
Weaving Religious and Cultural Values in the Curriculum Supervision Model of *Tahfız* Islamic Boarding Schools

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ABSTRACT

This study examines the curriculum supervision system at Islamic boarding school Tahfızul Qur'an (PPTQ) Al-Madinatul Kamilah Sidoarjo, which integrates professionalism and spirituality within Islamic and cultural values. The research aims to develop a Value-Based and Culturally-Rooted Supervision Model that enhances both educational quality and teachers' spiritual growth. Using a qualitative descriptive approach, data were collected through observation, interviews, and direct supervision, then analyzed using Miles and Huberman's interactive model with triangulation. Findings reveal that supervision functions as a form of tarbiyah (nurturing), not administrative control. The process—through halaqah observation, daily monitoring, weekly reflection, and spiritual coaching—emphasizes sincerity, discipline, and moral integrity. Rooted in uswah hasanah, ihtirām, amānah, and ukhuwwah, this model fosters a non-hierarchical, reflective learning culture. It synthesizes managerial rationality and prophetic spirituality, showing that effective supervision is measured not by performance compliance but by spiritual and ethical transformation.

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1. INTRODUCTION

Islamic boarding schools (pesantren) are among the most deeply rooted Islamic educational institutions in Indonesia's history. From the pre-independence era to the present day, *Islamic boarding schools* have played a vital role in shaping the nation's Islamic character, morality, and cultural identity. As community-based institutions, *Islamic boarding schools* integrate religious values and local culture across all aspects of their life—from teaching traditions and teacher-student relations to dormitory systems that nurture distinctive spiritual and social environments. Harmatihda (2024) describes *Islamic boarding schools* as unique institutions that combine Islamic scholarly traditions with Indonesian cultural identity, thereby producing generations who are both knowledgeable and virtuous.

In the past two decades, thematic *Islamic boarding schools* have emerged, particularly *tahfīz* (Qur'an memorization) *schools*, which focus on nurturing memorization of the Qur'an. These institutions have rapidly expanded across various regions in response to the growing awareness among Muslims of the importance of Qur'an-centered education (Ramadani et al., 2021). However, alongside this growth, many *tahfīz Islamic boarding schools* face challenges in curriculum management and supervision. Most operate informally, lack written curriculum guidelines, and maintain spontaneous, traditional supervisory practices. Teaching processes often rely on the ustādhz's personal experience of the *ustādhz* and the *kiai*'s moral example of the *kiai*, rather than on documented learning standards. Consequently, the quality of teaching and memorization outcomes across levels tends to be inconsistent (Ainissyifa, Nasrullah, and Fatonah, 2024).

From an educational theory perspective, curriculum supervision plays a crucial role in ensuring the quality of the learning process. Kamal (2025) defines supervision as a systematic effort to stimulate, guide, and coordinate the professional growth of teachers. Li Jian et al. (2022) explain that academic supervision is not merely administrative but also moral and professional, aiming to improve the teaching-learning process continuously. In the context of Islamic education, Faizin (2025) emphasizes that supervision extends beyond technical oversight to include the cultivation of spirituality, sincerity, and moral conduct among educators. Therefore, in *Islamic boarding school* settings, supervision should not only function as a means of instructional control but also as a vehicle for nurturing *murāqabah* (spiritual self-awareness) and *tazkiyah* (purification of intention and behavior). Supervision in *Islamic boarding school* thus becomes a meeting point between religion and culture—religion as the source of values and truth, and culture as the human and contextual expression of educational practice.

In addition to supervision, the aspect of curriculum differentiation is equally important to understand in the context of the *tahfīz Islamic boarding school*. Demate et al. (2025) introduced this concept as a curriculum approach that adapts learning content, processes, and outcomes according to students' needs, interests, and abilities. This principle aligns with classical Islamic educational concepts such as *at-tadrīj fī at-ta'lim* (gradual instruction) and *ta'lim bi qadril isti'ā'ah* (teaching according to one's capacity). *Tahfīz Islamic boarding school* accommodates students from various age groups and ability levels—children, adolescents, and adults—thus their curriculum must be designed with differentiation in methods, memorization targets, and evaluation systems. Accordingly, supervision of the *tahfīz Islamic boarding school* curriculum

must ensure that differentiated learning is implemented effectively while remaining grounded in *Islamic boarding school* values and culture.

From a regulatory standpoint, Law No. 20 of 2003 on the National Education System, Article 26, paragraph (4), states that non-formal education functions as a substitute, supplement, and complement to formal education and can be recognized upon meeting certain standards. This implies that non-formal *Islamic boarding schools* must still maintain a clear curriculum and a quality assurance system, even though they remain flexible and value-based in their Islamic orientation. Ornstein and Hunkins (2013) also emphasize that an ideal curriculum is not merely a collection of subject matter but a dynamic process that requires continuous supervision (i.e., *curriculum as a constant process*). Therefore, curriculum supervision in *Islamic boarding schools* is not merely an administrative necessity, but a strategic instrument to maintain balance between religious values, local culture, and modern educational objectives.

Nevertheless, a significant research gap remains. Studies on academic supervision are largely focused on formal institutions such as schools and *madrasahs* (Suryadi et al., 2023), while very few examine supervision in a non-formal *Islamic boarding school (tahfīz)*. Some studies discuss aspects of memorization evaluation or teacher development, yet none have developed a supervision model that integrates religious and cultural values into the *Islamic boarding school* curriculum. Meanwhile, Gerayllo et al. (2025) explain, using the CIPP (*Context–Input–Process–Product*) model, that supervision can serve both evaluative and diagnostic functions in building a contextual curriculum. Hence, there remains a wide avenue for research that positions supervision as a bridge between religious values, *Islamic boarding school* culture, and modern educational management.

In this context, *Islamic boarding school Tahfīz Al-Madinatul Kamilah* in Sidoarjo serves as a concrete example representing the dynamics of non-formal Islamic education in Indonesia. Field observations show that this *Islamic boarding school* accommodates students of various age groups through diverse programs: children's classes focus on *talaqqī* of *Juz 30* using the listen-and-repeat method; adolescent classes combine *tahsīn*, *tajwīd*, and basic *tahfīz*; adult classes emphasize advanced memorization and *murāja'ah*; while for resident students (*santrī muqīm*), there is an open-class model (*kelas alam*), a non-formal basic education program based on equivalency packages.

Learning activities at the *Islamic boarding school* take place dynamically and enthusiastically; however, there is still no written curriculum guideline that regulates levels, methods, learning targets, and the evaluation of students' Qur'an memorization. The supervision process is carried out personally by the head of the *Islamic boarding school*, without systematic instruments or documentation. This condition leads to varying standards among teachers (*ustādhz*) and difficulties in objectively assessing students' progress. Such a situation highlights the need for a curriculum supervision model capable of weaving together religious and cultural values so that the *tahfīz* learning system becomes structured, adaptive, and sustainable.

Based on this context, the study focuses on designing a curriculum supervision model for the *tahfīz Islamic boarding school* that integrates religious and cultural values. Supervision is positioned as a collaborative process that not only monitors but also nurtures and facilitates the development of a differentiated curriculum suited to students' characteristics. Theoretically, this research contributes to the field of Islamic education management, particularly in strengthening a spiritual- and culture-based academic supervision model. Practically, it produces the

Supervision Model Guidelines for the Curriculum of Islamic Boarding School Tahfīz Al-Madinatul Kamilah Sidoarjo, which can serve as a reference for curriculum development and teacher quality improvement. Strategically, this study is expected to make a tangible contribution to the *Islamic boarding school* community by building an educational system rooted in religious and cultural values while adaptable to modern standards of academic quality.

Studies on academic supervision in Islamic education predominantly emerge from the managerial tradition of educational administration. Research by Harahap and Hidayah (2022) and Kamal (2025) conceptualizes supervision as a structured mechanism for observing, evaluating, and enhancing teacher professionalism through classroom observations, performance assessments, and feedback sessions. The dominant orientation is procedural and performance-based—supervision is framed as a means of control and accountability to ensure instructional effectiveness and compliance with institutional standards. While these studies contribute to improving pedagogical quality in formal madrasah and schools, they tend to neglect the moral-spiritual dimension that underpins Islamic education, especially in non-formal institutions such as Islamic boarding schools (*pesantren*). Consequently, supervision remains largely instrumental, emphasizing what teachers do rather than who teachers become in their ethical and spiritual formation.

In contrast, studies on the culture of *pesantren* reveal a distinctive educational ecosystem grounded in the values of *uswah ḥasanah* (moral example), *iḥtirām* (respect), *ukhuwwah* (brotherhood), and *amānah* (trust). Safitri (2025) and Qomar (2017) demonstrate how daily practices such as *talaqqī*, *murājaʿah*, and *halaqah* learning cultivate humility, sincerity, and discipline—values that constitute the hidden curriculum of *pesantren*. However, these cultural studies are primarily descriptive and ethnographic. They illustrate what *pesantren* do, but not how these values are managed, supervised, and sustained through systematic curriculum governance. The moral-spiritual fabric of *pesantren* has been extensively documented, yet its operationalization within structured quality assurance and supervision frameworks remains underexplored.

Meanwhile, the curriculum differentiation literature (Karim et al, 2018; Demate et al., 2025) offers valuable pedagogical insights into tailoring learning according to students' abilities, readiness, and interests. This approach promotes flexibility and learner-centeredness, enabling education to accommodate human diversity (*fiṭrah*). However, these studies mostly derive from formal educational contexts—accelerated or inclusive classes—where differentiation is approached as a technical adjustment to cognitive diversity. They rarely consider how differentiation can coexist with a unified spiritual mission, such as *tahfīz al-Qurʿān*, in which learning objectives extend beyond academic mastery to encompass moral transformation and divine consciousness (*murāqabah*). Thus, the existing models of curriculum differentiation lack moral and cultural grounding within Qurʿanic-based education.

When viewed collectively, these three strands of scholarship reveal a substantial epistemological gap. The first focuses on structure and procedure, the second on moral culture and values, and the third on pedagogical flexibility—yet none bridge these domains into a coherent framework of supervision suitable for *tahfīz pesantren*. What is missing is an integrative model that combines the systemic rationality of academic supervision, the cultural-spiritual ethos of *pesantren*, and the adaptive dynamism of differentiated curriculum. Without such integration,

supervision in Islamic boarding schools risks oscillating between bureaucratic formalism and informal moral Guidance, neither of which sufficiently ensures sustainable educational quality.

Addressing this gap, the present study proposes and develops a Value-Based and Culturally Rooted Curriculum Supervision Model within the context of PPTQ Al-Madinatul Kamilah Sidoarjo. The model redefines supervision as *tarbiyah*—a holistic process that nurtures sincerity (*ikhlas*), integrity (*amanah*), and ethical professionalism, while respecting pedagogical diversity and cultural authenticity. Theoretically, this study contributes to the field of Islamic education management by synthesizing systemic rationality, humanistic reflectivity, and prophetic spirituality into a unified framework for curriculum supervision. In practice, it offers an operational model and a set of guidelines for non-formal *taḥfīz* institutions to maintain quality through value internalization rather than mere procedural compliance. Strategically, this research positions *pesantren* as epistemic centers that can offer alternative paradigms of quality assurance—ones that measure success not merely by efficiency or performance indicators, but by the *barakah* and moral transformation achieved through education.

2. METHODS

This study employed a qualitative descriptive approach to gain a deep understanding of the phenomena of curriculum supervision in *taḥfīz* Islamic boarding schools within their religious and cultural contexts. The qualitative paradigm was chosen because it allows exploration of meanings, patterns, and interactions as they naturally occur in the *pesantren* environment, enabling the researcher to interpret reality from the participants' perspectives rather than imposing external constructs. As Yin (2014) and Moleong (2018) emphasize, qualitative inquiry is appropriate when the purpose is to reveal social meanings rather than to test predetermined hypotheses. Accordingly, this study sought to describe, interpret, and construct an understanding of curriculum supervision practices in a non-formal *taḥfīz* institution as a holistic educational system rooted in Islamic values.

The research was conducted at Pondok Pesantren *Taḥfīzul Qur'an* (PPTQ) Al-Madinatul Kamilah in Sidoarjo, East Java, Indonesia. This *pesantren* represents a non-formal Qur'anic educational institution that integrates traditional Islamic pedagogy and local culture through children's *talaqqī* classes, adolescent *taḥsīn* and *tajwīd* sessions, and adult *taḥfīz* and *murāja'ah* programs. The setting was intentionally chosen because it demonstrates a living model of curriculum practice in which professionalism, spirituality, and community values coexist in daily educational life.

Participants were selected using purposive sampling based on specific inclusion criteria: (1) direct involvement in the teaching–learning and supervision processes, (2) a minimum of two years of active service at the *pesantren*, and (3) consistent participation in *taḥfīz* curriculum activities. The final sample comprised five teachers (*ustādhz*, coded T1–T5) as curriculum implementers, one *pesantren* leader (*kiai*), coded K1, and one foundation head (coded F1) as a policymaker. These diverse roles provided multi-level perspectives on supervision, encompassing strategic, managerial, and pedagogical dimensions. Data collection continued until saturation was achieved—specifically after the seventh interview—when no new codes or insights emerged, and data categories demonstrated theoretical completeness across all instruments.

Data were gathered between February and May 2025 using three complementary techniques: participatory observation, in-depth interviews, and collaborative reflection. Observations were conducted during various halaqah sessions, each lasting approximately 60 to 90 minutes, twice a week over six consecutive weeks. These sessions allowed the researcher to capture naturally occurring supervision dynamics, classroom management styles, and the religious atmosphere permeating the learning process. Semi-structured interviews were then conducted individually with each participant, lasting forty-five to ninety minutes per session. Interviews explored themes such as supervision strategies, embedded values, feedback mechanisms, and teacher development within the pesantren culture. All interviews were recorded with prior consent and transcribed verbatim. In addition to these methods, the researcher engaged in participatory supervision, joining weekly *musyāwarah* (reflection meetings) where teachers collectively discussed students' memorization progress and supervision practices. Through this dialogical participation, the researcher functioned not only as an observer but also as a reflective partner, facilitating a deeper understanding of value-based supervision in practice.

The instruments used in this study consisted of an interview guide, an observation sheet, and a daily monitoring format. The interview guide included open-ended questions about how supervision was implemented, what values guided it, and how teachers experienced professional and spiritual development through the process. The observation sheet was used to record interactional patterns, feedback practices, and supervisory gestures during halaqah sessions. The daily monitoring format documented students' memorization progress, tajwīd accuracy, discipline, and behavioral indicators, providing a practical lens for triangulating teachers' accounts.

All data were analyzed following the interactive analysis model of Miles, Huberman, and Saldaña (2014), which consists of three concurrent stages: data reduction, data display, and conclusion drawing. During data reduction, interview transcripts and field notes were manually coded, yielding initial categories such as “gentle correction,” “modeling behavior,” and “reflective dialogue.” These were then clustered into two axial themes: “humanistic supervision” and “spiritual mentoring.” Data displays were constructed in matrix form to link supervision practices, moral values, and cultural expressions. Finally, conclusions were drawn by synthesizing these relationships into a coherent conceptual framework for a Value- and Culture-Based Curriculum Supervision Model.

To ensure trustworthiness, multiple validation strategies were implemented. Triangulation of data sources and methods enhanced the credibility of findings, while member checking was conducted by sharing synthesized interpretations with participants for verification and feedback. An audit trail was maintained throughout the research process, documenting decisions, coding steps, and analytic memos to ensure dependability. The researcher also maintained a reflexive journal to acknowledge personal assumptions, positionality, and emotional responses during fieldwork, thereby enhancing confirmability. Furthermore, thick description was employed to provide rich contextual detail about the pesantren's social environment, enabling readers to assess the transferability of the findings to other Islamic educational contexts.

Ethical considerations were observed at every stage of the research. Formal permission was obtained from the Al-Madinatul Kamilah Foundation Board, and all participants provided written informed consent prior to participation. Each respondent was assigned an anonymous code (T1–T5, K1, F1), and any identifying institutional information was generalized to protect

confidentiality. Participants were informed of their right to withdraw from the study at any time without consequence, and all recorded materials and transcripts were stored securely in encrypted files accessible only to the researcher. The study thus adhered to ethical principles of autonomy, beneficence, and confidentiality, ensuring respect for both individuals and the pesantren institution.

Through this methodological design, the study provides a comprehensive and authentic portrayal of curriculum supervision as both a pedagogical and spiritual phenomenon. It integrates systematic data collection, reflexive analysis, and ethical integrity to formulate a model of supervision that unites managerial rationality with prophetic spirituality, contributing substantively to the development of value-based supervision frameworks in taḥfīz Islamic boarding schools.

3. RESULTS AND DISCUSSION

Form and Implementation of Supervision Form and Implementation

The implementation of curriculum supervision at *Pondok Pesantren Taḥfīz Qur'an* (PPTQ) Al-Madinatul Kamilah follows a structured, participatory, and spiritually driven cycle that integrates planning, mentoring, monitoring, reflection, and *rūḥiyyah* (spiritual) guidance. Drawing on institutional documents (*Proker Santri Sore, 2025*), observation notes, and the *Monitoring Pembelajaran Santri* reports, it is evident that the pesantren has developed a distinctive form of supervision that blends managerial discipline with Islamic moral culture. The process is continuous and adaptive, ensuring that every stage of supervision contributes not only to academic improvement but also to teachers' spiritual growth.

1. Ḥalaqah Planning: Structuring Differentiated Learning

The first stage of supervision begins with the organization of *ḥalaqah*—the basic learning units that classify students by age, reading fluency, and memorization level. According to the *Job Description of the Afternoon Class Coordinator (2025)*, teachers are required to create target sheets detailing Qur'anic memorization goals and *Wafa* reading levels for each month. This planning stage ensures that instruction adheres to the principle of *ta'lim bi-qadr al-istiṭā'ah* (teaching according to ability), aligning with the concept of differentiated curriculum (Tomlinson, 2001). The kiai, curriculum head, and teachers collaboratively determine teaching methods, memorization targets, and weekly learning goals, illustrating that supervision begins long before classroom evaluation—it starts with reflective planning.

2. Field Mentoring: Leadership through Moral Example

The second stage emphasizes direct field mentoring as the primary form of supervision. The kiai regularly visits classes, observes teaching sessions, and provides constructive feedback in a warm and non-authoritative manner. His presence during *ḥalaqah* serves not as a hierarchical inspection but as a moral and spiritual accompaniment. Teachers perceive this presence as a source of encouragement and self-correction rather than judgment. This mentoring model exemplifies *humanistic supervision* (Amin, Marhumah, & Karwadi, 2025), in which the leader fosters professional reflection through empathy and Dialogue rather than control. Within the pesantren context, it represents

uswah hasanah—leadership by exemplary conduct—transforming the act of supervision into *tarbiyah*, or holistic nurturing of character and competence.

3. Daily Monitoring: Evidence-Based and Reflective Supervision

Daily monitoring functions as the operational backbone of curriculum supervision. Each teacher documents student progress using standardized *Monitoring Pembelajaran Santri* forms, recording the number of students, the latest memorized surahs, accuracy, attendance, and behavioral notes. These reports serve as concrete data for reflection and curriculum evaluation. For example, progress records show that in October 2025, several teachers reported varying levels of readiness for *munaqasyah* (memorization assessment) and differences in student discipline. Such structured documentation demonstrates that the pesantren integrates *data-driven reflection* into its system while retaining its spiritual foundation. This practice aligns with the principles of *formative supervision* (Sadiah, 2022), in which data collection serves not as a means of control but as a reflective process to improve teaching effectiveness and accountability. Teachers perceive record keeping as part of their *amānah*—a sacred trust—rather than an administrative obligation.

4. Weekly Reflection: Collegial and Participatory Evaluation

The weekly *musyāwarah* (reflection meeting) represents a collegial forum where teachers and leaders review progress reports, discuss learning difficulties, and share best practices. Meetings are facilitated by the curriculum coordinator and concluded by the kiai, who offers motivational and spiritual advice. Rather than focusing on shortcomings, discussions emphasize collective problem-solving and mutual learning. Teachers jointly identify students who need additional support and propose remedial actions such as targeted *murāja'ah* (review) or alternative memorization techniques. This process reflects the principles of *peer supervision* and *reflective practice* (Zarkasyi, 2015), in which supervision serves as professional Dialogue among equals, promoting solidarity and continuous improvement. The presence of *musyāwarah* institutionalizes the pesantren's tradition of deliberation. It ensures that evaluation is conducted within an atmosphere of respect (*ihtirām*) and brotherhood (*ukhuwah*), thus preventing supervision from degenerating into bureaucratic formality.

5. Spiritual Coaching: Integrating Professional and Moral Development

Beyond technical oversight, Al-Madinatul Kamilah incorporates spiritual cultivation as an inseparable component of supervision. Weekly *ta'lim Jumat* and *halaqah dhikr* sessions serve as platforms for renewing sincerity (*ikhlas*), responsibility (*amānah*), and humility (*tawādu'*). The *Proker Santri Sore* (2025) identifies these activities as part of continuous teacher development. Through these gatherings, the kiai reminds teachers that teaching the Qur'an is not a mere professional duty but an act of worship and a form of *tazkiyah al-nafs* (self-purification). This practice corresponds with the concept of *spiritual supervision* (Marzuki, Miftahuddin, & Murdiono, 2020), which frames supervision as a means to nurture ethical awareness and divine consciousness (*murāqabah*). The integration of spiritual coaching ensures that professional growth remains deeply connected to moral formation and the pursuit of *barakah* (divine blessing).

6. The Supervision Cycle: Integration of System and Spirit

These interconnected practices form a comprehensive cycle of value-based supervision that can be summarized as:



Figure 1. The Supervision Cycle at PPTQ Al-Madinatul Kamilah

Source: Field data synthesized from the Proker Santri Sore (2025), Monitoring Reports (Oct 2025), and Author’s Analysis (2025).

This process balances managerial structure with spiritual warmth, ensuring that administrative accountability coexists with moral awareness. It reflects a synthesis between *clinical supervision* (Cogan, 1973) and *prophetic supervision* (Zuhdi, 2017), merging systematic observation and reflective feedback with ethical exemplarity and spiritual intentionality.

Table 1. Stages and Values of the Value-Based Supervision Cycle at PPTQ Al-Madinatul Kamilah

Stage	Activity	Key Actor	Empirical Basis	Core Value
1. Planning	Ḥalaqah grouping and goal setting	Kiai, Coordinator	Jobdes 2025	Amānah
2. Mentoring	Class visits and direct Guidance	Kiai	Field observations	Uswah ḥasanah
3. Monitoring	Daily recording of progress	Teachers	Monitoring Sheet 2025	Ḥitirām
4. Reflection	Weekly <i>musyāwarah</i> sessions	All teachers	Rapat 16 Oct 2025	Ukhuwah
5. Spiritual Coaching	<i>Ta’līm Jumat</i> and <i>ḥalaqah dhikr</i>	Leader	Proker 2025	Ikhlās

Source: Compiled from field observation, monitoring documentation, and the *Proker Santri Sore* (2025).

7. Empirical and Theoretical Implications

Empirically, the findings demonstrate that PPTQ Al-Madinatul Kamilah has developed a **value-based quality assurance model** that integrates structured documentation, collegial reflection, and spiritual formation within one coherent system. Theoretically, this model extends the concept of *humanistic and reflective supervision* by embedding it within a prophetic framework, where evaluation becomes an act of service, and control transforms into moral Guidance. Supervision thus ceases to be an external instrument of regulation and becomes a process of shared *tarbiyah*—a partnership in nurturing knowledge, virtue, and devotion. The Al-Madinatul Kamilah model confirms that genuine educational quality in Islamic settings is achieved not through surveillance or standardization, but through the harmony of structure, sincerity, and spirituality.

The Role of Principals and Teachers in Supervision

The effectiveness of curriculum supervision at *Pondok Pesantren Tahfīzul Qur’an* (PPTQ) Al-Madinatul Kamilah is inseparable from the synergy between the kiai, as the spiritual and academic leader, and the teachers (*ustādhz*), as reflective practitioners. Field findings indicate that the success of the supervision system does not rely solely on formal instruments but rather on the strength of *spiritual leadership*, collegial interaction, and the teachers’ collective moral

awareness. Supervision thus becomes a collaborative process that harmonizes Guidance and participation within the framework of *amānah* (trust), *ukhuwwah* (brotherhood), and *uswah hasanah* (exemplary conduct) (Gonzalez, 2020).

1. The Kiai as Spiritual Leader and Moral Supervisor

At Al-Madinatul Kamilah, the kiai functions simultaneously as an institutional leader, a curriculum supervisor, and a *murabbī*—a spiritual mentor who guides through example rather than command. Observation and documentation show that his presence in *halaqah* sessions, reflective meetings, and teacher gatherings is central to the pesantren's culture of supervision. He does not rely on formal evaluations or written assessments; instead, supervision takes the form of continuous mentoring characterized by warmth, humility, and empathy. Through daily interaction, he provides implicit yet powerful modeling of sincerity (*ikhlaṣ*), patience (*ṣabr*), and humility (*tawāḍu'*). This aligns with the theory of *moral and spiritual leadership* (Astuti, Riyanti, & Annisa, 2021), which holds that leaders inspire moral behavior by embodying the very values they seek to cultivate. In practice, this style of leadership has created a non-hierarchical relationship in which teachers feel guided, respected, and emotionally supported. Supervision, therefore, transcends the administrative sphere and becomes a moral dialogue centered on sincerity and shared growth (Bass and Avolio, 2007).

2. The Kiai as Participatory Academic Supervisor

Beyond moral Guidance, the kiai plays a participatory role in academic supervision. He actively observes *halaqah* sessions, reviews memorization progress, and provides constructive feedback that focuses on improvement rather than correction. His participation during weekly *musyāwarah* meetings also demonstrates leadership through involvement, not distance. During such meetings—documented in the *Rapat Monitoring 16 October 2025*—the kiai encourages teachers to analyze student progress collaboratively and to view challenges as opportunities for collective problem-solving. This aligns with *humanistic-reflective supervision* (Zarkasyi, 2015), which prioritizes reflective Dialogue and shared decision-making over top-down control. This participatory approach ensures that academic standards remain aligned with the pesantren's spiritual ethos. Teachers interpret the kiai's feedback not as external pressure but as Guidance imbued with *rahmah* (compassion) and *hikmah* (wisdom), reinforcing the sense of *murāqabah*—awareness of divine supervision (Yusron *et al.*, 2025).

3. Teachers as Reflective Practitioners and Co-Supervisors

Teachers at Al-Madinatul Kamilah serve not merely as implementers but as co-supervisors responsible for maintaining educational quality at the class level. Each teacher documents daily progress, including memorization achievements, attendance, and behavioral notes, as recorded in the *Monitoring Pembelajaran Santri* forms. Weekly, these records are submitted to the curriculum division and discussed in the *musyāwarah* forum. Teachers reflect on students' difficulties, share teaching strategies, and propose individual interventions. Through this system, they practice *reflective supervision* (Nurtawab & Wahyudi, 2022), in which teachers analyze their pedagogical experiences to refine their practice continuously.

The monitoring data illustrate teachers' active involvement in supervision. For example, teachers such as *Ust. Arfandi* and *Ust. Ellya* reported differentiated progress—

some students were ready for *Munaqasyah* while others required remedial support due to attendance issues. This empirical practice demonstrates that supervision operates as an internal mechanism of self-evaluation rather than external enforcement. Teachers become self-directed professionals who combine technical discipline with spiritual consciousness.

4. Collegial Interaction and Mutual Trust

Another defining feature of supervision at Al-Madinatul Kamilah is its culture of Dialogue and mutual respect (*ihtirām*). Teachers are granted autonomy to design learning activities suited to the needs of their respective *halaqah*, while the leader ensures alignment with institutional values. For instance, teachers of children’s classes apply repetition and play-based learning, whereas adult *halaqah* emphasize deeper comprehension and memorization review (*murāja‘ah*). This pedagogical flexibility reflects the principle of differentiated curriculum (Prahesti, Riana, & Wibawa, 2017), showing that the supervision process supports innovation rather than standardization. The kiai’s trust in the teachers’ sincerity strengthens their sense of *amānah*, fostering professional accountability without coercion.

This relational dynamic embodies *collegial supervision*, where equality and mutual trust replace hierarchical control. The leader and teachers act as partners in building quality and sustaining the pesantren’s moral ecosystem.

5. Relational Ethos: *Ihtirām, Ukhuwwah, and Amānah*

Supervision in this pesantren is conducted within an ethical atmosphere marked by *ihtirām* (mutual respect), *ukhuwwah* (brotherhood), and *amānah* (trust). Meetings begin with prayers, proceed with Dialogue, and end with spiritual reflection, underscoring the view that quality improvement is part of collective worship. Teachers feel respected because their opinions are valued, and feedback is conveyed with *adab* (proper conduct). This ethos transforms supervision into a relational process that strengthens emotional bonds and moral accountability. The findings align with *humanistic and transformative supervision* (Suryani, Ahmad, & Soefijanto, 2019), which emphasizes that effective supervision arises from empathy and trust rather than control. As a result, the relationship between leaders and teachers becomes a shared journey of moral development and educational excellence (Zahra and Barawi, 2025).

6. Integrated Roles and Systemic Impact

The integration of leadership and teacher roles creates a living ecosystem of supervision characterized by shared responsibility and spiritual cohesion. The leader serves as the moral compass and facilitator of meaning, while teachers act as reflective agents of practice. Together, they sustain a supervision model that is participatory, spiritual, and adaptive.

Table 2. Integrated Roles and Core Values in the Supervision System of PPTQ Al-Madinatul Kamilah

Role	Main Function	Supervision Activity	Core Value
Kiai / Leader	Spiritual and academic supervisor	Field mentoring, moral exemplarity, participatory evaluation	<i>Uswah ḥasanah, Ikhlās</i>
Teachers (Ustādhz)	Reflective practitioner and class supervisor	Daily monitoring, peer reflection, and differentiated instruction	<i>Amānah, Murāqabah</i>
Curriculum	Coordinator and	Collecting reports, facilitating	<i>Ihtirām,</i>
Division	documentation unit	<i>musyāwarah</i>	<i>Ukhuwwah</i>

Source: Compiled from field observation, *Monitoring Pembelajaran Santri (2025)*, and *Rapat Monitoring 16 October 2025*.

7. Implications

Empirically, the findings reveal that the pesantren's supervision system fosters a culture of shared learning and moral accountability. Teachers and leaders collaborate through trust-based interaction, transforming supervision from a bureaucratic mechanism into a process of *tarbiyah* (holistic nurturing). Theoretically, this model extends *humanistic and reflective supervision* into a faith-based context, demonstrating that leadership rooted in *uswah hasanah* and *murabbiyah* principles can sustain both professional competence and spiritual depth. Thus, at Al-Madinatul Kamilah, supervision functions not as oversight but as *companionship in devotion*—a system that strengthens quality through Guidance, reflection, and collective sincerity.

Religious and Cultural Values in Curriculum Supervision

Supervision at Islamic Boarding School *Tahfīzul Qur'an* (PPTQ) Al-Madinatul Kamilah is deeply rooted in a web of religious and cultural values that shape every interaction between leaders, teachers, and students. These values—derived from Qur'anic ethics, prophetic traditions, and long-standing pesantren culture—serve not only as moral foundations but also as operational principles guiding curriculum implementation and supervision. The integration of these values ensures that the pursuit of educational quality remains rooted in the essence of *tarbiyah*, namely, the formation of faith, character, and community spirit.

1. Foundation: Supervision as an Act of Worship

The most fundamental feature of supervision at Al-Madinatul Kamilah lies in its theological orientation. Teaching and supervision are not viewed as bureaucratic tasks but as acts of worship (*'ibādah*). Teachers and leaders repeatedly emphasize that supervising the Qur'an's learning process is a *trust from Allah* (*amānah Allāh*) that must be fulfilled with sincerity (*ikhhlās*) and accountability (*mas'ūliyyah*). This awareness transforms the atmosphere of supervision from evaluative to devotional.

For instance, weekly *musyāwarah* meetings always begin with *dhikr* and supplication, reminding participants that reflection and evaluation are part of *tazkiyah al-nafs* (purification of the soul). As observed in the *Proker Santri Sore 2025*, activities such as *ta'lim Jumat* and *halaqah dzikr* are integrated into the supervision calendar, ensuring that professional reflection coincides with spiritual renewal (Zahra and Barawi, 2025).

This practice resonates with *spiritual leadership theory* (Fry, 2003; Marzuki et al., 2020), which emphasizes *calling* and *membership* as motivators beyond material or structural factors. Within this framework, the kiai's presence functions as a *muraqib rūḥānī*—a spiritual observer whose authority stems from moral integrity rather than position. The implication is profound: the quality of teaching is sustained not by compliance with standards but by the teacher's consciousness of divine supervision (*murāqabah Allāh*).

2. Cultural Context: Pesantren as a Value Ecosystem

Religious values are embodied through the pesantren's distinct culture—a micro-society characterized by humility, simplicity, respect, and mutual care. At Al-Madinatul Kamilah, this culture provides the living context for supervision. Daily greetings, shared

meals, and collective prayers nurture *ukhuwah* (brotherhood) and *ihtirām* (mutual respect), creating an environment where evaluation can occur without fear or defensiveness.

Field observations show that teachers address the kiai with honorifics, seek permission before sharing opinions, and express gratitude after receiving feedback. Such gestures are not mere etiquette but represent the *ādāb al-‘ilm*—ethical codes of knowledge transmission deeply embedded in pesantren tradition (Nata, 2017). In this moral ecology, supervision becomes an extension of *ta’dīb*—the cultivation of proper conduct before intellectual mastery.

Theoretically, this aligns with *cultural supervision* (Murtado and Kurniawan, 2025), which posits that organizational culture acts as an invisible hand guiding behavior and decision-making. The pesantren demonstrates that effective supervision does not always depend on external control mechanisms; rather, it flourishes in environments where shared norms and sacred values function as internal regulators.

3. Integration of Value and Practice: From Norms to Systems

Empirical data show that religious and cultural values are systematically institutionalized in the supervision cycle.

- a. In the planning stage, teachers prepare lesson objectives accompanied by *niyyah* (intent statements), reaffirming that every plan begins with sincere intention.
- b. During monitoring, teachers fill out progress sheets that include behavioral observations on discipline and *ādab*, reflecting the pesantren’s emphasis on moral learning.
- c. In reflection meetings, performance discussions prioritize ethical transformation over quantitative targets—students are celebrated not only for memorizing *juz’* but for improved manners and respect for peers.

This structured yet value-infused process illustrates that spirituality and management coexist productively. As Ornstein and Hunkins (2013) describe in their theory of *curriculum as a process*, curriculum supervision is a continuous, interactive activity that must adapt to context. Al-Madinatul Kamilah exemplifies how the context of faith and culture becomes the backbone of supervision, ensuring that management instruments remain humane and spiritually meaningful.

4. The Triadic Values of Supervisory Practice

Three interrelated values underpin the pesantren’s supervisory ethos: *uswah* (exemplary conduct), *amānah* (trustworthiness), and *ihtirām* (mutual respect).

Table 3. Integration of Religious and Cultural Values in Supervisory Practices at PPTQ Al-Madinatul Kamilah

Core Value	Manifestation in Supervision	Operational Form	Impact
Uswah (Exemplary Conduct)	The kiai mentors by modeling sincerity and patience during class visits	Mentoring and reflection sessions	Teachers imitate moral attitude rather than obey instructions
Amānah (Trustworthiness)	Teachers maintain accurate progress records and punctuality in reports	Daily monitoring forms	Builds integrity and accountability
Ihtirām (Mutual Respect)	Dialogues in <i>musyawarah</i> are conducted politely and inclusively	Weekly meetings and collective decision-making	Strengthens collegial trust and reduces hierarchy

Source: Synthesized from *Monitoring Pembelajaran Santri (2025)*, *Proker Santri Sore (2025)*, and field observations.

Together, these values produce a moral-spiritual infrastructure that anchors supervision in ethical accountability. Teachers perceive feedback not as criticism but as *nasīhah* (sincere counsel), and compliance emerges from devotion rather than obligation.

5. Theoretical and Practical Implications

From a theoretical standpoint, the integration of religious and cultural values situates Al-Madinatul Kamilah's model within the continuum of *value-based educational supervision* (Rahmawati, 2020). The pesantren extends this concept by demonstrating that supervision can operate simultaneously as *quality assurance* and *character formation*. The process intertwines *clinical reflection* with *prophetic Guidance*, merging procedural rationality with spiritual intentionality.

Practically, this integration yields a supervision system that is both sustainable and self-regulating. Teachers maintain discipline without coercion, and the kiai's moral presence sustains quality without bureaucratic rigidity. Such an environment nurtures intrinsic motivation, professional humility, and collective responsibility outcomes rarely achieved through purely technical supervision models.

6. Synthesis: Supervision as Cultural Worship

Ultimately, curriculum supervision at Al-Madinatul Kamilah manifests as a form of *'ibādah ḥadāriyyah*—civilized worship that combines managerial rationality with prophetic ethics. It transforms routine educational tasks into spiritual endeavors and converts hierarchical relations into moral partnerships. Religious and cultural values are not decorative accessories to pedagogy; they are its living essence, shaping how knowledge is transmitted, how quality is maintained, and how human hearts are cultivated (Mariani, Mof, and Hermina, 2024).

This synthesis confirms that within the Islamic boarding school tradition, supervision is not merely about ensuring compliance; it is about cultivating conscience. In this environment, the *curriculum of the mind* becomes inseparable from the *curriculum of the soul*, and every act of supervision becomes a step toward *barakah* (divine blessing) and excellence in both form and spirit.

Reframing Supervision in Islamic Education: From Control to Cultivation

In modern education, supervision is conventionally perceived as a *control mechanism*—a managerial tool designed to ensure compliance, performance efficiency, and measurable progress. As Tasnim, Muntari, and Sukardi (2021) emphasize, the paradigm of modern supervision is grounded in *bureaucratic rationality*, prioritizing accountability, standardization, and external evaluation. Teachers are evaluated through checklists, indicators, and numerical targets that define “quality” primarily in quantitative terms. Such systems, though effective for administrative order, often neglect the affective and moral dimensions of teaching, particularly within institutions whose missions extend beyond cognitive achievement to the cultivation of virtue and spiritual awareness (Kusumawati and Nurfuadi, 2024).

However, findings from *Pondok Pesantren Tahfīzūl Qur'an (PPTQ) Al-Madinatul Kamilah* reveal a strikingly different epistemology of supervision—one that reframes the entire process as *cultivation (tarbiyah)* rather than *control (tahakkum)*. Observation data show that the

pesantren's supervisory model is not structured around formalized checklists or standardized performance rubrics but around relational presence, reflective Dialogue, and shared spiritual intention.

The *kiai* and senior teachers act not as inspectors but as companions (*ṣuḥbah tarbawiyah*), nurturing both technical competence and moral consciousness through lived example (*uswah*).

For instance, during weekly *musyāwarah* sessions observed in October 2025, the leader opened the meeting not with data charts but with *dhikr* and a reminder about *ikhhlās* (sincerity) in teaching. He then invited teachers to share progress and challenges across their *halaqah*: Ust. Ellya reported that 11 of her 16 students were ready for *munaqāsyah* (memorization examination), while Ust. Rama noted two students experiencing a decline. Instead of assigning fault, the discussion centered on collective reflection—how to enhance teaching strategies and student motivation. Such exchanges exemplify *reflective supervision* (Sergiovanni, 2001), yet in the pesantren they are infused with theological significance: reflection is seen not only as a cognitive process but as a form of *muhāsabah* (spiritual introspection).

This spiritualization of supervision transforms the evaluative act into an ethical encounter. Teachers at Al-Madinatul Kamilah reported that they “feel guided, not inspected,” because the *kiai*'s approach emphasizes compassion (*rahmah*) and sincerity rather than authority. When students underperform, the leader's typical response is to counsel teachers gently, asking, “*Have we prayed for our students as much as we have taught them?*” This single question reframes the locus of accountability—from institutional obligation to divine consciousness (*murāqabah Allāh*). The teacher's success is not judged solely by students' memorization fluency but by the sincerity and perseverance demonstrated in their teaching journey.

The integration of moral and managerial dimensions is further evident in the pesantren's daily monitoring system. Each teacher records students' memorization progress, attendance, and behavioral notes in hand-written logbooks that are reviewed weekly. While this resembles administrative documentation, its function is transformative rather than punitive. Teachers use these notes for self-evaluation and prayer, writing reflections such as “*Need to strengthen patience in correcting pronunciation*” or “*Alhamdulillah, Husna now recites without hesitation.*” Such reflective journaling illustrates the pesantren's belief that technical observation should lead to *tazkiyah al-naḥs* (purification of self), not fear of failure.

From a theoretical standpoint, this approach parallels Humanistic Supervision Theory (Cogan & Goldhammer, 1984), which redefines supervision as a collegial and developmental process rather than a bureaucratic one. However, the pesantren extends this theory beyond psychology into spirituality. The supervisor's presence carries a dual role: professional mentor and spiritual guide. The learning relationship is founded not on hierarchy but on *ukhuwah* (brotherhood), reflecting the moral ecology of the pesantren community. In this context, *humanism* merges with *divine accountability*, producing what may be termed Transcendental Humanistic Supervision, a form of professional coaching that cultivates self-awareness before technical competence.

This paradigm shift is further supported by the pesantren's cultural mechanisms of collective reflection. The *musyāwarah* forum, held every week, functions as both an evaluative and spiritual circle. Here, teachers share not only memorization statistics but emotional and ethical experiences—how they managed fatigue, inspired students, or balanced family and teaching obligations. The leader listens and concludes with a brief *tausiyah* (moral talk), reinforcing that

the quality of Qur'anic education lies not in the number of *juz*' completed but in the depth of character formed through the process. This practice exemplifies *spiritual leadership* (Aboramadan and Dahleez, 2020), where the supervisor serves as a *meaning-maker* rather than an enforcer, guiding through empathy, trust, and moral exemplarity (*uswah hasanah*).

Importantly, this reframing does not eliminate managerial structure but infuses it with meaning. For instance, the pesantren still maintains a weekly supervision schedule, class divisions, and achievement records. However, these tools are framed as *wasā'il* (*means*) rather than *ghāyah* (*ends*)—their value lies in supporting sincerity rather than enforcing compliance. In October 2025, when several students in the adolescent *halaqah* struggled with consistency due to overlapping school exams, the *kiai* did not penalize teachers for reduced outcomes. Instead, he emphasized the Qur'anic principle of “*lā yukallifullāhu nafsān illā wus'ahā*” (God does not burden a soul beyond its capacity), encouraging flexible scheduling and patience. This demonstrates the pesantren's ability to harmonize *efficiency* with *mercy*, an ethical balance rarely found in formal supervisory systems.

Empirically, these practices have tangible effects. Observation records show that teachers who initially struggled with classroom discipline demonstrated greater patience and emotional stability after participating in monthly *halaqah dhikr* (collective remembrance sessions). Students' attendance improved in classes where teachers integrated *murāja'ah* (repetition) with *motivational storytelling*, reflecting the internalization of the leader's Guidance on *rahmah* and *adab*. Thus, spiritual mentoring directly correlates with observable pedagogical improvement, confirming that moral supervision strengthens professional performance by enhancing teacher motivation and purpose.

Conceptually, the pesantren's model represents a fundamental epistemological transformation from supervision as evaluation to supervision as cultivation. In this paradigm, teaching and supervision are not separate domains but interconnected forms of worship (*ibādah*). Every act of observation, reflection, and feedback becomes a spiritual encounter—a process of *building souls before measuring skills*. The measure of success shifts from the number of verses memorized to the depth of sincerity, from administrative compliance to spiritual coherence.

This finding contributes to the broader discourse on Islamic educational management by offering a Prophetic-Humanistic Paradigm of Supervision. It aligns with the Prophet Muhammad's pedagogical model, which guided through compassion, Dialogue, and personal example rather than coercion. Supervision, in this prophetic sense, is a form of *da'wah*, an invitation to continuous self-improvement rooted in humility and sincerity. Hence, at Al-Madinatul Kamilah, supervision is not an act of control but an act of cultivation, a process of *tazkiyah*, both for teachers and their students.

The Dialectic Between Structure and Spirit: Building the Prophetic Supervision Model

The results of this study show that the supervision system at *Pondok Pesantren Tahfīzul Qur'an (PPTQ) Al-Madinatul Kamilah* is built upon a living dialectic between structure and spirit—between the managerial discipline of modern education and the moral devotion of Islamic spirituality. This dialectic produces a distinctive form of curriculum supervision that is neither rigidly bureaucratic nor wholly informal but harmoniously integrates administrative clarity with spiritual depth. While modern educational supervision is often defined by procedural regularity

and quantitative measurement, the pesantren context infuses these structures with *niyyah* (intention), *barakah* (divine blessing), and *uswah* (exemplary conduct), producing what can be described as Prophetic Supervision—a model of quality assurance animated by sacred values (Rahmawati, 2020).

At Al-Madinatul Kamilah, structure is visible in the systematic organization of learning and supervision processes. Field observations and the October 2025 monitoring reports show that each class (*halaqah*) follows a clearly defined sequence of *talaqqī*, *murāja'ah*, and *setoran* (recitation submission). Teachers record daily progress, attendance, and behavioral notes on standardized monitoring sheets. Weekly coordination meetings gather this data for reflection and planning. For instance, the report from 16 October 2025 documented quantitative details such as: Ust. Arfandi's class added five new students and prepared four for *munaqāsyah*; Ust. Ellya's *halaqah* had 11 of 16 students ready for assessment, and Ust. Kiki reported a 30% improvement in fluency in *Juz' 30*. These records demonstrate that data-based monitoring remains integral to the pesantren's operational discipline.

Yet, what differentiates this from the bureaucratic models found in schools is the *intentional meaning* ascribed to documentation. Teachers explicitly perceive their reports as *amānah* (trust), not paperwork. During interviews, several teachers expressed that filling out monitoring forms is part of their *niyyah* to ensure fairness and sincerity toward their students. Thus, data collection becomes an act of *accountability before God*, rather than compliance with an administrative order. As one teacher stated metaphorically, “Our reports are not for the principal's table, but for the angels' records.” This statement vividly encapsulates the fusion of structure and spirituality that underlies the pesantren's epistemology of supervision. Parallel to this structure is the spiritual energy that permeates all supervision activities. Every weekly *musyāwarah* meeting begins with *dhikr* and reflection, often led by the *kiai* with a gentle reminder that “the success of supervision lies not in checking errors, but in renewing intention.” In one observed session, teachers discussed the declining attendance of students such as Queenza and Zaki. Instead of issuing sanctions, the leader asked teachers to “teach with more compassion, for students who struggle are our mirror.” This practice transforms what might have been a disciplinary meeting into a process of *tazkiyah al-qulūb* (purification of hearts). Supervision, in this sense, becomes a *collective ibadah*—a shared act of worship seeking improvement through humility and togetherness.

The *kiai's* regular presence in *halaqah* further strengthens this spiritual dimension. He frequently visits classes unannounced, sitting among students, listening silently, and offering brief advice afterward. One teacher recounted, “He never inspects; he participates. When he corrects, it feels like being reminded by a father, not judged by a superior.” Such relational nuance turns observation into *murāqabah tarbawiyyah*—a form of mentoring that refines both knowledge and character. This experiential mentorship aligns closely with the *clinical supervision* approach proposed by Murtado (2025), where observation and feedback occur in a dialogical, non-threatening manner. However, in the pesantren context, this is elevated to *Prophetic supervision* because it combines technical Guidance with moral transformation.

The harmony between structure and spirit manifests clearly in teachers' daily practices. Observation data indicate that teachers who participate regularly in *halaqah dhikr* sessions demonstrate greater consistency in documentation and stronger classroom management. Conversely, those who view supervision as a spiritual partnership report a deeper emotional

connection with their students, for instance, after a *tazkiyah* session led by the *kiai*, Ust. Aini redesigned her teaching approach by integrating short, *motivational tadabbur* reflections between recitations, resulting in improved student attendance and retention of memorized material. This indicates that spiritual renewal directly enhances pedagogical creativity—a finding consistent with *transformational supervision theory* (Nur Rochbani and Nurdianingsih, 2023), which holds that effective supervision must elevate motivation and moral purpose.

Moreover, during weekly *musyāwarah* sessions, numerical reports—such as Ust. Tia’s completion of *Jilid 5 drills* or Ust. Iqbal’s four students, ready for *munaqāsyah*, are not discussed in isolation. They are interpreted within a moral context: how teachers maintained patience, how they motivated students struggling with consistency, and how they exemplified *adab* (ethics) during the process. Thus, every quantitative indicator is accompanied by a qualitative reflection—“How does this number reflect our sincerity and compassion?”—a question that encapsulates the essence of the *Prophetic Supervision Model*.

Thus, the dialectic between structure and spirit at PPTQ Al-Madinatul Kamilah gives birth to a living model of Prophetic Supervision—a model where *efficiency serves devotion*, and *management becomes worship*. The empirical findings affirm that institutional quality does not depend solely on external instruments but on the moral coherence that animates them. When supervision is performed with *ikhhlās*, *uswah*, and *ukhuwah*, it transcends its administrative purpose and becomes an act of *tazkiyah*—a spiritual journey toward educational excellence that pleases both the institution and the Divine.

The Dialectic Between Differentiation and Unity: Toward a Value-Oriented Supervision Framework

One of the most profound epistemological tensions in *pesantren* education lies in balancing pedagogical differentiation with the unity of Qur’anic values. On the one hand, the diversity of students’ ages, learning abilities, and memorization speeds demands differentiated instruction and curriculum flexibility. On the other hand, the *pesantren*’s mission of *tafaqquh fī al-dīn* (deep understanding of religion) requires that all educational activities remain firmly grounded in spiritual uniformity — nurturing *ikhhlās* (sincerity), *adab* (ethics), and *taqarrub ilā Allāh* (closeness to God). This dialectic — between *methodological plurality* and *spiritual singularity* — defines the heart of curriculum supervision at *PPTQ Al-Madinatul Kamilah*.

Field data reveal that the *pesantren* has implemented a multi-tiered learning system designed to accommodate the varied characteristics of its learners. Based on observation and the monitoring report of October 2025, the *pesantren* organizes its teaching structure into several categories: (1) *Tahsin* classes focusing on reading correction and fluency (e.g., Ust. Setya, Ust. Sukeng); (2) *Juz 30* memorization for early learners (e.g., Ust. Ita, Ust. Ulul, Ust. Kiki, Ust. Anshori); (3) *Juz 29 talaqqī* classes emphasizing recitation accuracy (Ust. Aini). And (4) *Mandiri* (independent) classes, in which adult learners pursue customized memorization targets under teachers such as Ust. Ellya, Ust. Ella, and Ust. Rama. Each level employs different instructional strategies — from play-based repetition in early childhood sessions to analytical *tajwīd* and reflective memorization in adult programs. Such structural diversity illustrates the *pesantren*’s recognition that *tarbiyah* must proceed *bi-qadr al-istiṭā’ah* — according to each learner’s learner’s ability. In this sense, curriculum supervision operates not to enforce uniformity but to ensure pedagogical alignment across levels. Weekly *musyāwarah* sessions serve as the

coordinating hub where teachers present progress data, exchange strategies, and collectively identify instructional improvements.

From a theoretical standpoint, this aligns with Differentiated Curriculum Theory (Tomlinson, 2001), which advocates for responsive teaching tailored to students' readiness, interests, and learning profiles. However, *Al-Madinatul Kamilah* situates this differentiation within a moral-spiritual framework. Teachers' flexibility is not driven by individualism or competition but by *amānah* (trust) — the belief that every learner carries a unique potential entrusted by Allah. As one teacher described, "Each child memorizes in a rhythm written by God; our task is only to guide with patience." Such remarks reveal that differentiation, in this context, is a form of *'ibādah* (worship through Guidance), not a pedagogical innovation for efficiency.

Despite this methodological diversity, the pesantren maintains unwavering unity in its moral and spiritual orientation. All *halaqah* share identical ethical foundations — sincerity (*ikhhlās*), humility (*tawādu'*), patience (*ṣabr*), and consciousness of God's watchfulness (*murāqabah*). Supervision ensures that these values are not peripheral but central to every classroom activity. Observation notes from October 2025 show that evaluation meetings consistently emphasize ethical progress alongside memorization data. For instance, when Ust. Iqbal reported that four students were ready for *munaqāsyah*. The *kiai* responded by asking whether those students also demonstrated punctuality and respect in class. This moral check transforms supervision from a technical review into a spiritual calibration — aligning performance with *adab Qur'ānī* (Qur'anic manners).

During one *musyāwarah* meeting, the leader reminded all teachers:

"A student's memorization is valuable only when it reflects in behavior. The best *hāfīz* is not the one who remembers the most, but the one whose heart is closest to the Qur'an."

This consistent emphasis reinforces that the ultimate measure of success in curriculum supervision is not the number of verses completed but the transformation of character. Thus, the pesantren upholds an epistemological unity in which all teaching, however diverse in form, converges toward a single sacred goal: *ta'dīb*, the formation of virtuous character. The pesantren's supervision process acts as a bridge harmonizing these two poles. Each week, the leadership reviews teachers' monitoring sheets that include both quantitative indicators (such as *juz'* progress and attendance) and qualitative reflections (such as discipline, cooperation, and moral behavior). Rather than enforcing conformity, supervision focuses on coherence ensuring that every differentiated method remains aligned with Qur'anic ethics. For example, when Ust. Aini experimented with group recitation to accelerate memorization, the *kiai* appreciated the innovation but reminded that "speed must not replace serenity." Such feedback illustrates the *formative and dialogical* nature of the supervision process — guiding teachers to innovate within ethical boundaries.

This pedagogical-spiritual equilibrium corresponds with Value-Based Curriculum Supervision Theory (Sadiah, 2022), which posits that supervision in Islamic education must combine technical monitoring with moral reinforcement. In this model, *Al-Madinatul Kamilah* demonstrates that differentiation in method can coexist with unity in mission when supervision operates through *musyāwarah*, *muraqabah*, and *uswah*. Consequently, supervision transcends the traditional role of "quality control" and becomes a moral compass that preserves integrity across educational diversity. The outcomes of this dialectic are clearly visible in teachers' practices and student performance. Observation records and evaluation summaries show that teachers who

applied differentiated strategies such as visual aids, group *murāja'ah*, or rhythmic recitation reported higher engagement and faster memorization rates.

Meanwhile, the consistent emphasis on values produced measurable behavioral changes: students showed improved discipline, cooperation, and empathy. For instance, after implementing differentiated drills in *Juz 30* classes, Ust. Kiki noted that while memorization fluency rose, the more significant improvement was in students' confidence and mutual respect during recitations. These findings suggest that when differentiation is guided by spiritual values, it yields both cognitive and affective gains.

Teachers also reported greater professional satisfaction. Through weekly *musyāwarah* reflections, they felt empowered to innovate while still connected to the pesantren's shared vision. One teacher summarized: "Supervision here is not about being right or wrong it's about being sincere together." This sense of communal sincerity (*ikhhlās jamā'ī*) underpins the pesantren's success in balancing diversity and unity. Supervision thus operates as a cultural mechanism that sustains coherence amid variety a distinctive characteristic of pesantren epistemology.

The dialectic between differentiation and unity at PPTQ Al-Madinatul Kamilah yields an educational system that is both flexible and faithful *progressive in method, prophetic in spirit*. Through value-infused supervision, pedagogical diversity does not erode institutional coherence but enriches it. This model exemplifies that unity of values does not require uniformity of methods; rather, it thrives through compassionate differentiation guided by *tawhīd*. Ultimately, Al-Madinatul Kamilah demonstrates how the Qur'anic ethos "*We have created you in diversity that you may know one another*" (Q 49:13) can manifest within the supervision of learning itself, producing an education that is dynamic, contextual, and deeply human.

The Dialectic of Relationships: From Supervisor to Murabbī

In the modern educational paradigm, the relationship between a supervisor and a teacher is typically defined by hierarchy and accountability. Supervisors occupy positions of evaluative authority; teachers are subjects of observation, assessed against performance standards and institutional indicators (Sergiovanni, 2001). This structural model fosters efficiency but often creates psychological distance, reducing human interaction to formal evaluation. In contrast, *Pondok Pesantren Tahfīz al Qur'an (PPTQ) Al-Madinatul Kamilah* presents a radically different paradigm—one in which the supervisor transforms into a *murabbī* (spiritual nurturer). This transformation redefines supervision as an act of moral companionship rather than control, producing a dialectic of relationships that integrates authority with affection, Guidance with humility.

Field observations reveal that the *kiai's* relationship with teachers is characterized not by top-down directives but by constant relational presence (*hudūr*). He visits *halaqah* sessions informally, sitting among students and teachers, offering gentle corrections, and sharing short reflections after recitations. Teachers report that these visits feel less like inspections and more like companionship. In the October 2025 observation, for instance, the *kiai* attended Ust. Ellya's *halaqah* unannounced, listened quietly to students' memorization, and afterward said softly, "*Let us keep praying for consistency; memorization is sustained not by repetition alone but by blessing (barakah).*" Such interactions exemplify a form of *supervisory Dialogue* where the leader's authority is expressed through empathy rather than command.

This presence-based approach resonates with the Islamic pedagogical principle of *shubhah* learning through companionship. In this framework, supervision is not a discrete event but an ongoing relationship of mutual growth. Teachers at Al-Madinatul Kamilah described their leader as “*never correcting to humiliate, always guiding to elevate.*” Their accounts show that effective supervision is sustained not by bureaucratic enforcement but by the trust (*thiqah*) cultivated through consistent moral behavior (*uswah hasanah*).

The dialectic between supervisor and *murabbī* transforms the nature of power in the educational relationship. In modern systems, power flows vertically supervisors “inspect” and teachers “comply.” In Al-Madinatul Kamilah, power circulates horizontally as moral influence (*quwwah al-uswah*). The *kiai*’s words carry weight not because of positional hierarchy, but because they reflect moral consistency and spiritual credibility. This mirrors Weber’s (1964) concept of charismatic authority, but infused with divine accountability. In this setting, charisma is not personal magnetism; it is the radiance of *taqwā* (piety) expressed through sincerity and compassion.

Empirical data support this interpretation. During interviews, several teachers referred to the *kiai* not as “supervisor” but as “parent” or “mentor.” They reported that feedback sessions often begin with prayer and reflection rather than performance scoring. When a teacher underperformed, the *kiai* avoided reprimand, choosing instead to say, “*Let us renew our intention together.*” This reframing of evaluation as collective self-renewal illustrates what Fry (2003) terms spiritual leadership leadership that motivates through meaning and transcendence rather than control.

Observation records also show that the *kiai*’s exemplary behavior exerts a stronger formative influence than any formal rule. Teachers imitate his punctuality, humility, and consistency. When the *kiai* attends morning *halaqah*, teachers naturally become more disciplined—not due to surveillance but reverence. This phenomenon illustrates model-based supervision, where the leader’s moral integrity becomes the most effective pedagogical instrument. As one teacher shared during a *musyāwarah*, “*We correct ourselves not because we were told to, but because we see how he lives.*” Such reflective emulation (*ta’assī*) embodies the prophetic teaching method educating through embodied virtue rather than abstract instruction.

In the pesantren’s supervision cycle, *uswah* operates as the invisible thread connecting technical routines with spiritual purpose. Monitoring forms, class reports, and evaluations derive meaning only when infused with this moral substance. Without it, structure degenerates into formality; with it, supervision becomes *adab-based mentorship*. This reflects Al Amiri, Abdul Rahim, and Ahmed’s (2020) theory of moral leadership, which defines authentic leaders as those whose ethical exemplarity creates voluntary followership rooted in admiration and respect.

A distinctive element of the Al-Madinatul Kamilah model is the high degree of teacher autonomy grounded in spiritual trust. Unlike formal schools that rely on inspection and documentation, the pesantren grants wide discretion to teachers, assuming their sincerity (*ikhlas*) as default. This autonomy is anchored not in institutional leniency but in *murāqabah*—the inner awareness that Allah continuously observes every deed. During one *halaqah* reflection, a teacher remarked, “*We feel supervised not by the leader but by Allah who witnesses our work.*” This inner surveillance transforms external accountability into internal conscience, aligning with Sergiovanni’s (2001) moral community theory, where organizational coherence emerges from shared values rather than enforced compliance.

Practically, this trust-based system fosters both motivation and psychological safety. Teachers innovate freely, knowing that their experiments will be interpreted with understanding rather than suspicion. For example, Ust. Aini’s decision to rearrange her *halaqah* into smaller peer recitation groups was not questioned but encouraged as an act of *ijtihad tarbawī* (pedagogical initiative). This open culture demonstrates that when trust replaces fear, professionalism and creativity flourish together.

From this dialectic of relationships emerges a new concept supervisi murabbiyah, or *mentor-centered supervision*. This model synthesizes humanistic supervision theory with Islamic *tarbiyah* principles. It frames the leader as *murabbī*—a guide who nurtures hearts while shaping skills.

The process involves four relational dimensions:

Table 4. Comparative Framework of Supervisi Murabbiyah at PPTQ Al-Madinatul Kamilah

Dimension	Modern Equivalent	Pesantren Expression	Transformative Meaning
Hierarchy	Structural Authority	Moral Guidance (<i>uswah</i>)	From Power to Compassion
Evaluation	Performance Metrics	Reflective Dialogue (<i>muhāsabah</i>)	From Judgment to Learning
Control	External Discipline	Inner Awareness (<i>murāqabah</i>)	From Compliance to Conscience
Motivation	Professional Incentive	Spiritual Calling (<i>da‘wah</i>)	From Task to Mission

Source: Researcher’s synthesis from field data, October 2025 monitoring reports, and *musyāwarah* observations.

This model underscores that supervision in Islamic education cannot be divorced from spirituality. The *murabbī* integrates the technical and the transcendent, transforming every evaluative moment into an opportunity for *tazkiyah* (self-purification). Consequently, supervision no longer operates as a bureaucratic instrument but as a moral ecosystem that nurtures sincerity, humility, and growth.

Theoretically, the *supervisi murabbiyah* paradigm expands the boundaries of educational leadership scholarship by introducing *prophetic-humanistic supervision* a form of Guidance grounded in moral exemplarity and spiritual presence. It bridges the gap between transformational leadership and Islamic *tarbiyah*, showing that authentic supervision in faith-based contexts thrives on trust, empathy, and shared worship.

Practically, this model offers a replicable approach for Islamic boarding schools seeking to institutionalize quality assurance without eroding the sacred intimacy of their culture. By converting authority into mentorship and evaluation into reflection, institutions can cultivate environments of accountability infused with compassion. At Al-Madinatul Kamilah, this has resulted in a staff culture characterized by *ukhuwah*, emotional safety, and enduring loyalty — a living embodiment of *leadership as service*, and supervision as *da‘wah bil ḥāl* (spiritual Guidance through example).

Thus, the relational dialectic at PPTQ Al-Madinatul Kamilah reveals that the effectiveness of supervision lies not in structural hierarchy but in moral gravity. When the supervisor becomes a *murabbī*, supervision transcends management and becomes mentorship; authority becomes love, and compliance becomes devotion. Through this transformation, the pesantren actualizes the prophetic method of education: leading by example, guiding through mercy, and nurturing souls toward excellence both in teaching and in faith.

Synthesis: Value-Based Supervision and the Cultural Ecology of Pesantren

The findings from *Pondok Pesantren Tahfīzul Qur'an (PPTQ) Al-Madinatul Kamilah* reveal a holistic supervision model that transcends conventional educational frameworks. It is neither entirely managerial, as in modern schools, nor purely traditional, as in classical pesantren; rather, it represents a synthesis between rationality, spirituality, and culture. This synthesis forms what can be conceptualized as the Value-Based and Culturally-Rooted Curriculum Supervision Model, a living system where supervision functions simultaneously as a managerial instrument, a moral process, and a spiritual mission.

At the heart of this model lies the spiritual consciousness that animates all educational relationships. Supervision at Al-Madinatul Kamilah is grounded in the Qur'anic ethics of *ikhlaṣ* (sincerity), *amānah* (trust), *ihtirām* (mutual respect), *uswah ḥasanah* (exemplary conduct), and *ukhuwah* (brotherhood). These values operate as both personal virtues and institutional mechanisms of quality assurance.

Teachers perceive supervision not as control but as an act of worship (*'ibādah*), and documentation as a moral covenant (*'ahd amānah*). This orientation ensures that accountability is internalized — teachers feel responsible not to the system but to Allah. Such an orientation reflects what Fry (2003) describes in *Spiritual Leadership Theory* as the alignment of “inner calling” and “organizational purpose.” Yet, the pesantren deepens this framework by transforming leadership into prophetic mentorship, in which meaning is not just discovered but embodied through faith.

Empirical data substantiate this value-based foundation. Weekly *musyāwarah* sessions, for example, are always opened with *dhikr* and *tadabbur*, reminding teachers that supervision is a form of *muhāsabah* (spiritual self-evaluation). Teachers consistently state that their motivation to improve comes not from fear of being evaluated but from the desire to maintain *barakah* in teaching the Qur'an. This moral energy creates what may be called a spiritual ecology of supervision — a system in which emotional safety, sincerity, and collaboration thrive under the shared awareness of divine presence (*murāqabah*).

The structure of supervision at Al-Madinatul Kamilah grows organically from pesantren culture, not from imported educational bureaucracy. Supervision occurs through a cycle of communal practices deeply rooted in the pesantren's traditional rhythm:

- a. Ḥalaqah – the smallest pedagogical unit where teaching and mentoring occur simultaneously.
- b. Daily monitoring – teachers record attendance, progress, and behavior as part of routine reflection.
- c. Weekly musyāwarah – collegial meetings for collaborative evaluation and planning.
- d. Spiritual mentoring – sessions of *tazkiyah al-naḥs* and *halaqah ruhiyyah* led by the *kiai* for moral reinforcement.

These activities form an unbroken chain linking technical, moral, and spiritual dimensions of supervision. Observation data from October 2025 show that teachers participate enthusiastically in these sessions, sharing experiences rather than defending performance. Instead of one-way reporting, discussions revolve around how to integrate patience, empathy, and *adab Qur'ani* into teaching. This natural integration reflects the pesantren's epistemology: learning, teaching, and supervision are not separate functions but manifestations of one spiritual process — *tarbiyah*.

This structure embodies the **collegial supervision** approach (Glickman, Gordon & Ross-Gordon, 2018) but contextualized within *ukhuwah islāmiyyah* (Islamic brotherhood). Evaluation becomes consultation; hierarchy becomes companionship; improvement becomes mutual service. Hence, in Al-Madinatul Kamilah, the “system” of supervision is not imposed by policy but lived as culture.

One of the most significant findings is the pesantren’s ability to harmonize modern managerial rationality with spiritual intentionality. Daily and weekly monitoring systems—such as attendance logs, *juz*’ progress records, and *munaqāsyah* evaluations—reflect disciplined planning and documentation. However, these instruments are interpreted through moral reflection rather than mechanical judgment. During *musyāwarah*, teachers discuss not only memorization numbers but also *adab*, motivation, and student sincerity. As one teacher expressed, “Data help us see patterns, but *niyyah* gives meaning to them.”



Figure 2. Reflect–Purify–Guide–Renew (RPGR) Cycle of Value-Based Supervision at PPTQ Al-Madinatul Kamilah
Source: Researcher’s synthesis from field data (Monitoring Report, October 2025; Musyāwarah Notes).

Leadership within this model operates through prophetic relationality. The *kiai* acts not as a bureaucratic supervisor but as a *murabbī*, whose presence, example, and prayer constitute the core of supervision. He leads through compassion (*rahmah*), reflection (*tadabbur*), and wisdom (*hikmah*). This relational mode fosters what Rahmawati (2020) calls prophetic supervision—a form of educational leadership that unites intellectual Guidance with moral cultivation.

Observation data show that teachers respond to this approach with high levels of loyalty, humility, and initiative. They describe the *kiai* as “a mentor who corrects by living the lesson.” In meetings, his feedback rarely takes the form of direct criticism; rather, he poses reflective questions that invite self-correction. For instance, when discussing a teacher struggling with student attendance, he asked, “*Perhaps we should look into the hearts before the habits?*” — a statement that reframed the issue from managerial concern to moral introspection.

This approach creates a **high-trust ecosystem**, where correction is perceived as care. It also operationalizes the Qur’anic principle:

“*Invite to the way of your Lord with wisdom and good instruction, and argue with them in the best manner*” (Q.S. An-Nahl [16]:125).

Thus, the prophetic dimension elevates supervision into spiritual mentorship, aligning institutional management with divine ethics.

From these interrelated dimensions emerges a holistic framework — the **Value-Based and Culturally-Rooted Curriculum Supervision Model** of PPTQ Al-Madinatul Kamilah. It integrates five interlocking components:

Table 5. *Components of the Value-Based and Culturally-Rooted Curriculum Supervision Model at PPTQ Al-Madinatul Kamilah*

Dimension	Core Value	Practice Mechanism	Cultural Expression	Intended Outcome
Spiritual	<i>Ikhlaṣ</i> (Sincerity)	Dhikr, Tazkiyah, Niyah Renewal	<i>Halaqah</i> <i>Ruhiyyah</i>	Inner Discipline
Pedagogical	<i>Amānah</i> (Responsibility)	Monitoring, Lesson Planning	<i>Halaqah Tahfīz</i>	Consistency
Ethical	<i>Ihtirām</i> (Mutual Respect)	Collegial Reflection, Feedback	<i>Musyāwarah</i>	Trust & Empathy
Leadership	<i>Uswah Ḥasanah</i> (Moral Example)	Mentoring by <i>Kiai</i>	Daily Presence	Loyalty & Integrity
Cultural	<i>Ukhuwah Islāmiyyah</i> (Brotherhood)	Peer Coaching, Shared Reflection	Communal Living	Collective Growth

Source: Synthesized from field observations, October 2025 monitoring data, and teacher interviews.

This table demonstrates that supervision in Al-Madinatul Kamilah is not a linear process but a *moral ecology*—a network of values, practices, and relationships that reinforce each other. Each component sustains the others: spirituality nourishes ethics, ethics stabilizes pedagogy, pedagogy strengthens leadership, and leadership cultivates culture.

Theoretically, this model offers a contextual expansion of supervision theory. It bridges Western-derived frameworks (e.g., clinical, formative, transformational supervision) with Islamic epistemology rooted in *tazkiyah*, *murāqabah*, and *tarbiyah*. It demonstrates that supervision is not a managerial domain alone but a *spiritual anthropology*—a study of how humans grow through moral Guidance and divine accountability.

Practically, this model provides a replicable strategy for other *tahfīz* institutions:

- Institutional Level: integrate *halaqah-based monitoring* and *musyāwarah* systems into regular academic routines.
- Leadership Level: train supervisors as *murabbiyyīn* rather than inspectors.
- Teacher Level: cultivate self-supervision (*muraqabah*) as the foundation of professional integrity.

When implemented holistically, this framework transforms supervision from procedural control into spiritual cultivation, ensuring both educational quality and moral authenticity.

The synthesis of findings at PPTQ Al-Madinatul Kamilah demonstrates that the essence of educational supervision is not found in control but in care — not in structure alone but in spirit. Through its Value-Based and Culturally-Rooted Supervision Model, the pesantren has created a dynamic system where professionalism and piety, rationality and spirituality, differentiation and unity, coexist symbiotically. This living model exemplifies that true quality assurance in Islamic education arises not from external compliance but from internal conviction — a conviction nurtured through *uswah*, *ukhuwah*, and *ikhlaṣ*.

CONCLUSION

This study confirms that the curriculum supervision system at *Islamic boarding school Tahfīzul Qur'an* (PPTQ) Al-Madinatul Kamilah presents a distinctive coaching model that unites professionalism and spirituality within a single framework of values. The supervision process in this *Islamic boarding school* is not oriented toward administrative control, as commonly practiced

in formal educational institutions, but rather directed toward cultivating sincerity (*ikhlas*), exemplary conduct (*uswah hasanah*), and the spiritual growth of teachers. Through mechanisms such as *halaqah* sessions, daily monitoring, weekly deliberations (*musyawarah*), and spiritual mentoring (*pembinaan ruhiyyah*), supervision becomes a two-way learning space between leaders and teachers. The leader acts as a *murabbī* (spiritual mentor) who guides with compassion, while teachers become reflective practitioners who continuously improve themselves with divine awareness. The synergy between them creates an effective supervisory system without hierarchical distance, as the entire process is rooted in the values of *ihtirām* (mutual respect), *amānah* (trust), *uswah hasanah* (exemplary conduct), and *ukhuwwah* (brotherhood).

Conceptually, this study identifies the *Value-Based and Culturally-Rooted Supervision Model* as a synthesis of systemic rationality, humanistic reflectivity, and prophetic spirituality. This model demonstrates that the quality of Qur'anic education can be maintained through an approach that is gentle yet structured, where supervision is understood as a process of *tarbiyah* (nurturing and moral formation) rather than mere evaluation. Therefore, the effectiveness of supervision is not measured by how high the curriculum achievements are, but by how deeply it cultivates spiritual awareness, moral responsibility, and the blessings (*barakah*) of the educational process. This finding provides an important contribution to the theoretical development of Islamic educational supervision and serves as a foundation for formulating *Guidelines for the Tahfīz Islamic Boarding School Curriculum*, which place value formation at the heart of quality management in Qur'an-based education.

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