

## ISLAM AND SUPERVISION: THE POTENTIAL OF ISLAM TO RE-DEFINE THE PRACTICE OF SUPERVISION IN THE SCHOOL CONTEXT

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### ABSTRAK

Penelitian ini didorong oleh kesalahpahaman yang terjadi dalam banyak praktik supervisi di Indonesia. Supervisi masih dianggap sebagai kegiatan mendata kesalahan guru dan ketidaksetaraan kekuasaan antara guru dan pengawas. Yang mengecewakan, sebagai negara Muslim terbesar, prinsip-prinsip Islam belum sepenuhnya dimasukkan ke dalam praktik supervisi, padahal idealnya sudah ada. Makalah ini bertujuan untuk mengeksplorasi sejauh mana Islam dapat memberi nuansa pada supervisi untuk memastikan bahwa esensinya tidak tercederai. Penelitian ini menggunakan jurnal dan buku-buku untuk menemukan tren terbaru dari penelitian tentang pengawasan Islam dan memperkayanya dengan mengutip ayat-ayat Al-Quran dan tradisi kenabian (*Hadis*) sebagai data primer dengan mengakses beberapa kitab tafsir dan kitab-kitab hadis. Data dikumpulkan melalui beberapa cara termasuk pemilahan, pengorganisasian, dan pengeditan. Analisis dokumen mengungkapkan bahwa pengawas atau guru dapat menggunakan kerangka kerja Islam saat melakukan supervisi. Nilai-nilai seperti keadilan (*Adl*), integritas, rasa hormat (*Ihtiram*), dan sikap suportif dimiliki oleh pengawas, sementara itu, guru harus menjunjung tinggi profesionalisme, pola pikir yang terus berkembang, dan kolaborasi (*Syirkah*) sebagai aturan perilaku.

**Kata Kunci** : Pendidikan Islam, Supervisi, Kepala Sekolah

### ABSTRACT

*This inquiry was driven by misunderstandings occurring in plenty of supervision practices in Indonesia. Supervision is still perceived as cataloging teacher faults and inequality of power between teachers and supervisors. Disappointingly, as the largest Muslim country, Islamic Principles have not been fully incorporated into supervision practices whereas all the guidance is ideally provided. This paper aims to explore to what extent Islam can nuance supervision to ensure that its essence is not harmed. This research employed journals and books to discover the newest trend of research in Islamic Supervision and enriched it by citing verses of the Quran and prophetic tradition (Hadis) as primary data by accessing some interpretation books (Kitab al-Tafsir) and prophetic tradition books (Kitab al-hadis). The data were collected through several ways including sorting, organizing, and editing. The document analysis disclosed that either the supervisors or teachers can embrace the Islamic framework while conducting supervision. The values such as fairness (Adl), transparency (Shura), respect (Ihtiram), and supportiveness belong to the supervisor; meanwhile, teachers have to uphold professionalism, a growth mindset, and collaboration (Syirkah) as a rule of conduct.*

**Keywords** : Islamic Education, Supervision, Principal

## INTRODUCTION

Supervision is providing guidance and support to individuals, usually professionals, while they perform their work or projects. This process entails frequent meetings, feedback, and coaching to ensure that the individual is progressing in achieving their goals and to identify and resolve any obstacles or difficulties. Efficient supervision can increase productivity, improve job satisfaction, and enhance professional growth. This is particularly crucial in high-risk situations, like health care or aviation, where mistakes can cause severe repercussions. Supervision in these settings is usually formalized and can encompass different levels of monitoring, such as peer evaluations and quality control procedures. According to the *International Journal of Nursing Studies*, supervision is important in one's professional growth by enabling them to improve their abilities and adjust to the ever-evolving healthcare environment (Whitehead et al., 2019). Eventually, Supervision is an essential component of professional life, wherein it helps individualize the necessary aid and direction for them to grow in their positions.

The field of education is also included in the field that requires supervision, with principals as supervisors and teachers as supervisees so that professionalism of teachers in particular can be improved and the quality of education in general can be upgraded (Mida Hayati, 2017). The nature of educational supervision is a process of guidance from experts to teachers and other educators who directly handle student learning (Sukatin, 2016). Educational supervision is basically a set of activities designed to promote teaching and learning (Hoy & Forsyth, 2017) which is in the format of assistance or guidance by way of improvements to the educational situation and the enhancement of the quality of teaching and learning (Maralih, 2014). The purpose of educational supervision is not to judge teachers' competence or control them, rather it is to collaborate with them (Hoy & Forsyth, 2017).

Effective supervision is vital to secure student performance as it plays an enormous part in increasing the quality of education. The existing supervision policy is critically different in terms of teachers' competence in their teaching. Furthermore, the implementation of a good teacher supervision policy results in better teacher performance as well, which of necessity supports the overall improvement of student achievement (Deas, 2019). Effective supervision enables teachers to maintain or change the practices of school activities that directly affect learning, thereby improving the quality of student learning. It also assists teachers in fostering their ability and knowledge to better deliver learning services to students, create a more

favorable learning and teaching environment, and ultimately aims to help teachers aid their students to succeed academically (Nurhuda et al., 2023).

However, in the reality of supervision activities, there remain some errors of practice caused by supervisors' misunderstanding of the nature of supervision itself. Some mistakes in the practice of professional supervision can be identified from the authoritarian attitude of supervisors, suppressing teachers, and stifling staff creativity as well as a detrimental corrective attitude that focuses on teachers' mistakes. The principal's failure to comprehend the basic concept of supervision results in an incorrect way of providing supervision to teachers. The principal's view that supervision is an assessment leads to supervision practices that are limited to supervising and providing administrative appraisals to teachers. This error also affects teachers' perceptions, who assume that supervision is a judgement from the principal that can threaten their profession (Rifma et al., 2019). Despite its significance, education supervision still encounters challenges such as underqualified personnel, lack of resources, unclear policies, and inadequate training and support for supervisors (Shahzadi et al., 2022). The above issues can lead to misunderstandings and errors in practice, resulting in ineffective supervision and ultimately, poor educational outcomes (Shahzadi et al., 2022).

To overcome the errors of supervision practice, it is necessary to provide a correct understanding of the nature of supervision. The substantial values of supervision are masked by the many practice errors found in schools so that they become obscured and misinterpreted by teachers. Therefore, redefining the true meaning of supervision and disseminating it to educational actors is an urgent step for educational experts. To realize this, Islamic values as the religion of the largest Indonesian population can be considered as an alternative to be incorporated with supervision. Islamic values can be an option to create ideal supervision because humans will be easier to accept values that come straight from God and have proven to be able to build a strong civilization (Sahin, 2018).

One concept that is probably relevant to be a key to answer this issue is *tarbiyah*. Jikri et al., (2023) argued that this notion came with a similar idea that said that learning should be more like facilitating not pushing or forcing. This Islamic principle emphasizes the need for direction and cultivation in the educational process, focusing on the formation and growth of individuals to reach their true potential, both academically and spiritually. This approach is aligned with Islamic values of justice, guidance, and trust, which are crucial in the practice of educational supervision. By integrating Islamic values into educational supervision, it is possible to create a more holistic and balanced approach to education that addresses students' spiritual, moral, and intellectual development (Setiawan et al., 2023). Moreover, Islamic

teaching is not supposed to be stored in people's minds as believed by the banking of education's proponent. As an educationalist, it is recommended to occupy Islamic values as a lens to see problems appear in an educational setting. This perspective might be nurtured in all supervisors, thus they are able to think Islamically about education and raise this issue to the surface.

Finally, the prevailing misconceptions of supervision ranging from supervisors' or principals' misunderstanding of the nature of supervision as well as supervision practices that focus solely on teacher administration are expected to be addressed by exploring the extent to which Islamic principles can inform and enhance educational supervision practices. This study aims to introduce the importance of educational supervision in ensuring the quality of education and the need for a nuanced approach that incorporates Islamic values. The question that remains is what Islamic principles or values should be present in supervision. Hence, the research question of this paper is "How is islam-nuanced supervision in a school setting?"

## **METHOD**

This paper is an attempt of providing best practices for teachers and principals to conduct effective supervision in the school setting. The misunderstanding of what supervision really means drives the authors to incorporate Islamic values in this practice, considering that Islam is the most populated religion in Indonesia, thus it probably causes many individuals to find it easy to ingest those values instead of other complicated notions. To make this aim come true, we try to merge various verses of the Quran, due to the indivisible position of the Quran as a primary theological source in Islam, with what Islamic scholars theorize about them. This step is initiated because Quranic verses cannot be interpreted by solely relying on the raw translation, but it has occasional background of the Quran behind every single verse (Sahin, 2013). Therefore, a qualitative method that is perceived to explore the phenomenon to extract its essence (Sugiyono, 2019) is suitable.

The data in this research was collected from various Quranic interpretation books (*Kitab Tafsir*). As a consequence, this research is categorized as content analysis research, which analyses the content in the books of *tafsir* and of course selected verses in the Quran. Cohen et al., (2007) directed qualitative researchers, especially content analysis, with several stages, namely: 1) Define the research question, 2) Define research the source from which data will be collected, and 3) Construct the categories for analysis. Step one, the research question has been mentioned above, which relates to the nuanced meaning of Islamic supervision. In step two, the data are mostly gathered from several books of *tafsir* to accommodate more robust

arguments in the Islamic academic world. And in the last step, the authors seem to divide the discussion into two separate parts. These sections respectively discuss what values underlie the practice of supervision for supervisors and supervisees simultaneously. This distinction is applied to make it easier for the author to analyze the data as well as to facilitate the reader.

Qualitative researchers should be concerned with the meaning, process, and outcome of a phenomenon (Lodico et al., 2006). Considering this factor, the authors tend to split the discussion based on the values of every figure (*Bil Maudhu'i*). What values that are covered will be mentioned first and after that Quranic verses and plenty of arguments from Islamic scholars are presented as a means to analyze what is contained in the verse. Thus, the focus of discussion will be the core that is delivered through the verses that are probably not visible to general society. Ultimately, the data was analyzed iteratively. Creswell (2012) mentioned that analyzing data in a qualitative study is an eclectic process in which it is conducted several times throughout the inquiry in order to receive the comprehensive categories of the information that is in search.

## FINDING AND DISCUSSION

### Supervisor Qualities

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۗ وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ

*And those who strive for (seeking) our pleasure we will indeed show them our ways.*

*And surely Allah is indeed with those who seek goodness.(29:69)*

In *Fathur Qadir* (Asy-Syaukani, n.d.), Whoever strives for a good thing for the sake of Allah, Allah will make a way for it. This verse guarantees that those who endeavor will indeed stumble upon a way. This can be assumed with supervision as well because supervision is an effort to improve teacher performance. Thus, this verse indicates that supervision will give good results if it is done by incorporating Islamic concepts into it. This verse ends by emphasizing that Allah is with those who act well. This indicates that Allah will help and always accompany those who do goodness, including supervisors.

The appropriate verse that contains directions for supervisions in their behavior is listed in one of the chapter:

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ

*Be forgiving, instruct people in what is right, and turn away from the foolish..(7:199)*

The supervisor must guide to goodness and not to be ignorant or be a fainthearted person. Supervisors are supposed to embody a forgiving and non-vindictive character to be able to provide benefits objectively. The verse states that apologizing and guiding to goodness includes leaving ignorance as well as fools. The fools referred to in this verse do not necessarily imply people who do not know something, but rather people who are knowledgeable but reluctant to apply it. As a supervisor, he should instill these three traits into himself to obtain objective supervision.

### Fairness

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ۗ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ۗ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا

*Verily, Allah enjoins you to give the trust to those who are worthy of it, and when you execute judgement among men, (Allah enjoins) you to judge with equity. Surely Allah, by this, gives you the best teaching. Surely Allah always hears and always sees. (4:58)*

In Tafsir As-Sa'di, it is stated that everything given to someone is called trust and is commanded to be fulfilled. Allah commands his servants to perform it totally, without lacking, without cheating, or without dragging their feet. This mandate includes power, wealth, secrets, and orders that are known only to Allah. The fuqaha' have said that whoever is given a trust is obliged to keep it in a proper place; they said: "Because it is impossible to fulfill, except by keeping it, so it is obligatory to do so." The meaning of fairness here is that which Allah has commanded us to judge by, that is, what Allah has prescribed by the mouth of His Messenger in the form of regulations and laws. This requires knowing justice to be able to judge by it. (As-Sa'di, n.d.). In Tafsir Al-Wajiz, Wahbah az-Zuhaili explained that when you rule among people, you must rule with fairness (i.e. the guardian or judge should not favor one of the parties; he needs to rule according to the truth as explained in the Qur'an and Sunnah). What a blessing it is to be taught what Allah has commanded you to do, which is to fulfill your trust, and to judge justly. (Az-Zuhaili, 2015).

In Aisarut Tafasi, Abu Bakr Jabir al-Jazairi explains that the meaning of this verse is balance and the definition of justice is to deliver all rights to the rightful people. Moreover, this verse also encourages people to develop a sense of being watched by Allah within themselves.

For whoever remembers that Allah hears his every word and witnesses his every deed, will be upright in his words without any deceit and will not be careless in his actions (Al Sheikh, 2000).

It is also said according to Zubdatut Tafsir Min Fathil Qadir by Muhammad Sulaiman Al Ashqar that justice refers to not favoring the judge or ruler to one of the disputants, and not prioritizing one person over another because of familial ties, position, personal benefit, or sensuality. Rather, a court should grant a verdict to the rightful beneficiary following what is explained in the Qur'an and prophetic tradition. Additionally, a ruler must treat his people equally without privileging anyone except by the person's merit, such as his tenacity in doing good deeds, his experience, knowledge, or strength in *jihad*, and so on (Al-Asyqar, 2007).

This verse is a complex verse explaining the attitude of a leader. This verse implicitly reveals the entrustment that Allah bestows on his servants and it must be exercised because the mandate is an obligation that must be fulfilled. Allah also commands us to be fair and not differentiate between those he judges. In the context of supervision, this verse implies that the supervisor is the bearer of the mandate, and they do not have the right to discriminate against someone, and do not incline to anyone. Allah knows everything that is done, including supervision actions carried out by superiors or leaders who have higher authority over existing matters. The position of god as the creator who carries the highest authority in all things, also shows that supervision must be carried out fairly and transparently, and based on the principles of justice and honesty which are related to the concept of tawhid and sharia in Islam (Prabowo, 2015).

In addition, the prophetic tradition related to the concept of fairness in supervision is (Al-Darimi, n.d.).

أَخْبَرَنَا عَمْرُو بْنُ عَوْنٍ أَحْبَرَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ حُمَيْدٍ وَثَابِتٍ وَقَتَادَةَ عَنْ أَنَسٍ قَالَ قَالَ عَلَا السِّعْرُ عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ النَّاسُ يَا رَسُولَ اللَّهِ عَلَا السِّعْرُ فَسَعِّرْ لَنَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ هُوَ الْخَالِقُ الْقَابِضُ الْبَاسِطُ الرَّازِقُ الْمُسَعِّرُ وَإِنِّي أَرْجُو أَنَّ أَلْفَى رَبِّي وَلَيْسَ أَحَدٌ مِنْكُمْ يَطْلُبُنِي بِمَظْلَمَةٍ ظَلَمْتُهَا إِيَّاهُ بِدَمٍ وَلَا مَالٍ

*Hammad bin Salamah reported to us from [Humaid] and [Tsabit] and [Qatadah] from [Anas], who said: There was a crisis during the time of the Prophet and people said: "O Messenger of Allaah, the prices of goods have risen, so set prices for us!" The Prophet said: "Allah is the Creator, the one who spreads the wealth, the Giver of wealth, and the one who fixes prices. I hope to meet my Lord, and none of you will claim any injustice that I have done to him, whether it be about blood or wealth."*

This hadith is clarified as valid (*Shahih*). A leader is someone who carries the responsibility for everything. A righteous leader is a leader who is responsible to god as well as humans. In the teachings of Islamic education, a leader must be knowledgeable, pious, honest, caring, and non-discriminatory towards the people he leads. (Siddeh, 2021). In the context of supervision, fair stands for giving rights to those who deserve them and putting things in their place, as well as siding with the truth and not taking sides. Islam desires fairness that denotes impartiality, favouritism and adherence to the truth. In supervision, fairness implies giving teachers the right to improve the quality of the learning process and providing assistance to teachers to improve the quality of the learning process, as well as giving students the right to receive quality education.

### Value of Integrity

Integrity is one of the most vital principles in Islam, and in the context of supervision, integrity means having a consistent and honest character in carrying out duties and obligations.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ۚ كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ ۝ ٣

*O believer! Why do you say what you do not do? Very hateful in the sight of Allah - you say what you do not do! (61:2-3)*

In Tafsir Al-Mukhtashar, there is great hatred and wrath in the sight of Allah if you say something that you do not do. It is not appropriate for a believer except to be honest with Allah, his deeds are in accordance with his words. Also mentioned in Ibn Kathir's Tafsir is the disavowal of the one who makes a promise or says something and then does not fulfil it. Hence, some of the salaf scholars argued on the basis of this verse that it is obligatory for a person to fulfil what he promises absolutely, whether the promise is related to an obligation or not (Ibn Humaid, n.d.). And also in An-Nafahat Al-Makkiyah Muhammad bin Shalih ash-Shawi said that Allah said: O you who believe in Allah and His Messenger, why do you say of good what you do not do? How terrible is this evil deed in the sight of Allah, which you say, but you do not practice? Because trust that is given to another human being is an indication of the honesty and honor of human nature and the good customs that say (Al-Shawi, n.d.).

In the context of supervision, this verse can be interpreted as a warning for supervisors to not only talk about goodness, but also to implement goodness in their duties. Supervisors should practice what they believe and not just talk about the goodness that should be implemented in the work team. God's hatred for supervisors who only talk but do not do is



great, and thus supervisors must pay attention to the congruence between words and deeds in their duties. The concept of integrity in the context of Islamic education is very important. It refers to the unity or wholeness of one's character, which indicates a person striving for perfection. In Islamic education, the ultimate goal is to create a whole human being, known as "insan kamil", who is able to fulfil his role and function perfectly to Allah SWT. This is in line with the concept of integrity, which includes the idea of completeness, with perfection as one of its criteria (Wildan, 2018).

Integrity in the context of supervision can be interpreted as a quality that allows a supervisor to have honesty and courage in performing his or her duties, and to have the ability to supervise and monitor activities carried out by teachers and students in a fair and transparent manner. Supervisor integrity is associated with the behaviour or habits of supervisors in carrying out their duties, including fairness in decisions, active interaction and close relationships with employees, care, support, and acceptance. Integrity is also related to the supervisor's ability to have broad trust and goodwill, an important role, and consistency in achieving group goals.

## Respect

وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوهُ ۗ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ

*They will never be denied the reward for any good they have done. And Allah has 'perfect' knowledge of those mindful of Him`. (3:115)*

This verse indicates that every good deed is not in vain, Ibnu Katsir in his book says the meaning of this verse is that every good deed that is done will not be in vain and will get its reward as well as multiplied (Ath-Thabari, n.d.). This meaning is also in line with the words of Ath Thabari in his book that the reward for goodness will not disappear or vanish (in the sense of futility). Likewise in the tafsir of Fathu Rahman mentions the same thing.

Teachers as educators certainly always attempt to deliver the best to students. In the context of supervision, this verse can be a guideline for supervisors to respect teachers or those supervised when they have differences. Respect is an act of tolerance to accept and consider others, even though there may be differences in principles, ways of thinking and so on. A supervisor needs to demonstrate belief in the values of each individual, respect the wishes and feelings of others, and have the drive to ensure that everyone lives and works in harmony. In

this way, teachers' creativity will be well developed and will improve the quality of their teaching according to their skills.

Supervisors cannot force teachers to follow their suggestions. However, respecting his opinion as well as the method used as long as it is still in accordance with the values espoused and does not deviate from the existing vision and mission with the same goal. This is also to avoid the threat of stereotypes that may be felt by the teacher as a supervisee when they have different views on learning (Sciences, 2018). Because goodness is not only obtained in one way, but there are thousands of ways. And as the verse above explains, nothing is wasted when doing good. Therefore, even though there are differences of opinion and perspective between supervisors and teachers, it is not an obstacle for both of them to carry out quality education.

### Supportive

In line with the value of respect, the supportive nature will be complementary to the excellent practice of supervision in the school context. Supportive values refer to an approach that provides support, assistance, and guidance to individuals or teams in achieving their goals. Supportive values in supervision are very important because they can improve the quality of performance, motivate, and strengthen the relationship between the supervisor and the supervisee. When supervisors respect the differences that exist, at the same time supervisors must provide support to their teachers and not underestimate them.

إِنْ يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلُهُ ۗ وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ ۗ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ

*If you have suffered injuries 'at Uhud', they suffered similarly 'at Badr'. We alternate these days 'of victory and defeat' among people so that Allah may reveal the 'true' believers, choose martyrs from among you—and Allah does not like the wrongdoers—*  
(3:140)

This verse is an advice/reminder related to the defeat of the Muslims in the battle of Uhud as interpreted by Ibn Kathir in his book with the narration that the pain and wounds that the Muslims felt during the battle of Uhud were also felt by the disbelievers during the battle of Badr. This verse also confirms that god shifts victory and defeat to each people to test their faith and whether they remain steadfast and patient with the calamities they experience. In tafsir

of Fathul Qadiir, Ash Shaukani stated that this verse contains advice not to be sad and discouraged by this defeat. because the disbelievers had also experienced similar defeats but they did not humble themselves, so the Muslims are more appropriate for this by being patient and not humbling themselves. Similar narratives are also written in the books tafsir of Fathu Rahman and tafsir of Jalalain (Al-Mahalli & As-Suyuthi, n.d.; Al Ulaimi, n.d.).

This verse provides a view that defeat or failure may occur in this life, as a test to test one's consistency towards their principles or work. Similarly, in education, a teacher may face various problems that make him or her under perform in the learning process. A teacher's underperformance in learning is not a form of failure. When this happens, the supervisor must be able to embrace the teacher and provide support to increase teacher motivation. Supervisors as mentors must be able to provide input in a good way and not seem to blame the teacher or supervisee, as the hadith said

حَسْبُ امْرِئٍ مِنَ الشَّرِّ أَنْ يُخَفِّرَ أَخَاهُ الْمُسْلِمَ

*"It is enough for a person to be evil that he humiliates his fellow Muslim." (Narrated by Muslim) (Lashin, n.d.)*

## CHARACTER FOR SUPERVISEE

In addition to characters for supervisors, characters for teachers are also needed. Because supervision consists of supervisors and supervisors or teachers, it also requires special characters that should be owned by an educator. In this study, the authors found several characteristics such as professionalism, accountability (*mas'uliyah*), growth mindset, and collaboration (*syirkah*).

### Professionalism

قُلْ كُلٌّ يَعْمَلُ عَلَىٰ شَاكِلَتِهِ ۗ فَرِيضَتُكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَىٰ سَبِيلًا

*Say, "O Prophet, "Everyone acts in their own way. But your Lord knows best whose way is rightly guided". (17:84)*

The word *syaklatihi* signifies a person's character, purpose, intention, circumstances, character, as well as religion. In the interpretation of Ath Thabari, this verse means that each person works according to his circumstances, intentions, and goals (Ath-Thabari, n.d.), but Allah knows who is on his path more than anyone else. In tafsir ibnu katsir this verse means

that every human being works according to how his morals are formed. In tafsir of Zilal Alquran stated that god confirms that every human being and every group (organization) will work according to their own path and purpose, while what is done following the path and purpose of the work will be the assessment of god, so be careful in taking the path and purpose, make sure that the goal and the path taken is the path full of guidance and the path that will lead to god.

The connection between this verse and professionalism is that every human being works according to his character and inclination, which basically translates into a person's ability to work already within him. working is a profession and the calling of the soul is professionalism. Working according to his ability without coercion and without being forced is also professionalism. Professionalism comes from the word profession which means as a specialized field of expertise to handle certain jobs that require it. Professionalism is an understanding that teaches that every job must be done by a professional. Indeed, a professional person is one who has a profession (Zunidar, 2020).

Teachers are a profession that also requires professionalism, according to law no. 14 of 2005, a teacher is considered a professional if they meet four kinds of competencies: pedagogic, professional, character, and social. These four professional competencies should be inherent in teachers, this is not easy to adopt if there is no willingness from various parties, especially the teachers themselves. Professionalism is very pivotal for teachers as it has a direct impact on the quality of education provided to students and the reputation of the school as a whole. In addition to the previous four kinds of competencies, there are also other competencies that can improve the professionalism of a teacher, including academic ability, ability to communicate, leadership ability, and ability to develop themselves (Zunidar, 2020). Prophet Muhammad conveyed in a hadith narrated by Aisyah which was as follows

إن الله يحب إذا عمل أحدكم أن يتقن

*"Verily, Allah likes it when one of you performs something professionally (Al Albani, 1988)*

Professionalism is about conforming to and even exceeding the expectations set for a particular role or profession, by maintaining high standards in work quality, ethics, and social interaction. The above hadith provides an understanding that professionalism is the character of a Muslim. the term itqan is often associated with the concept of doing something perfectly or with full dedication and sincerity. Itqan is an Arabic word that means perfection or high

proficiency. The term is often used in the context of Islam to refer to the achievement of perfection or high proficiency in doing something, especially in matters of religion or worship. The meaning of itqan is in line with the meaning of professional because both mean efforts to achieve perfection with some of the same principles, namely: perfection in work, commitment to quality, deep understanding, and consistency.

### Growth Mindset

لِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ ۗ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ ۗ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ

*"Allah does not change the condition of a people until they change their condition themselves. And when Allah decrees bad for a people, there is none to resist it, and there is no refuge for them but Him." (13:11)*

In this context, the verse emphasises the importance of self-change to change one's destiny. This can be linked to the concept of growth mindset applied in teaching, where students are seen as having the ability to change themselves and improve their abilities through the learning process. In Tafsir Al-Wajiz, Wahbah az-Zuhaili explained that if destiny applies, then they will depart from it. They count their good and bad deeds. Indeed, Allah does not change the favour or health of a people, until they change their own obedience and goodness into disobedience and evil (Az-Zuhaili, 2015).

Also explained in Tafsir as-Sa'di, the change of circumstances indicated in the verse in the form of pleasure, the outpouring of goodness, and a good life, "so that they change the conditions that are in themselves," by switching from faith to disbelief, from obedience to disobedience or from being grateful for the blessings of Allah to denying them, then Allah will deprive them of all these pleasures. Similarly, if the servants change their condition, from disobedience to obedience to Allah, Allah will change the condition that enveloped them before in misery to goodness, happiness, and *ghibtah* (zeal from within), and mercy (As-Sa'di, n.d.).

In the book Hidayatul Insan bi Tafsiril Qur'an, Marwan Hadidi said that god will not change people's condition, as long as they do not change the causes of their backsliding. Another interpretation is that god will not revoke the favors he has bestowed until they change their state, such as from faith to disbelief, from obedience to disobedience, and from gratitude to disbelief. Similarly, if a slave changes his state from disobedience to obedience, Allah will change his state from misery to happiness (Musa, n.d.). In implementing education quality management based on this verse, principals can influence teachers by teaching them to have a

changeable mindset and improve their abilities through learning. Principals can set an example for all staff and teachers by developing themselves and improving their skills through learning. Thus, they can be seen as having the ability to change themselves and improve their skills through learning, and have the motivation to change their own destiny (Masyithoh, 2020).

Having a growth mindset also indicates that teachers have been professional on their job. Professional teachers, in addition to having a position in education, also recognize this profession as a lifelong necessity, have intellectual abilities, continue to learn, uphold the teacher code of ethics, and have a high level of commitment and abstract thinking skills. The level of commitment of teachers is shown by how much time and energy is spent on students and the teaching profession, while the ability to think abstractly is shown by efforts to find alternative solutions when facing problems (Zaidin, 2010).

### Collaboration

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۗ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ ۗ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

*"And help each other in (doing) righteousness and piety, and do not help each other in sin and enmity. Fear Allah, indeed, Allah is very severe in His punishment". (5:2).*

In the interpretation of this verse on collaboration, it underlines the importance of cooperation and helping each other in goodness, both in religious aspects and in daily life. Thus, Muslims can strengthen the bonds of brotherhood, lighten the burden, and create a more peaceful and prosperous life. Mentioned in Tafsir Al-Madinah Al-Munawwarah, explaining that after Allah forbids wrongdoing, then He commands mutual help and assistance in matters of birr and piety; birr is all good deeds, while piety is the fear of Allah and avoiding all His prohibitions and carrying out all His commands (Zuhair, 2016).

In the book of Li Yaddabbaru Ayatih said by al-Mawardy, Allah's command to His servants to help each other in goodness, and He juxtaposed that command with *taqwa* (obey) to Him: { وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ } is because with *taqwa*, a servant will gain favor from Him. This verse does not differentiate between helping in the good for the sake of the worldly life (which is permissible according to Shari'ah) and the good for the happiness of the Hereafter. (Al-Muqbel, n.d.).

In Tafsir as-Sa'di, it is explained that the meaning of "and help each other in good deeds and piety", indicates that some of you should help others in good deeds. Virtue is a name that gathers all deeds, both physical and mental, both the rights of Allah and the rights of people

that are loved and approved by god. And piety here is the name that gathers the attitude of abandoning all physical and mental deeds that are hated by god and his Messenger. Every good deed that is commanded to be done or every bad deed that is commanded to be avoided, the servant is commanded to do it himself and with the help of others from among his believing brothers, either by words or deeds that encourage and encourage him (As-Sa'di, n.d.).

Collaborative education is an approach that allows students and teachers to work together as a team to achieve educational goals. In education, collaborative can take many forms, such as learning that places students with diverse backgrounds and abilities working together in a small group, or learning models that make it easy for students to learn and work together, contributing ideas and taking responsibility for achieving results (Husain, 2020).

Collaboration among teachers serves as a vehicle for them to improve their competencies, which include knowledge, skills, and experience. Competence is essential for teachers to support their performance (Kasmawati, 2020). Collaborative learning is essential in improving the quality of education. Cooperation between teachers, students, and communities enables the development of a more integrated curriculum, improves teaching efficiency, and increases student engagement (Mahmudi, 2006). In addition, collaboration also allows teachers to boost their own competence through discussions and smart practices related to teaching and education. This part emphasizes that collaboration is not only important for students, but also for teachers and other education personnel, and that a new work culture based on collaboration is needed in the information age.

## CONCLUSION

After presenting all those Quranic verses, we came to the conclusion that Islamic teaching also provides guidelines for the practice of supervision. The fact that many verses consist of the values that can be embraced by teachers and principals implies that supervision is re-defined and becomes more religious. Values such as justice (*Adl*), integrity, respect (*Ihtiram*), and supportive attitude are owned by supervisors, while teachers must uphold professionalism, a constantly evolving mindset, and collaboration (*Shirkah*) as rules of behavior are probably more familiar to Indonesian people because those can be found in Quran and they recite frequently. This inquiry is perhaps a beginning for Islamic scholars, students, and thinkers to integrate Islamic principles into contemporary problems and issues. The notion of a dichotomy between religious and non-religious sciences must end to return Islam to what it was supposed to be. The separation of religious theories from Western theories has led to the

decline and stagnation of Islamic scholarship and shackled Islamic institutions with boundaries that otherwise abide.

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