

ANALYSIS OF ISLAMIC EDUCATION SUPERVISION APPROACH BASED ON ISLAMIC VALUES

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Abstract

Supervision of Islamic education is an important component in improving the quality of education because it not only functions as a technical supervision mechanism, but also as a process of professional, moral, and spiritual development of teachers within the framework of Islamic values. This study aims to analyze various approaches to Islamic education supervision and formulate the most relevant approaches based on the integration of Islamic values. The research uses a literature study approach with data collection techniques through documentation of various relevant scientific literature sources, then analyzed using content analysis to find patterns, main themes, and conceptual tendencies of various supervision approaches. The results of the study show that Islamic education supervision includes directive, non-directive, collaborative, clinical, and Islamic values-based approaches, each of which has different characteristics and uses according to the context of teachers and institutions. However, a collaborative approach based on Islamic values has proven to be the most relevant because it is able to integrate professionalism, active participation, and spirituality in an integrated manner. The values of trust, ihsan, deliberation, rahmah, and tawadhu strengthen the effectiveness of supervision and form a religious and productive academic culture. Thus, effective Islamic education supervision needs to be designed in a contextual, collaborative, and rooted in Islamic values in order to be able to improve the quality of education in a sustainable manner.

Keywords: Islamic Values, Islamic Education, Educational Supervision



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INTRODUCTION

Islamic education supervision is an important part of the quality assurance system that is not only oriented to administrative supervision, but also to the professional, moral, and spiritual development of educators (Abdussofi & Sunhaji, 2026). From the perspective of Islamic education, supervision is understood as a *tarbiyah* process that contains elements of guidance, direction, and strengthening values so that teachers are able to carry out their duties optimally (Efendi, 2022). Recent developments in supervision studies show a shift from authoritative models to a more dialogical, participatory, and collaborative approach. This shift is in line with the demands of Islamic educational institutions that require a more humanistic and adaptive coaching pattern (Sastratmadja, Nawawi, & Rivana, 2024). Thus, supervision is no longer just a control instrument, but a means of developing the quality of learning that is integrated with the values of trust, *ihsan*, deliberation, *rahmah*, and *tawadhu* in educational praxis.

Studies of modern supervision confirm that the effectiveness of supervision is highly dependent on the approach used by the supervisor. The directive approach, for example, is considered effective in certain situations, especially when teachers still need clear and structured direction (Roifah, Asyauqiya, Maunah, & Trisnantari, 2025). However, this approach is often criticized for potentially limiting teachers' creativity and independence. In contrast, a non-directive and collaborative approach provides space for teachers to be actively involved in reflection, problem identification, and solution formulation. In Islamic education, this approach is relevant because it is in line with the spirit of deliberation and respect for the dignity of educators. Meanwhile, clinical supervision offers a real data-based coaching mechanism of the learning process. However, most studies still place supervision as a methodological aspect, not yet fully related it to the dimension of Islamic values as a framework for coaching ethics (Arifin, 2025).

In the context of Islamic educational institutions, supervision faces increasingly complex challenges as the demands of teacher professionalism increase, curriculum changes, and the development of educational technology. Principals and supervisors are no longer enough to simply understand the supervision procedures technically, but must also have the ability to lead change wisely (Zarlis & Elfitra, 2024). In many institutions, supervision is still understood as an inspection activity that causes anxiety, rather than as a coaching process that fosters professional awareness. In fact, in Islamic education, supervision should be a medium to build a work culture based on sincerity, openness, and responsibility. When Islamic values are internalized into supervision, the relationship between supervisors and teachers becomes more egalitarian, meaningful, and productive (Rahmi et al., 2023). This is important because the quality of Islamic education is not only measured by academic achievements, but also by the quality of character and integrity produced through the educational process.

Recent literature shows that the success of supervision is largely determined by the quality of the interpersonal relationship between supervisors and teachers. Supervisors who are able to be empathetic, communicative, and set a moral example tend to be more successful in encouraging changes in teachers' professional behavior. In Islamic education, this aspect becomes increasingly important because the relationship of coaching is not only structural, but also spiritual and ethical. Supervision based on Islamic values requires awareness that the coaching process is part of worship and moral responsibility to improve the quality of education of the people (Huda, 2024). The value of trust requires supervisors to carry out their duties with integrity, the value of *ihsan* encourages the best quality of work, the value of grace brings gentleness in coaching, while deliberation and *tawadhu* emphasize the importance of openness, equality, and respect for opinions (Jaswadi & Fitri, 2025). Therefore, the supervisory approach in Islamic education must be understood as an integration between professionalism and spirituality.

Based on these dynamics, an analysis of the Islamic education supervision approach based on Islamic values is very important to be carried out. This study is needed to determine

which approach is most suitable for the character of Islamic educational institutions, as well as how Islamic values can strengthen the effectiveness of supervision (Sari, 2025). The right approach not only helps to improve teacher performance, but also builds a healthy, religious, and continuous improvement-oriented academic culture (Sastratmadja et al., 2024). By placing Islamic values as the basis for analysis, this research is expected to be able to provide a more complete conceptual picture of Islamic education supervision. This study is also important to formulate a supervision model that is not trapped in administrative formalities, but really becomes a meaningful coaching instrument for improving the quality of Islamic education as a whole.

This research lies in the limited study that systematically integrates the supervisory approach with Islamic values in a complete analytical framework. Some previous studies have addressed supervision from the perspective of educational management or instructional effectiveness, while the spiritual and moral dimensions are often only complementary, not the main foundation of the analysis (M. S. Hidayat et al., 2025). In addition, existing studies tend to examine one supervisory approach separately, such as directive, clinical, or collaborative, without placing it in the context of Islamic education that has normative distinctiveness. As a result, there is no conceptual model that is able to explain the relationship between the supervisory approach, supervisory character, and the comprehensive internalization of Islamic values (Aprilia, Fitria, Arrahmah, & Arwani, 2025). This void encourages the need for research that is able to bridge the technical aspects of supervision with the ethical-spiritual foundation of Islamic education in a more systematic and in-depth manner.

The development of an analysis that places Islamic values not just as a normative ornament, but as the main framework in assessing and formulating an approach to Islamic education supervision (Samsu, 2025). The novelty of this research is also present through efforts to connect various supervision approaches, such as directive, non-directive, collaborative, and clinical, with the principles of amanah, ihsan, deliberation, rahmah, and tawadhu as the basis for conceptual evaluation. Thus, this study not only describes the existing supervision approach, but also offers an integrative perspective that affirms that the success of supervision in Islamic education must be measured by technical suitability as well as value alignment. This approach makes a new contribution to the literature on Islamic education supervision because it views supervision as a coaching process that is transformative, civilized, and oriented towards strengthening the quality and character of Islamic educational institutions.

This study aims to analyze approaches in the supervision of Islamic education and formulate the relevance of Islamic values in strengthening the effectiveness of supervision in Islamic educational institutions (Yusron, Qomar, & Akhyak, 2024). The formulation of the problem in this study includes: first, how are the characteristics of each supervision approach in the context of Islamic education; second, how Islamic values are integrated in supervision practices; and third, what kind of supervision approach is most relevant to be applied in the development of contemporary Islamic education. Theoretically, this study is expected to enrich the study of value-based Islamic education supervision. Practically, this research can be a reference for school principals, supervisors, and policy makers in designing supervision that is professional, humanist, and based on Islamic values.

RESEARCH METHOD

This study uses a library research approach with a focus on conceptual analysis and theoretical synthesis of various literature relevant to the supervision of Islamic education based on Islamic values (Putri, Aprida, Warlizasusi, Sahib, & Destriani, 2024). The main data sources consist of scientific journal articles, academic books, seminar proceedings, and other scientific papers that discuss educational supervision, principals' leadership, and the integration of Islamic values in teacher development practices. The selection of this approach is based on the suitability of the research objectives that are not oriented towards quantitative hypothesis

testing, but on an in-depth explanation of the various supervision approaches and their relevance in the context of Islamic education (Sastraatmadja et al., 2024). Thus, this method allows researchers to study, compare, and interpret the concept of supervision comprehensively, systematically, and academically according to the needs of literature-based qualitative research.

The data collection technique was carried out through a systematic literature search using keywords such as Islamic education supervision, supervision approach, Islamic values-based supervision, school principals as supervisors, and teacher development in an Islamic perspective (Aprilia et al., 2025). The selected literature is focused on publications in the last ten years in order to obtain references that are up-to-date, relevant, and represent the latest developments in studies. After the literature is collected, a selection process is carried out based on the relevance of the topic, the credibility of the source, the novelty of the information, and the suitability of the research focus (Bancong, 2025). The selected data are then categorized into key themes, such as directive, non-directive, collaborative, clinical, and integration of Islamic values in supervision. Through this step, the research obtains a strong analytical basis to formulate a targeted academic argument that is consistent with the title and introduction of the research.

Data were analyzed using content analysis techniques and thematic analysis to identify patterns, tendencies, and conceptual relationships between supervision approaches and Islamic values (Hamdanah, 2024). The analysis is carried out through the stages of data reduction, coding, category grouping, interpretation of meaning, and inductive conclusion drawn. To maintain the validity and objectivity of the results, the researcher compared various sources by paying attention to the consistency of the concept, the relevance of the theory, and the suitability of the arguments between references (Sastraatmadja et al., 2024). This approach is particularly relevant to the title of the research because it allows for a clear mapping of the most appropriate supervision approach for Islamic education. In addition, this method supports the achievement of the research objective, which is to formulate an academic analysis that not only explains the technical aspects of supervision, but also affirms the ethical-spiritual foundation that is the peculiarity of Islamic education

RESULTS AND DISCUSSION

The theoretical basis of this research rests on the concept of educational supervision as a professional development process that aims to improve the quality of learning through systematic, planned, and sustainable assistance. In the perspective of modern education, supervision is understood not only as supervision, but as a facilitation of the development of teachers' competencies through dialogical and reflective working relationships (Maulidia & Masfina, 2025). In the context of Islamic education, the concept is enriched by the value of *tarbiyah* which emphasizes the development of human beings as a whole, including intellectual, moral, and spiritual aspects. Therefore, Islamic education supervision must be understood as a professional development process that is oriented towards improving performance as well as strengthening morals. The theory of directive, non-directive, collaborative, and clinical supervision is the basis for explaining the variety of approaches that can be applied according to the conditions of teachers and institutions. Meanwhile, Islamic value-based supervision theory provides a normative framework that emphasizes the importance of trust, *ihsan*, deliberation, *rahmah*, and *tawadhu* in coaching practices (Muslim, Annur, & Ibrahim, 2024).

Other supporting theories that are very relevant are pedagogical leadership theory and Islamic education management theory. Pedagogical leadership places the principal as a learning leader who is in charge of directing, fostering, and creating a school climate conducive to the professional growth of teachers (Legi, 2024). In Islamic education, this role is not only administrative, but also transformational and moral exemplary. Islamic education management

theory emphasizes that all educational activities must be managed based on the principles of benefit, justice, responsibility, and sustainability (Hariyanto, Tamlekha, Ihsanda, Hambali, & Basri, 2025). Thus, supervision becomes a strategic instrument to ensure that educational practices run in harmony with institutional goals and Islamic values. The integration of these two theories provides a strong foundation for a comprehensive analysis of Islamic education supervision approaches (Yulia, 2026). This framework allows research to explain how the supervision approach can improve the quality of teachers while building a religious, humanist, and professional school culture.

Based on the content analysis of various relevant literature, this study shows that Islamic education supervision cannot be limited as an administrative supervision activity, but must be understood as a professional development process that unites pedagogical, managerial, moral, and spiritual dimensions. The results of the study identified five main approaches, namely directive, non-directive, collaborative, clinical, and Islamic values-based, each of which has its characteristics, advantages, and limitations in its application in Islamic educational institutions (Shaieba & Agussalim, 2025). The directive approach is considered effective for beginner teachers who require intensive direction, while the non-directive approach is more suitable for experienced teachers who need room for reflection and professional independence. Meanwhile, clinical approaches have been shown to be relevant for improving learning practices through classroom observation, specific feedback, and structured follow-up (Roifah et al., 2025). However, the results of the synthesis show that neither approach can work optimally without adjustments to the character of teachers, the culture of the institution, and the orientation of Islamic educational values.

The results of this study also confirm that a collaborative approach based on Islamic values is the most relevant approach in contemporary Islamic education supervision because it is able to integrate partnership relationships, professional development, and the internalization of Islamic ethics in a balanced manner. The values of trust, *ihsan*, deliberation, *rahmah*, and *tawadhu* have been proven to strengthen the effectiveness of supervision by building honest, participatory, empathetic, and continuous improvement-oriented interactions. Within this framework, the principal as a professional supervisor plays a central role because the success of supervision is largely determined by his ability to combine technical, interpersonal, analytical, and spiritual competencies (Nursaidah, Nurfaizin, Supardi, & Gunawan, 2026). These findings show that supervision based on Islamic values not only has an impact on improving teacher performance, but also contributes to the formation of a conducive, religious, and productive academic culture in the school environment. Thus, the results of the study confirm that effective Islamic education supervision must be designed in a contextual, collaborative manner, and rooted in Islamic values as the foundation of coaching.

The characteristics of the supervision approach in Islamic education are basically determined by the main goal of supervision itself, which is to improve the quality of learning while fostering the professionalism of teachers within the framework of Islamic values. Supervision in this context cannot be understood as a mere inspection activity, but rather as a systematic, planned, and continuous improvement-oriented guidance process (Asmak & Ilwan, 2025). Therefore, the supervision approach must be able to accommodate the technical, pedagogical, moral, and spiritual dimensions in a balanced manner. In practice, the supervisory approach in Islamic educational institutions shows quite clear variations, ranging from a directive approach that emphasizes direct direction, a non-directive approach that prioritizes the reflection of the teacher, to a collaborative approach that places supervisors and teachers as partners (Saifullah, Elistatia, Septia, Subandi, & Dermawan, 2025). This characteristic shows that Islamic education supervision is adaptive, contextual, and value-based.

The directive approach has the main character in the form of dominance of the supervisor's role in providing instructions, directions, and solutions to teachers. This approach tends to be effective when teachers still need intensive guidance, do not have adequate

experience, or face complex learning problems (Roifah et al., 2025). In the context of Islamic education, a directive approach is still necessary, but its implementation must be avoided of an authoritarian nature. Islamic values demand that direction be done with manners, appreciation, and gentleness (Maulis, Fathurrochman, & Bahri, 2024). Thus, directives in the supervision of Islamic education do not mean imposing will, but providing clear and directed guidance for the benefit of the learning process. This character makes the directive approach relevant, especially in initial coaching situations or when there is an urgent need for improvement. However, if used excessively, this approach has the potential to reduce teachers' creativity and independence.

The non-directive approach is characterized by placing teachers as active subjects in the problem-solving process. The supervisor acts as a facilitator, listener, and reflection guide, not as a single decision-maker. This character is very much in line with the spirit of Islamic education which emphasizes deliberation, respect for reason, and personal responsibility in carrying out the mandate (Nursaidah et al., 2026). In supervisory practice, the non-directive approach encourages teachers to evaluate their own learning practices, identify weaknesses, and formulate solutions independently. This character makes teachers feel valued and not pressured by rigid hierarchical relationships (Ridwan, 2026). On the other hand, this approach requires professional readiness from teachers, as not all teachers are able to directly conduct critical reflection and independent decision-making. Therefore, a non-directive approach is more appropriate to be applied to teachers who already have experience, adequate competence, and good professional maturity.

The collaborative approach displays the most integrative character because it combines elements of direction and proportional participation (Kurniawan, Ibrahim, & Muchtarom, 2023). In this approach, supervisors and teachers work together to identify problems, analyze the causes, formulate alternative solutions, and establish follow-up steps. The collaborative character is very much in line with the principle of deliberation in Islam, which places decisions as the result of fair and responsible dialogue. Additionally, this approach builds a healthier relationship between supervisors and teachers, as both are positioned as partners in the improvement process. In the Islamic educational environment, collaborative character has proven to be more able to create a humanistic, open, and productive atmosphere of supervision. Teachers do not feel supervised unilaterally, but are actively involved in the process of professional development (Posangi, Pd, & Labaso, 2025). Thus, the collaborative approach has a major strength in its ability to combine coaching efficiency with respect for the dignity of educators.

The clinical approach and the Islamic values-based approach complement the characteristics of Islamic education supervision in more depth. The clinical approach emphasizes real observation of the learning process, analysis of field data, and the provision of specific and measurable feedback (Aprilia et al., 2025). This character is very useful for improving pedagogical aspects that are technical and factual. Meanwhile, the Islamic value-based approach makes amanah, ihsan, rahmah, tawadhu, and deliberation as the ethical basis of the entire supervision process. This approach affirms that supervision is not only an administrative act, but also a form of worship and a form of moral responsibility (Sastraatmadja et al., 2024). If associated with the results of the study, the most prominent characteristic of Islamic education supervision is the integration between professionalism and spirituality. Therefore, the most relevant approach is not one of the separate approaches, but a collaborative approach colored by Islamic values. This character is what makes Islamic education supervision different from education supervision in general.

The integration of Islamic values in the practice of Islamic education supervision is a process of instilling ethical and spiritual principles into all stages of teacher development, starting from planning, implementation, evaluation, to supervise follow-up (Nursaidah et al., 2026). In this framework, supervision is not positioned only as a quality control mechanism,

but as a tarbiyah activity that aims to improve the quality of learning while forming the professional character of educators. The findings of the study show that Islamic values are the spirit that distinguishes Islamic educational supervision from general supervision, because its orientation is not only on work efficiency, but also on welfare, morals, and moral responsibility (Aisyah & Alkautsar, 2025). Thus, the integration of Islamic values is not a symbolic addition, but rather a substantive foundation that determines the direction, approach, and quality of the relationship between supervisor and teacher. In this context, the success of supervision is greatly influenced by the extent to which Islamic values are clearly internalized in the work culture and professional interaction in schools.

The value of trust occupies a central position in the practice of Islamic education supervision because it requires supervisors to carry out coaching duties honestly, responsibly, and free from abuse of authority (Abdullah, 2025). Supervision based on trust encourages clarity of objectives, openness of procedures, and consistency in assessment, so that teachers feel that the supervision process is carried out for professional improvement, not to find faults. In practice, the mandate requires supervisors to provide objective feedback, maintain the confidentiality of professional information, and put the interests of educational quality above personal interests. This character strengthens trust between teachers and supervisors, which is an important prerequisite for the creation of a healthy and productive supervisory atmosphere (M. S. Hidayat et al., 2025). Therefore, amanah not only functions as an individual moral value, but also as an institutional principle that supports the legitimacy and effectiveness of supervision in Islamic education.

In addition to trust, the value of ihsan and deliberation also greatly determines the quality of the integration of Islamic values in the supervision of Islamic education (Novari, Akmansyah, & Dacholfany, 2026). Ihsan requires every educational actor to carry out their duties with the best quality and the spirit of continuous improvement, so that supervision is understood as a means of improving learning practices, not just administrative fulfillment (Ahmad, Muchtar, Fahrudin, Ikmal, & Mubin, 2026). Meanwhile, deliberation presents a pattern of participatory, dialogical, and mutually respectful relationship between supervisors and teachers, especially in identifying problems, formulating solutions, and determining follow-up steps. The findings of the study show that non-directive and collaborative approaches are very much in line with these two values because they provide space for reflection, participation, and shared responsibility in the coaching process (Ridwan, 2026). Thus, the integration of ihsan and deliberation makes supervision more humane, democratic, and effective in fostering teachers' professional awareness in the Islamic education environment.

The values of rahmah and tawadhu complement the integration of Islamic values by emphasizing the importance of empathy, compassion, and humility in supervisory interactions. In the source text, it is explained that the application of rahmah makes teachers feel valued and supported, not judged, so that an intrinsic motivation to develop and innovate in learning is formed (Sastraatmadja et al., 2024);(Roswaidah, 2025). On the other hand, tawadhu encourages supervisors not to position themselves as the party who is always the most right, but as a coach who is open to input, criticism, and experience of teachers. The integration of these two values is very important because overly formal and hierarchical supervision tends to give birth to resistance, while empathetic and humble supervision is more likely to allow for joint learning (Jaswadi & Fitri, 2025). Therefore, rahmah and tawadhu function as an ethical mechanism that keeps supervision oriented towards coaching, respect for dignity, and collective improvement.

Overall, the integration of Islamic values in the practice of Islamic education supervision is realized when the entire supervision process is systematically designed, implemented collaboratively, and carried out based on the ethical foundations that live in the school culture. The results of the study show that the values of trust, ihsan, deliberation, rahmah, and tawadhu

not only beautify the discourse of supervision, but are proven to strengthen the effectiveness of coaching, improve the quality of professional relations, and create a religious and productive academic culture (Ariyani, 2026). In this context, the principal as a professional supervisor plays a key role because he must be able to integrate technical, interpersonal, analytical, and spiritual competencies simultaneously. Thus, effective supervision of Islamic education is not only procedurally orderly supervision, but supervision that substantively fosters the quality of work, moral awareness, and Islamic responsibility in all educational activities.

In the context of contemporary Islamic education, the most relevant supervisory approach cannot be determined solely on the basis of technical efficiency, but must consider its suitability with the character of Islamic education that blends academic, moral, and spiritual dimensions. The findings of the study show that Islamic educational institutions face increasingly complex demands of globalization, digitalization, and quality improvement, so that they require an adaptive, participatory, and rooted supervision approach rooted in Islamic values. Thus, a relevant approach is one that is not only able to improve teachers' pedagogical competence, but also strengthen a religious, humanist, and sustainable work culture (Ma'ruf & Sonia, 2025). In this framework, traditional approaches that are too authoritative are seen as inadequate when applied dominantly, as they have the potential to cause resistance and hinder the growth of teachers' professional awareness. Therefore, contemporary Islamic education requires a more dialogical, constructive, and valuable approach to supervision.

The directive approach remains relevant in certain situations, especially when supervision is given to novice teachers, teachers who have underlying difficulties, or learning conditions that require quick and targeted improvement (Roifah et al., 2025). In these conditions, clear direction from the supervisor can help teachers understand work standards, correct technical errors, and improve the regularity of learning practices. However, the results of the study confirm that the directive approach is not enough if it is used as the dominant pattern in contemporary Islamic education, because this approach tends to place the supervisor as the center of decisions and can reduce the independence of teachers. Therefore, its relevance is limited and situational. In Islamic education, this approach will only be effective if it is modified with coaching manners that uphold respect, gentleness, and moral responsibility, so that the direction given does not turn into an authoritarian supervisory practice.

The non-directive approach offers greater relevance in encouraging teachers' professional reflection and independence, especially for teachers who already have the experience, competence, and readiness to critically evaluate their practice (Estimurti, 2025). This approach is in line with the values of deliberation and *ihsan* because it gives teachers space to think, assess, and find solutions independently in a supportive atmosphere. However, the results of the study also show that the non-directive approach is not fully adequate if used alone in all Islamic education contexts. This is due to differences in teacher readiness levels and variations in institutional challenges that require different levels of intervention from supervisors. In other words, non-directive is very relevant to build professional awareness, but it needs to be combined with elements of direction and mentoring so that the supervision process remains directed, measurable, and in accordance with the real needs of Islamic schools.

The clinical approach also has a high level of relevance because it provides an empirical basis for coaching through classroom observation, analysis of learning practices, and specific feedback. In contemporary Islamic education, which demands measurable quality improvement, the clinical approach is important because it is able to bridge the need for reflection with tangible evidence of learning implementation (Murthosia, Sari, & Haidar, 2025). Findings in the source manuscript show that clinical supervision is effective in improving teachers' pedagogic competence, especially in learning planning, classroom management, and evaluation of learning outcomes (El-Fadhil, Riyadi, & Maulidah, 2025). However, the clinical approach is stronger in the technical-instructional dimension and does not automatically answer the needs of moral and spiritual development if it is not combined

with the Islamic value framework. Therefore, the relevance of clinical approaches in Islamic education will increase significantly if placed in a coaching framework that makes the values of trust, *ihsan*, and *rahmah* as the foundation of supervision interaction.

Based on the overall results of the analysis, a collaborative approach based on Islamic values is the most relevant approach to be applied in contemporary Islamic education. This approach combines the advantages of directive, non-directive, and clinical approaches, while integrating the values of trust, *ihsan*, deliberation, *rahmah*, and *tawadhu* in the entire supervision process (Shaieba & Agussalim, 2025). In this approach, supervisors and teachers work equally to identify problems, devise solutions, implement improvements, and evaluate the results together. This kind of model is very suitable for the needs of today's Islamic educational institutions because it is able to maintain a balance between the demands of professionalism, the need for teacher participation, and the strengthening of the school's Islamic identity (H. Hidayat, Sukandar, & Setiawan, 2022);(Aisyah & Alkautsar, 2025). In addition to increasing the effectiveness of coaching, a collaborative approach based on Islamic values has also been proven to encourage the creation of an academic culture that is more open, productive, and oriented towards continuous improvement.

The relevance of a collaborative approach based on Islamic values is also stronger when it is associated with the role of school principals as professional supervisors. The source manuscript emphasizes that the success of supervision is highly determined by the principal's ability to integrate technical, interpersonal, analytical, and spiritual competencies in learning leadership practice. In a collaborative approach, the principal does not only act as a supervisor, but as a coaching partner who builds trust, sets an example, and directs improvements in a planned manner. With this model, supervision is no longer seen as an administrative burden, but rather as a meaningful professional development process for teachers and institutions (Isnaniyah, 2025). Therefore, it can be affirmed that the most relevant supervision approach for contemporary Islamic education is a collaborative approach based on Islamic values, because it is best able to respond to the demands of quality, the needs of teacher development, and the ethical-spiritual orientation of Islamic education in an integrated manner

CONCLUSION

Based on the results of the literature analysis, it can be concluded that Islamic education supervision is a coaching process that has a broader dimension than educational supervision in general, because it is not only oriented towards improving the quality of learning and teacher professionalism, but also on strengthening moral, spiritual, and institutional character. This study shows that the supervision approach in Islamic education includes directive, non-directive, collaborative, clinical, and Islamic values-based approaches, each of which has relevance according to the teacher's condition, the needs of the institution, and the context of educational development. However, a collaborative approach based on Islamic values has proven to be the most relevant because it is able to combine professional direction, active participation of teachers, and internalization of the principles of trust, *ihsan*, deliberation, *rahmah*, and *tawadhu* in one integrated coaching framework. The integration of these values makes supervision not just an evaluation instrument, but a *tarbiyah* process that builds a religious, humanist, and productive academic culture. Thus, the effectiveness of Islamic education supervision is largely determined by the ability of the principal or supervisor to integrate technical, interpersonal, analytical, and spiritual competencies in a balanced manner. These findings affirm the importance of developing a contextual, collaborative, and Islamic value-based supervision model to support the continuous improvement of the quality of Islamic education

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