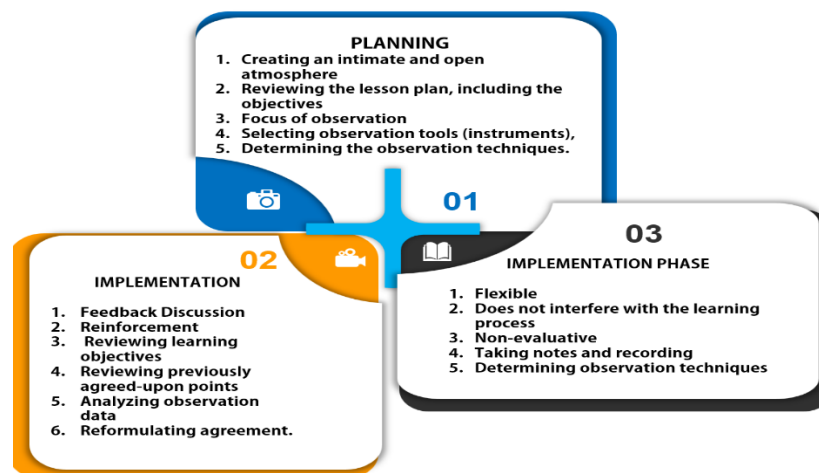
The performance of the madrasah principal as a supervisor serves as the cornerstone of the academic supervision process. Supervision planning is developed through the integration of a structured strategic approach and an adaptive contextual approach tailored to teachers' needs. MA Syarifuddin Lumajang places greater emphasis on a formal and measurable system, whereas MA Nurul Islam Bades adopts a more flexible approach based on actual needs in the field. During the implementation phase, supervision prioritizes a humanistic and collaborative approach, in which teachers are actively involved in the coaching process. The family-oriented approach is stronger at MA Nurul Islam Bades, while MA Syarifuddin Lumajang combines it with more systematic procedures. Interpersonal communication serves as a vital link that integrates professional and spiritual aspects in supervision. MA Nurul Islam Bades excels in cultural-religious communication, while MA Syarifuddin Lumajang adopts a more formal approach yet retains its spiritual value. The outcome of this entire process is an enhancement of teachers' professionalism, both in terms of pedagogical competence and professional attitude. Thus, this model affirms that effective academic supervision must holistically integrate structural, cultural, and spiritual dimensions within the context of Islamic education.

Based on these findings, a conceptual model of academic supervision can be formulated that integrates two main approaches: the structural and cultural approaches. This model consists of three main components: (1) supervision planning based on the integration of strategic documents and contextual needs, (2) the implementation of supervision based on a humanistic-collaborative approach, and (3) the strengthening of interpersonal communication grounded in professional and spiritual values. This model positions the madrasah principal as the primary actor, serving as a facilitator, motivator, and professional supervisor. Thus, academic supervision functions not only as a control mechanism but also as an instrument for transforming teacher professionalism.

4.2. The Role of Supervision Follow-Up in Teacher Professional Development

Follow-up on academic supervision is a key factor in determining the success of enhancing teacher professionalism in Islamic educational institutions. Both madrasahs, MA Nurul Islam Bades and MA Syarifuddin Lumajang, regard follow-up as an integral part of the supervision process, though with paradigmatically different approaches. Theoretically, follow-up supervision serves as a bridge between evaluation and teacher professional development (Glickman et al., 2018). MA Nurul Islam Bades prioritizes a personal and cultural approach, whereas MA Syarifuddin Lumajang adopts a systematic and program-based approach. This difference indicates a dualism of approaches in academic supervision practices that reflects the dynamics of Islamic educational leadership (Sergiovanni, 2015; Bush, 2019).

In terms of follow-up supervision, MA Nurul Islam Bades excels in direct mentoring through intensive personal interaction between the school principal and teachers. This approach reflects relational leadership, which emphasizes emotional closeness and trust (Fullan, 2014; Hargreaves & Fullan, 2012). In contrast, MA Syarifuddin Lumajang develops follow-up in the form of formal programs such as training, workshops, and structured professional development activities. This approach aligns with the concept of a professional learning community, which emphasizes the importance of a system of continuous development (DuFour, 2016; Darling-Hammond et al., 2017). Thus, these two approaches demonstrate that follow-up to supervision can be conducted through both personal and systemic channels. Meanwhile, Morris L. Cogan describes Clinical Supervision as follows :



The figure illustrates the stages of the Clinical Supervision Model proposed by Morris L. Cogan and developed by Robert Goldhammer, which consists of three main phases: planning, implementation/observation, and feedback. In the planning stage, the supervisor and teacher agree on the objectives, the focus of the observation, and the instruments to be used; then, in the implementation stage, the supervisor conducts the observation objectively without disrupting the learning process; and in the final stage, a data-based reflective discussion is held to provide feedback and formulate improvements. This model is cyclical and continuous, so that each stage is interconnected and repeated to effectively improve the quality of learning and teacher professionalism. (Cogan & Goldhammer, 1969)

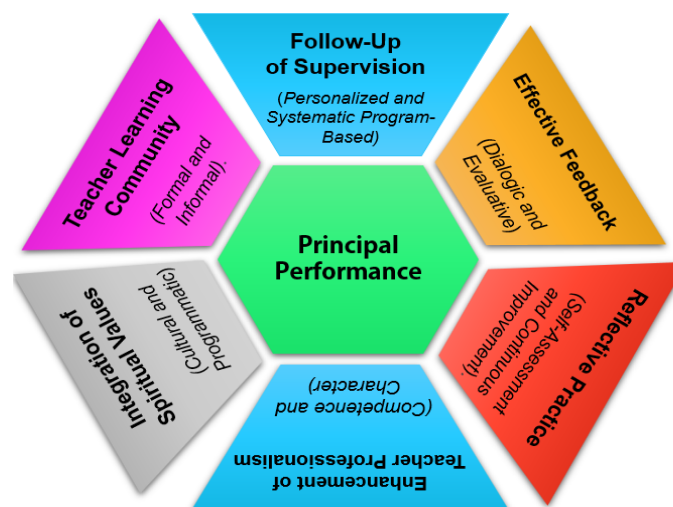
In terms of providing feedback, MA Nurul Islam Bades employs a dialogic approach that is family-oriented and informal, thereby creating a comfortable atmosphere for teachers to receive input. This reinforces the theory that effective feedback must be constructive and contextual (Hattie & Timperley, 2007). On the other hand, MA Syarifuddin Lumajang implements a more formal feedback system through written reports and structured periodic evaluations. This approach reflects the principle of accountability in modern educational management (Robinson, 2011; Leithwood et al., 2020). These two models demonstrate that the effectiveness of feedback is determined not only by its form but also by the organizational cultural context.

The impact of follow-up supervision on teacher professionalism at both madrasahs yielded complementary results. MA Syarifuddin Lumajang stood out more in terms of improvements in technical competence and instructional innovation due to systematic program support. This aligns with findings that ongoing professional development can significantly improve teaching quality (Darling-Hammond et al., 2017). Meanwhile, MA Nurul Islam Bades is stronger in fostering professional attitudes among teachers, such as commitment, discipline, and responsibility. These findings support the concept that teacher professionalism encompasses not only competencies but also character and work ethics (Day, 2002; Hoy & Miskel, 2016).

In terms of the integration of spiritual values, MA Nurul Islam Bades has a more pronounced advantage because pesantren values have become an integral part of the living culture in daily life. This aligns with theories of spiritual leadership that emphasize the importance of sincerity, exemplary behavior, and the meaning of work (Fry, 2003; Fairholm, 2011). Meanwhile, MA

Syarifuddin Lumajang integrates spiritual values through structured character-building programs. This approach demonstrates that the internalization of spiritual values can occur through two pathways: the cultural pathway and the structural pathway. Both approaches have proven effective in fostering holistic teacher professionalism (Zohar & Marshall, 2004; Bush, 2019).

Based on the formulation of a conceptual model for supervisory follow-up that integrates personal, systemic, and spiritual approaches. This model consists of four main components: (1) follow-up based on personal mentoring and structured programs, (2) dialogic and evaluative feedback, (3) strengthening formal and informal learning communities, and (4) the integration of spiritual values into teachers' professional development. This model positions the madrasah principal as an agent of change capable of managing the balance between cultural and managerial approaches. Thus, supervisory follow-up functions not only as an evaluative process but also as a strategy for transforming teacher professionalism in Islamic educational institutions. Instructional Leadership Theory, as proposed by Philip Hallinger, describes the conceptual framework as follows:



Instructional Leadership Theory by Philip Hallinger

Instructional Leadership Theory, as proposed by Philip Hallinger, emphasizes the central role of school principals in improving teaching and learning processes through systematic supervision, effective feedback, and continuous professional development. Within this framework, principals are not merely administrative managers but active instructional leaders who guide, monitor, and evaluate classroom practices while fostering collaborative and reflective professional cultures among teachers (Philip Hallinger, 2005). Therefore, the proposed model encompassing follow-up supervision, effective feedback, reflective practice, teacher learning communities, and the integration of values can be understood as a practical manifestation of instructional leadership aimed at enhancing teacher professionalism and sustaining educational quality improvement.

This model demonstrates that supervisory follow-up is an ongoing process that begins with personal mentoring and structured programs. The school principal plays a role in integrating informal, relationship-based approaches (such as at MA Nurul Islam Bades) with systematic, program-based approaches (such as at MA Syarifuddin Lumajang). This process is reinforced by the provision of effective feedback, both dialogic and evaluative, thereby continuously enhancing teachers' awareness and competencies. Thus, the teachers' learning community becomes a space for professional development that can take place both formally and informally. The integration of spiritual values is a distinctive feature of supervision in Islamic educational institutions, where professionalism is measured not only by competence but also by character and religious values. Thus, this model emphasizes that effective follow-up to supervision must be integrative, sustainable, and value-based.

5. CONCLUSION

The performance of madrasah principals as supervisors in the planning and implementation of academic supervision demonstrates an integration of structural and cultural approaches. MA Syarifuddin Lumajang stands out for its formal, structured planning system based on performance indicators, while MA Nurul Islam Bades is more adaptive through a flexible, contextual approach centered on teachers' needs. In the implementation of supervision, both madrasahs prioritize humanistic and collaborative approaches, but with distinct characteristics: a family-oriented approach at MA Nurul Islam Bades and a professional-procedural approach at MA Syarifuddin Lumajang. Thus, the effectiveness of academic supervision is determined not only by a structured system but also by the strength of interpersonal relationships and a supportive organizational culture.

Follow-up supervision has proven to be a key factor in enhancing teacher professionalism, with distinct yet complementary approaches between the two institutions. MA Nurul Islam Bades places greater emphasis on personal mentoring, dialogic communication, and the reinforcement of spiritual values rooted in pesantren culture, thereby contributing to improved professional attitudes among teachers. Meanwhile, MA Syarifuddin Lumajang has developed a more systematic follow-up approach through training programs, formal feedback, and structured learning communities, which have led to improved technical competencies and instructional innovation. Therefore, an effective supervision model in Islamic educational institutions is an integrative model that sustainably combines personal, systemic, and spiritual approaches to continuously foster teacher professionalism.

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