

## COMPONENTS OF EDUCATIONAL SUPERVISION IN ISLAMIC EDUCATION: ACADEMIC, SPIRITUAL, AND MANAGERIAL INTEGRATION FOR QUALITY IMPROVEMENT

Masruri<sup>1</sup>, Dwika Putra<sup>2</sup>, Linda<sup>3</sup>, and Almahfuz<sup>4</sup>

<sup>1</sup> Sekolah Tinggi Agama Islam Negeri Sultan Abdurrahman Kepulauan Riau, Indonesia

<sup>2</sup> Sekolah Tinggi Agama Islam Negeri Sultan Abdurrahman Kepulauan Riau, Indonesia

<sup>3</sup> Sekolah Tinggi Agama Islam Negeri Sultan Abdurrahman Kepulauan Riau, Indonesia

<sup>4</sup> Sekolah Tinggi Agama Islam Negeri Sultan Abdurrahman Kepulauan Riau, Indonesia

### Corresponding Author:

Masruri,

Department of Master of Islamic Education Management, Faculty of Teacher Training and Education, Sekolah Tinggi Agama Islam Negeri Sultan Abdurrahman Kepulauan Riau.

Jalan Lintas Barat KM. 19, Ceruk Ijuk, Kelurahan Toapaya Asri, Kecamatan Toapaya, Kabupaten Bintan, Provinsi Kepulauan Riau, Kode Pos 29151, Indonesia

Email: [masruri@student.stainkepri.ac.id](mailto:masruri@student.stainkepri.ac.id)

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### Abstract

Supervision of education in Islamic education is an important issue because improving the quality of institutions is not enough to be achieved through strengthening learning alone, but requires integration between academic coaching, internalization of spiritual values, and the effectiveness of institutional governance. This article aims to analyze the components of educational supervision in Islamic education and formulate the integration of academic, spiritual, and managerial aspects as a quality improvement strategy. This study uses a qualitative approach based on literature studies with thematic analysis techniques and narrative synthesis on various relevant literature regarding Islamic education supervision, academic supervision, Qur'anic values in educator development, and educational quality management. The results of the study show that academic supervision plays a role in improving the quality of learning and teacher professionalism, spiritual supervision strengthens the mandate, example, and moral integrity of educators, while managerial supervision ensures program regularity, institutional coordination, and sustainability of quality evaluation. This study also confirms that improving the quality of Islamic education will be more effective if the three components are integrated in one planned, multidimensional, and sustainable coaching system. Thus, Islamic education supervision must be positioned as a strategic instrument to build a quality of education that is holistic, contextual, and relevant to contemporary institutional demands.

**Keywords:** Supervision Integration; The quality of Islamic education; Supervision of Islamic education



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## INTRODUCTION

Recent studies place educational supervision in Islamic education as a professional development process that moves beyond the function of administrative inspection towards strengthening the quality of learning, forming religious culture, and improving institutional governance in a sustainable manner (Yulianto, 2024). This change in orientation shows that supervision is no longer understood simply as a compliance control mechanism, but as a strategic instrument to help teachers, madrasah heads, and education personnel increase work capacity through constructive dialogue, reflection, and evaluation. In the context of Islamic education, strengthening the supervisory function is very important because the quality of the institution is not only measured by academic effectiveness, but also by the success of internalizing values, moral development, and consistency of institutional direction with the Islamic vision it carries (Edy, Sunaryati, & Sumarta, 2023). Thus, Islamic education supervision develops as a quality coaching tool that is holistic, participatory, and oriented towards continuous improvement.

In the developing study map, academic supervision occupies a dominant position because it is seen as directly related to improving teacher professionalism, the quality of the teaching and learning process, and the quality of the learning outcomes received by students (Yasin, 2023). Various studies confirm that academic supervision is effective when carried out through classroom observation, review of teaching tools, reflective discussions, directed feedback, and ongoing mentoring that departs from the real needs of teachers, not just from the institution's administrative targets (Salsabila, Naryawati, & Wildanah, 2025). In Islamic education, this function acquires a broader meaning because learning not only requires pedagogic skills, but also the ability of teachers to integrate knowledge, values, and the formation of Islamic character in the entire educational process (Nurwati, 2021). Therefore, academic supervision is seen as a basic component that determines the quality of Islamic education praxis at the classroom level and daily learning interactions.

In addition to the academic dimension, the literature on Islamic education supervision also shows a strengthening of attention to the spiritual dimension as an ethical foundation for educator development, work culture, and institutional orientation in all educational activities (Ansari, Irawan, & Nurjaman, 2025). A number of studies on supervision based on Qur'ani values emphasize the principles of trust, *ihsan*, *muhasabah*, justice, and *shura* as a framework for teacher development, so that the success of supervision is not enough to be measured by improving teaching techniques alone. In this perspective, teachers are seen as exemplary figures who transmit knowledge as well as values, so spiritual supervision is directed to strengthen personality integrity, awareness of worship in the profession, and moral consistency in educational interactions in the institution (Yovica, Oktavia, Refnawati, Zahara, & Hidayat, 2024). The development direction emphasizes that the improvement of the quality of Islamic education is highly dependent on the integration between professional competence and the spiritual quality of educators.

On the other hand, the development of supervision studies emphasizes that the managerial dimension is an essential component because the quality of education cannot improve stably without an institutional system that is organized, measurable, and able to support the learning process consistently (Nugraha et al., 2025). Managerial supervision is understood to include program planning, resource organization, monitoring the implementation of activities, administrative evaluation, and follow-up supervision results to ensure that all elements of the institution move according to the educational goals that have been set. In Islamic educational institutions, the managerial function has a strategic meaning because the head of the madrasah and the supervisor not only maintain administrative order, but also ensure that the vision of Islam is translated into work programs, organizational culture, and quality educational services (Aisyah & Alkautsar, 2025). Therefore, managerial supervision is a

prerequisite for the formation of an effective, accountable, and continuous improvement-oriented institutional environment.

Recent trends in the literature show a strong need to integrate academic, spiritual, and managerial supervision into a coherent quality building framework so that the improvement of Islamic education does not take place separately (Supandi & Aini, 2025). This integration is important because the quality of learning requires teachers who are pedagogically competent, have spiritual integrity, and are supported by orderly, responsive, and quality-oriented institutional governance. A number of studies show that when supervision is only focused on one dimension, the results tend to be partial, because weaknesses in spiritual or managerial aspects can hinder the sustainability of academic quality improvement that has been achieved (Mustari, 2022). On that basis, educational supervision in Islamic education is increasingly understood as an integrative mechanism that unites professional development, value inference, and organizational effectiveness to produce more complete quality.

Although the study of academic supervision, spiritual values in teacher development, and managerial supervision in Islamic educational institutions has developed quite extensively, most of the research still discusses the three separately and has not established a complete conceptual relationship between these elements (Yumnah, 2021). Studies of academic supervision generally focus on improving teacher performance and learning quality, while other studies emphasize Qur'anic values or institutional governance without explicitly linking them in a single supportive model of supervision. As a result, there is still an analytical vacuum regarding how the academic, spiritual, and managerial dimensions work simultaneously in shaping the quality of sustainable Islamic education, both at the classroom and institutional levels (Sastratmadja, Nawawi, & Rivana, 2024). This gap requires the preparation of an integrative framework so that Islamic education supervision can be understood more comprehensively, systemically, and relevant to today's needs for quality improvement.

The novelty of this article lies in the formulation of educational supervision in Islamic education as an integrative construction that unites academic, spiritual, and managerial components in one analytical building that is directly oriented towards quality improvement. Different from the tendency of previous studies that tend to examine one of the components partially, this article places academic supervision as a reinforcement of learning quality, spiritual supervision as the foundation of integrity and religious culture, and managerial supervision as a driver of the effectiveness of the institutional system that supports both (Winantra, 2025). In this way, this article not only maps the elements of Islamic education supervision, but also explains the functional interconnectedness between components in building quality that is holistic, sustainable, and in harmony with the characteristics of Islamic educational institutions. This novelty is expected to make a conceptual contribution to the development of a more integrative and applicable theory of Islamic education supervision.

Based on the development of the study, the research gap, and the position of the novelty, this article aims to analyze the components of educational supervision in Islamic education by emphasizing the integration of academic, spiritual, and managerial aspects as the basis for improving the quality of institutions and learning. In particular, this article is directed to explain the nature of educational supervision from the perspective of Islamic education, identify the characteristics of each component of supervision, and formulate a pattern of interconnectedness of the three in supporting the quality of learning, religious culture, and the effectiveness of institutional governance. On that basis, the formulation of this research problem includes three main questions, namely how is the nature of educational supervision in Islamic education, what are the academic, spiritual, and managerial components that form it, and how the integration of these three components can be constructed as a holistic and sustainable quality improvement strategy. This focus ensures that the entire introduction stays in sync with the title and direction of the article.

## RESEARCH METHOD

The research method is structured as a conceptual-qualitative study that integrates systematic literature review and analysis of Islamic education policy documents to answer the formulation of problems about the components of academic, spiritual, and managerial supervision and their integration patterns in quality improvement. This approach was chosen because the research objective is analytical-constructive (Azza & Yasin, 2025): to formulate a coherent theoretical framework and supervisory model based on the synthesis of empirical and conceptual findings from the current literature. Implementation procedures include: (1) identification of relevant primary and secondary sources—accredited journals, academic books, ministry policies, and evaluation reports of Islamic educational institutions; (2) thematic mapping to categorize findings into academic, spiritual, and managerial dimensions; (3) extraction of empirical evidence on supervisory practices and quality improvement outcomes; and (4) triangulation of findings to ensure consistency of theory and practice before formulating an integrative framework (Anengsih, Nuroniyah, & Gunawan, 2026). The entire analysis process is carried out critically, reflectively, and documented to ensure the traceability of arguments.

The data analysis techniques used are thematic analysis and narrative synthesis with layered procedures (Sitasari, 2022): first, open coding to recognize units of meaning in sources; second, grouping codes into substantive themes (e.g., classroom observation, spiritual exemplification, managerial monitoring systems); third, development of inter-thematic matrices to identify functional linkages and priorities of supervisory interventions; and fourth, model formulation integrative that is validated through a logical consistency test with the theory of educational supervision and the principles of Islamic education (Adelliani, Sucirahayu, & Zanjabila, 2023). To ensure conceptual validity and reliability, this study uses source triangulation techniques, checking the consistency of arguments across the literature, and review by at least two experts in the fields of Islamic education and education management. This methodological approach was chosen so that the results of the study are relevant, can be applied in the context of madrasas/Islamic boarding schools, and are in line with the goals of improving quality stated in the introduction.

## RESULTS AND DISCUSSION

Educational supervision in a theoretical perspective is understood as a professional development process designed to help educators and institutional managers improve the quality of performance, learning effectiveness, and quality of governance in a sustainable manner (Purnawati, Hamidah, Apriliyani, & Warman, 2025). In the development of modern supervision theory, the approach that was originally inspective has shifted to a collaborative, reflective, and developmental approach, so that supervisors are no longer positioned solely as supervisors, but as facilitators of quality improvement. In the context of Islamic education, this framework has gained an expansion of meaning because supervision is not only directed at the technical-instructional dimension, but also at the development of values, morals, and spiritual orientation of all institutional citizens (R. Y. Sari, Varihani, Marsidin, & Rifma, 2024). Therefore, the theory of Islamic education supervision places the coaching process as an instrument of institutional transformation that combines learning improvement, strengthening religious ethos, and structuring the organizational system so that the goals of Islamic education are achieved in a complete, consistent, and sustainable manner.

The theory of academic supervision is the main foundation in explaining how the quality of education is improved through direct coaching of the learning process. Within this framework, academic supervision is understood as a series of systematic activities that include classroom observation, study of learning planning, providing feedback, professional reflection, and follow-up on teacher competency development (Lorensius, Anggal, & Lugan, 2022). Its relevance in Islamic education lies in the fact that learning requires not only pedagogical

effectiveness, but also the integration of knowledge, values, and the formation of Islamic character. Therefore, the theory of academic supervision in Islamic education does not rely enough on teaching performance indicators, but must pay attention to the teacher's ability to transform Islamic values into learning strategies, content, and interactions (Santosa, Widyawati, Sutopo, & Narimo, 2024). Thus, academic supervision is positioned as an instrument of quality improvement that connects teacher professionalism with learning outcomes and the formation of students' personalities simultaneously and is oriented towards the sustainability of educational quality.

To explain the spiritual and managerial dimensions, this article uses a synthesis of values-based Islamic education theory and education quality management theory. The spiritual dimension departs from the assumption that Islamic educational institutions are built on the principles of trust, *ihsan*, exemplary, and *muhasabah*, so supervision must function to foster moral integrity, awareness of worship in the profession, and institutional religious culture (Huda, 2024). Meanwhile, the managerial dimension rests on the theory of education management which emphasizes the functions of planning, organizing, implementing, evaluating, and controlling as a condition for the creation of measurable and sustainable quality. The integration of these two theories allows supervision to be understood not only as an intervention for teachers in the classroom, but also as an institutional strategy that ensures harmony between Islamic vision, learning practices, and organizational systems (Kristanto, 2024). On that basis, the theoretical framework of this research places the integration of academic, spiritual, and managerial as the conceptual foundation for improving the quality of Islamic education.

The results of the study show that educational supervision in Islamic education is composed of three main components that are interrelated, namely academic, spiritual, and managerial. In the academic dimension, supervision functions to strengthen the quality of learning through the development of teaching tools, observation of the learning process, evaluation of pedagogic strategies, and the provision of feedback that encourages professional reflection of teachers (Sastraatmadja et al., 2024). In the spiritual dimension, supervision plays a role in strengthening trust, example, discipline, and ethical-religious awareness as the foundation of educators' personalities in carrying out educational tasks. As for the managerial dimension, supervision contributes to ensuring the regularity of planning, program organization, implementation of activities, institutional evaluation, and systematic follow-up of quality improvement (Yusron, Qomar, & Akhyak, 2024). These findings confirm that the quality of Islamic education cannot be built only through improving classroom learning, but requires integration between the quality of teachers, the strength of spiritual values, and the effectiveness of sustainable governance of educational institutions.

In addition to identifying three main components, the results of this study also show that improving the quality of Islamic education is more effective when supervision is carried out integratively, not partially. The integration is seen in the reciprocal relationship between teachers' academic professionalism, the internalization of spiritual values, and the support of a conducive institutional managerial system (Aprilia, Fitria, Arrahmah, & Arwani, 2025). Teachers who receive academic guidance on an ongoing basis tend to be better able to develop quality learning, but the sustainability of this quality is greatly influenced by spiritual integrity and consistent institutional governance support. On the other hand, an administratively orderly institution will not produce optimal quality if it is not followed by pedagogic guidance and strengthening of religious culture (Putri, Aprida, Warlizasusi, Sahib, & Destriani, 2024). Thus, the results of this study confirm that educational supervision in Islamic education must be positioned as a holistic coaching system that unites competency development, character building, and strengthening institutional management in one directed, sustainable, and contextual quality improvement framework.

The essence of educational supervision in Islamic education cannot be understood as a supervisory activity that solely serves to check administrative compliance, but as a directed coaching process that helps educators and institutional managers to improve the quality of work in a sustainable manner. This understanding is in line with the development of modern supervision theory that places supervisors as professional partners, reflection facilitators, and drivers of quality improvement, not just as formal evaluators who are present to find technical shortcomings (Susanto et al., 2023). In the context of Islamic education, this meaning acquires normative depth because educational development is not sufficiently directed at pedagogical skills, but also at the formation of morals, strengthening trust, and maintaining the Islamic orientation of the institution (Yulianto, 2024). Therefore, the essence of Islamic education supervision is holistic, because it connects the intellectual, moral, spiritual, and organizational dimensions in a framework of quality development. With this framework, supervision is positioned as an instrument of educational transformation that works through mentoring, direction, evaluation, and educational follow-up.

From the perspective of Islamic education, supervision has the essence of *tarbawi* because its main purpose is not just to correct teachers' mistakes or assess the completeness of learning administration, but to simultaneously foster professional capacity and personality integrity (Kariem, 2022). The character of *tarbawi* can be seen from the supervision orientation that places teachers as the subject of coaching that needs to be helped to develop through dialogue, example, professional advice, and continuous reflection. In this sense, supervision is part of the educational process itself, because the relationship between supervisors and teachers is built on the basis of guidance, improvement, and empowerment, not power relations that suppress or punish (Sastraatmadja et al., 2024). This perspective is very relevant to Islamic educational institutions that demand unity between knowledge, manners, and moral responsibility, so supervision must work as a medium for growing academic culture and religious culture at the same time. Thus, the essence of Islamic education supervision is educational coaching that is oriented towards the improvement of people, processes, and institutions in an integrated manner.

The essence of educational supervision in Islamic education is also integrative, because the quality of the institution cannot be built only through strengthening one aspect separately, both academic, spiritual, and managerial aspects. At the academic level, supervision functions to ensure that the learning process takes place effectively, planned, reflective, and in accordance with the objectives of Islamic education; On a spiritual level, supervision reinforces the ethos of trust, courtesy, and example; while at the managerial level, supervision maintains system order, program coordination, and continuity of quality evaluation (Sastraatmadja et al., 2024). Therefore, the essence of supervision in Islamic education should not be reduced to one of the three domains, because the three actually form a conceptual unit that supports each other. Weaknesses in one dimension will weaken the other, so partial coaching has the potential to produce pseudo-and unsustainable quality. This integrative understanding is fully in line with the title of the research which places supervision as an academic, spiritual, and managerial synthesis for quality improvement (R. N. Sari, 2025).

If associated with the literature study method and thematic synthesis used in this article, the essence of Islamic education supervision appears to be a conceptual construction formed by the meeting between academic supervision theory, value-based Islamic education, and educational quality management (Herawati, Salma, & Zahra, 2025). Through a thematic reading of the literature, it can be seen that supervision in Islamic education always contains elements of fostering the learning process, forming professional ethics, and strengthening governance as an interconnected system. These findings confirm that supervision is not an incidental activity, but rather an institutional mechanism designed to ensure continuous improvement through systematic observation, reflection, evaluation, and follow-up (Yasin, 2023). Because it is based on Islamic values, the mechanism does not stop at technical

effectiveness, but is also directed at the creation of a dignified, religious, and accountable educational environment. Thus, from a methodological and theoretical perspective, the essence of Islamic education supervision is a systemic coaching process that combines corrective functions, development, and institutional transformation.

Based on the results of the research, it shows that the essence of educational supervision in Islamic education lies in its function as a quality coaching system that touches people, processes, values, and organizations simultaneously. Supervision is understood not as the end of supervision, but rather as a path of improvement that allows teachers to improve competence, maintain spiritual integrity, and work in an organized institutional ecosystem (Cholid et al., 2024). In this framework, the success of supervision is measured not only by the completeness of administration or the implementation of classroom observations, but also by the birth of real changes in the quality of learning, religious culture, and the effectiveness of the management of Islamic educational institutions. The conceptual implication is that any supervision practice in madrassas or Islamic educational institutions must be designed in an educative, collaborative, valued, and sustainable manner to be in accordance with the quality improvement mission formulated from the introduction to the results of the research (Sastratmadja et al., 2024). With such a position, Islamic education supervision becomes a strategic foundation for the development of holistic educational quality and relevant to contemporary institutional demands.

Answering the formulation of the second problem, the components of educational supervision in Islamic education can be mapped into three main elements, namely academic, spiritual, and managerial components, which work interrelated in shaping the quality of learning and the quality of institutions. This mapping is in line with the findings of previous studies that supervision in Islamic educational institutions cannot be reduced to administrative examinations, because it contains dimensions of professional development, value formation, and strengthening of organizational systems simultaneously (Supandi & Aini, 2025). From a theoretical point of view, the three components represent the expansion of the supervision paradigm from an inspection model to a developmental model that places teachers, madrasah heads, and institutional managers as subjects of continuous improvement (Zufriyatun, 2024). Therefore, the identification of supervision components is important so that the construction of quality improvement in Islamic education has a clear, systematic analytical basis, and is in line with institutional goals oriented towards the integration of science, morals, and governance.

The first component is academic supervision, which is the entire coaching process that is directly directed at improving the quality of learning, teacher professionalism, and the effectiveness of educational interactions in the classroom (Suratno, Fatchurahman, & Kartini, 2026). Within this framework, academic supervision includes observation of learning, review of teaching tools, evaluation of the suitability of methods with learning objectives, provision of feedback, joint reflection, and follow-up on continuous teacher competency development. In Islamic education, the academic function not only requires pedagogic skills and mastery of the material, but also the ability of teachers to integrate Islamic values into teaching strategies, learning content, and character formation of students (Turmuzi, 2023). Thus, the academic component does not stop at the assessment of teaching performance, but rather acts as an instrument to improve the quality of educational practice that ensures that the learning process runs effectively, reflectively, valuable, and relevant to the vision of Islamic education.

The second component is spiritual supervision, which is a coaching dimension that places Islamic values as the ethical foundation in the professional behavior of teachers, the work culture of the institution, and the overall direction of the educational process (Sastratmadja et al., 2024). This component includes strengthening trust, *ihsan*, honesty, discipline, example, moral responsibility, and *muhasabah* as part of religious awareness that must be present in the implementation of educational duties. In the perspective of Islamic education, spiritual supervision is important because quality is not only measured through students' academic

achievements, but also through the quality of character, integrity of educators, and the creation of an environment conducive to the internalization of Islamic values (Saifullah, Elistatia, Septia, Subandi, & Dermawan, 2025). Therefore, the spiritual component makes supervision a medium for professional personality development that links competence with morals, so that teachers are not only effective in teaching, but also worthy of being role models in daily educational life.

The third component is managerial supervision, which is an element of coaching related to the regularity of the institutional system, the effectiveness of program management, resource coordination, and the sustainability of quality assurance (Adzhar & Aryadana, 2025). Managerial supervision includes planning supervision programs, organizing tasks, monitoring the implementation of activities, administrative evaluation, quality control, and preparing follow-ups so that the results of supervision do not stop at findings, but turn into institutional improvements (Hakim, Muhammad, & Saparudin, 2024). In the context of Islamic educational institutions, this component has a strategic function because the head of the madrasah or supervisor must ensure that the Islamic vision of the institution is consistently translated into work programs, organizational culture, educational services, and accountable evaluation mechanisms (Shobri, 2025). Therefore, managerial supervision is a structural support for the other two components, because academic and spiritual development requires the support of orderly systems, policies, and governance to be able to run effectively and sustainably.

If synthesized with introductions, methods, theories, and research results, these three components show that educational supervision in Islamic education is built on functional relationships that are integrative, not partial. The academic component ensures the improvement of the quality of learning, the spiritual component guarantees the depth of values and integrity of the personality, while the managerial component provides an institutional structure that allows both to run consistently and measurably (Mahmud & Nufus, 2025). These findings confirm that the supervision component of Islamic education must be understood as a quality coaching system that unites competency development, religious culture formation, and strengthening institutional governance in one coherent framework. Thus, the answer to the formulation of the second problem not only identifies the three main components, but also affirms the strategic position of each component in realizing a holistic, contextual, and sustainable improvement of the quality of Islamic education according to the direction of this research.

The integration of academic, spiritual, and managerial components in the supervision of Islamic education must be constructed as a quality development system that works simultaneously, not as three agendas that run independently in separate institutional spaces. This construction is in line with the theoretical framework of research that places academic supervision as a reinforcement of learning quality, spiritual supervision as an ethical and religious foundation, and managerial supervision as a structural buffer that allows the other two dimensions to run consistently and measurably (Djailani, 2023). Thus, integration does not only mean the incorporation of supervisory functions, but the preparation of functional relationships between components so that each coaching activity produces pedagogical, moral, and organizational impacts simultaneously. From the perspective of Islamic education, this model is important because the quality of institutions is not only measured by the academic achievements of students, but also by the strength of religious culture, the integrity of educators, and the effectiveness of institutional governance (Abdullah, 2025). Therefore, supervision integration is a substantive strategy to ensure that quality improvement takes place holistically, targeted, and sustainable.

At the operational level, the integration can start from the supervision planning stage designed based on the real needs of the institution, then translated into academic, spiritual, and managerial indicators that are interrelated in one coaching program (Ahmad Syarif Hidayatullah, 2026). In practice, learning observation is not enough to assess teaching

methods, the achievement of instructional goals, and the readiness of teaching tools, but it is also necessary to pay attention to teachers' examples, the use of Islamic values in educational interactions, and adherence to governance that supports quality. Through such a design, one supervision activity can produce three layers of data at once, namely data on pedagogic quality, spiritual integrity, and the effectiveness of classroom or institution management. This pattern makes supervision more institutionally efficient and more substantive meaningful because coaching does not stop at one specific dimension (Hidayat et al., 2025). In the context of Islamic education, this kind of operational approach is relevant because it emphasizes the integration of knowledge, morals, and governance in the daily practice of education.

The integration of the supervision component must also be built through a structured follow-up mechanism so that the results of supervision do not stop at recording findings, but actually produce professional, spiritual, and institutional changes (Rusdiana, Imaduddin, Chairunnisak, Darojah, & Mardiyah, 2026). Findings on the academic dimension need to be responded to through pedagogic training, assistance in the preparation of teaching tools, strengthening evaluation strategies, and learning reflection that encourages teachers to improve their teaching practices in an ongoing manner. At the same time, findings on the spiritual dimension must be followed up through the development of trust, strengthening of examples, religious habits, and the development of professional ethics so that the quality of learning rests on the personal integrity of educators. Meanwhile, managerial findings need to be translated into improvements in planning, work coordination, quality documentation, and program evaluation so that individual changes obtain adequate structural support (Rangkuti, 2025). With this kind of follow-up cycle, supervision becomes a driving instrument for quality improvement that touches teachers, institutional culture, and organizational systems at the same time.

From a methodological point of view and research results, effective integration requires a reciprocal relationship between the three components, so that none of them can work optimally when separated from the other (Mas'odi, Ardhan Zahroni, Suciati, Asrof, & Ribut Wahyu, 2024). Academic development without spiritual strengthening risks producing teachers who are technically competent, but weak in integrity, value commitment, and exemplary that are the distinguishing characteristics of Islamic education. In contrast, spiritual formation without managerial support can cease to be normative rhetoric because it is not institutionalized in programs, regulations, and evaluations that guarantee its sustainability. Administratively orderly governance does not automatically produce the quality of education if it is not accompanied by improving the quality of learning and internalizing Islamic values in the daily practice of the institution (Efendi, 2021). Therefore, integration in Islamic education supervision must be understood as a synergistic relationship that unites competency development, character building, and organizational strengthening in one direction, namely holistic and sustainable quality improvement.

Based on the overall analysis, the construction of the integration of academic, spiritual, and managerial components can be formulated as a quality-based Islamic education supervision model that moves through four stages, namely integrated planning, the implementation of multidimensional supervision, development follow-up, and continuous evaluation (Sastraatmadja et al., 2024). At the planning stage, the institution establishes quality indicators that include the quality of learning, religious culture, and governance effectiveness; At the implementation stage, supervisors collect data from all three dimensions simultaneously; At the follow-up stage, the institution conducts coaching according to the findings; and at the evaluation stage, changes are measured for further program improvement. This model is in sync with the title, introduction, method, theory, and research results because all sections of the article affirm that Islamic education supervision will only be effective if it is built as an integrative system that unites teacher professionalism, spiritual depth, and the effectiveness of institutional management. With this framework, the integration of supervision not only answers

the formulation of the third problem, but also emphasizes the strategic direction of improving the quality of Islamic education that is contextual, applicative, and relevant for the development of institutions today.

## CONCLUSION

Based on the overall analysis, educational supervision in Islamic education is a quality development system that cannot be reduced to administrative supervision, but must be understood as a process of professional development, value strengthening, and institutional structuring in an integrated manner. The findings of this article show that the academic dimension functions to improve the quality of learning and teacher competence, the spiritual dimension affirms trust, exemplarity, and moral integrity, while the managerial dimension ensures program regularity, work coordination, and sustainability of quality evaluation. The integrative construction emphasizes that the quality of Islamic education can only be achieved optimally if pedagogic development, internalization of Islamic values, and strengthening of governance are carried out in a mutually supportive, systematic, and oriented relationship towards continuous improvement. Thus, the effectiveness of supervision is not measured by the completeness of the administration alone, but by its ability to produce real changes in the quality of learning, the religious culture of the institution, and the performance of the Islamic educational organization as a whole. Therefore, Islamic education supervision needs to be designed through integrated planning, multidimensional implementation, coaching follow-up, and continuous evaluation in order to become a strategic instrument for improving the quality of institutions that are holistic, contextual, adaptive, and relevant to contemporary educational demands. This framework affirms the urgency of supervision as the foundation of the transformation of contemporary sustainable Islamic education.

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