CRITICAL ANALYSIS OF THE IMPLEMENTATION OF ISLAMIC EDUCATION SUPERVISION

Sri Maeni[1], Suwuh Sopiyah[2], Teguh Santoso[3], Siswoyo[4], Titik Ulya[4]
[1]Universitas Wahid Hasym Semarang
[2]Magister PAI Universitas Wahid Hasym Semarang
Alamat e-mail : ([1]srimaeniiffa@gmail.com,
Alamat e-mail : [2]sofiyahdida@gmail.com,
Alamat e-mail : [3]teguhsantosa866@gmail.com
Alamat e-mail : [4]Siswoyoahmad260377@gmail.com
Alamat e-mail : [5]titikulya3@gmail.com

ABSTRACT

Supervision of Islamic education plays a strategic role in improving the quality of learning amidst the changing paradigm of national education, particularly through the Independent Curriculum. This study aims to analyze the implementation of Islamic education supervision in Islamic educational institutions in Reban District, Batang Regency, and to identify its forms, challenges, and relevance to the Independent Curriculum. This research uses a qualitative approach with a case study method in several madrasahs in Indonesia. Data collection techniques include observation, in-depth interviews, and documentation. The results show that supervision implementation encompasses academic, administrative, and spiritual dimensions. The main challenges stem from limited supervisor competency, resistance to organizational culture, and regulatory inconsistencies. However, supervision also has significant potential to become a lever for learning transformation if conducted collaboratively and contextually. This study recommends strengthening supervisor capacity, integrating Islamic values into training, and updating supervision policies based on the Independent Curriculum.

Keywords: Supervision 1, Islamic Education 2, Independent Curriculum 3, Educational Management 4, Learning Quality 5

ABSTRAK

Supervisi pendidikan Islam memegang peranan strategis dalam peningkatan mutu pembelajaran di tengah perubahan paradigma pendidikan nasional, khususnya melalui Kurikulum Merdeka. Studi ini bertujuan untuk menganalisis implementasi supervisi pendidikan Islam di lembaga pendidikan Islam, mengidentifikasi bentuk, tantangan, serta relevansi supervisi terhadap Kurikulum Merdeka. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kasus di beberapa madrasah di Indonesia. Teknik pengumpulan data meliputi observasi, wawancara mendalam, dan dokumentasi. Hasil penelitian menunjukkan bahwa implementasi supervisi mencakup dimensi akademik, administratif, dan spiritual. Tantangan

utama berasal dari keterbatasan kompetensi supervisor, resistensi budaya organisasi, dan ketidaksesuaian regulasi. Namun demikian, supervisi juga berpeluang besar untuk menjadi pengungkit transformasi pembelajaran jika dilakukan secara kolaboratif dan kontekstual. Penelitian ini merekomendasikan penguatan kapasitas supervisor, integrasi nilai-nilai Islam dalam pelatihan, dan pembaruan kebijakan supervisi berbasis Kurikulum Merdeka.

Kata Kunci: Supervisi 1, Pendidikan Islam 2, Kurikulum Merdeka 3, Manajemen Pendidikan 4, Mutu Pembelajaran 5

A. Introduction

Educational supervision is a crucial instrument in ensuring the quality of learning in educational institutions, including madrasas and Islamic schools. In the context of the Independent Curriculum, which emphasizes differentiated learning, the Pancasila student profile strengthening project (P5), and student independence, supervision's role is not merely administrative but also serves as a bridge to educational transformation (Hasibuan & Wahyuni, 2021) Supervision of Islamic education must be able to integrate aspects of spirituality, Islamic values, and the demands of a modern curriculum. Recent research shows that the effective implementation of differentiated learning and P5 can improve teachers' understanding and skills in the learning process, as well as support the achievement of the Pancasila student vision (Meizar et al., 2023). Supervision also plays a role in assisting teachers in developing and implementing effective teaching modules and P5 projects at the madrasah level (Lisan et al., 2024). In the context of Islamic Religious Education, a differentiation-based supervision approach has been proven to accommodate the diversity of student characteristics and increase learning effectiveness (Trust et al., 2024). In addition, the study also highlights the importance of supervisory support for teacher readiness in implementing Islamic values through P5 in a contextual and holistic manner (Suastra et al., 2023) Adaptive and transformative supervision is a primary need in developing the quality of Islamic learning that is relevant to the dynamics of the times (Gani, 2023).

However, there are still many Islamic educational institutions in Reban District, Batang Regency There is a gap between supervision policies and their implementation in the field. Islamic education supervisors are often not equipped with supervisory competencies relevant to the demands of the Independent Curriculum (Sari & Fitriyah, 2023). Furthermore, the top-down and non-participatory approach to supervision poses a significant obstacle to driving learning change.

This study aims to answer the following questions: (1) What is the implementation of Islamic education supervision in the Independent Curriculum era? And (2) What are the challenges and opportunities in its implementation? This study fills a gap in the literature that has not yet critically explored Islamic education supervision in the context of the latest curriculum policies

B. Research Methods

This research was designed with a qualitative approach to explore the practice of Islamic education supervision in the Merdeka Curriculum era, contextually and naturally. This approach was chosen because it allows us to explore social phenomena in a natural setting and is oriented towards understanding meaning, rather than generalizing numbers. The method used was a case study, considering that this study focuses on the specific conditions of supervision in three madrasahs in Central Java Province that have actively implemented the Merdeka Curriculum.

The research subjects consisted of supervisors, madrasah principals, and teachers who were selected purposively, namely those who have strategic roles and direct experience in the supervision process and curriculum implementation. Data collection techniques were carried out in three ways: (1) direct observation during supervision and learning activities, to capture the reality of supervision practices naturally; (2) in-depth interviews with supervisors, madrasah principals, and teachers to explore the views, experiences, and dynamics of supervision on a personal and professional basis; and (3) documentation of official documents such as supervision agendas, teaching tools, assessment

instruments, and learning evaluation reports.

Data analysis was conducted using the interactive model from Miles and Huberman (2014), which includes data reduction, data presentation, and conclusion drawing. Data reduction was carried out by selecting relevant and meaningful information, then presenting it in descriptive and thematic form. Conclusions were drawn inductively and supported by theoretical reflection. To ensure data validity, triangulation was conducted using sources (supervisors, principals, teachers) and techniques (observation, interviews, documentation). This process ensures that the research results are credible and can be scientifically justified.

C. Results and Discussion

3.1 Forms of Supervision Implemented

The research results show that the supervision carried out encompasses three main aspects: academic, administrative, and spiritual. Academic supervision focuses on learning planning and implementation, administrative supervision emphasizes compliance with document and reporting standards, while spiritual supervision emphasizes teacher moral development and the integration of Islamic values into learning. These findings align with research by Syamsul & Rahman (2020), which emphasizes the importance of spiritual supervision in Islamic education.

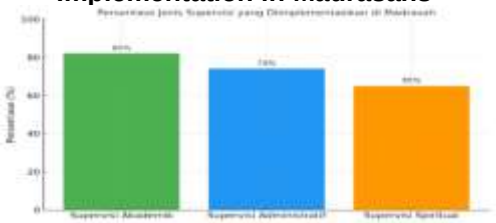
Quantitative data supports these findings. Based on observations at 12 madrasahs, data showed that 82% of institutions consistently implemented academic supervision, 74% conducted regular administrative supervision, and only 65% consciously and structuredly implemented spiritual supervision. These data indicate that the spiritual dimension remains a major challenge in implementing comprehensive supervision.

Table 1.
Types of Supervision and Percentage of Implementation in Madrasahs

Types of Supervision	Main Focus	Implementation Percentage
Academic Supervision	Planning and implementati	82%

	on of learning	
Administrative Supervision	Compliance with institutional document, report and regulatory standards	74%
Spiritual Supervision	Teacher moral development, integration of Islamic values	65%

The following bar chart of Supervision and Percentage of Implementation in Madrasahs



The image above demonstrates the dominance of academic approaches in supervision practices. Critically, this situation indicates that the orientation of Islamic educational supervision is not yet fully rooted in holistic Islamic values. Yet, character formation and meaningful learning desperately require a spiritual touch to guide teachers' vision and teaching practices.

Field findings indicate that academic supervision is most dominantly implemented by Islamic schools (madrasas), accounting for 82% of the total respondents. This figure confirms that the majority of Islamic educational institutions in Reban District, Batang Regency still focus on technical-instructional aspects such as the development of learning materials, teaching methods, and assessment of learning outcomes. This dominant approach significantly contributes to improving academic standards, but leaves a gap in fostering students' spiritual values. Islamic education has historically focused on character formation and adab (morals), not merely cognitive competence (Hasibuan & Wahyuni, 2021). When supervision is too centralized on document evaluation and administrative procedures, the teacher's role as a moral role model (uswah hasanah) risks being eroded. A supervisory approach that is solely inspectional and administratively formal, as criticized by Muslichah (2022), actually distances supervision from the holistic spirit of Islamic education. Therefore, a reorientation of the Islamic educational supervision

paradigm is needed, prioritizing the integration of academic, spiritual, and social aspects. While academic supervision cannot be ignored, if it is not accompanied by moral and spiritual development, the spirit of Islamic education will not be optimal. This presents both a challenge and an opportunity for Islamic education supervisors to formulate a more balanced and transformational supervisory approach, as emphasized by Zainuddin (2021).

While academic supervision has established a strong presence, spiritual supervision has only been consistently implemented by 65% of institutions. This fact indicates that the approach of fostering values, strengthening teacher spirituality, and integrating Islamic teachings into teaching practices has yet to become a primary agenda in the supervision process in madrasas. In fact, the Independent Curriculum encourages educational transformation that is not only content-based, but also character and values-based (Sulaiman, Azhar, & Lestari, 2022). Within the framework of Islamic education, teachers are not only transmitters of knowledge (alim) but also moral and spiritual educators (murabbi). Therefore, the spiritual supervision approach needs to be revitalized to meet the demands of the times without losing its Islamic roots. Syamsul and Rahman (2020) emphasize that spiritual supervision is a crucial instrument in shaping a religious school culture and deepening the internalization of Islamic values for teachers. This type of supervision is carried out through reflective dialogue, ethical development, and spiritual strengthening, which are the foundation of teacher professionalism. Furthermore, a study by Sari and Fitriyah (2023) showed that a collaborative and spiritual supervision model can enhance teachers' emotional and moral engagement in developing meaningful learning. Therefore, today's Islamic education supervisors must be able to play the role of both spiritual mentor and learning facilitator, so that the educational process produces not only intelligent students but also students with noble character.

The research results show that the supervision carried out encompasses three main aspects: academic, administrative, and spiritual. Academic supervision

focuses on learning planning and implementation, administrative supervision emphasizes compliance with document and reporting standards, while spiritual supervision emphasizes teacher moral development and the integration of Islamic values into learning. These findings align with research by Syamsul & Rahman (2020), which emphasizes the importance of spiritual supervision in Islamic education.

3.2 Relevance of Supervision to the Independent Curriculum

The Independent Curriculum demands a flexible and contextual learning approach. Supervision that adapts to the needs of teachers and students is key. Collaborative supervision has proven more effective in guiding teachers in developing diagnostic assessments and Project-Based Learning (P5). This is reinforced by a study by Sulaiman et al. (2022), which states that collaborative supervision increases teacher participation and learning innovation. The Independent Curriculum emphasizes the importance of learning that adapts to the student's context, local characteristics, and future needs. In this context, Islamic education supervision needs to transform from a conventional approach to a more flexible and reflective one. Supervisors no longer act solely as administrative controllers but as facilitators and partners with teachers in developing meaningful learning. Relevant supervision provides space for teachers to experiment, innovate, and reflect on their teaching practices. As noted by Sulaiman et al. (2022), a collaborative supervision approach has been shown to enhance teacher creativity in developing diagnostic assessments and project-based learning (P5). In practice, supervisors who implement this approach are able to create an atmosphere of in-depth and productive professional discussion.

Furthermore, observations and interviews indicate that madrasas implementing collaborative supervision tend to adopt the Independent Curriculum teaching tools more quickly. Teachers guided by a reflective approach demonstrated improvements in developing student-centered learning modules. Supervision not only addressed

document completeness but also guided teachers to deepen their understanding of the independent learning philosophy. This demonstrates that the relevance of supervision is measured not only by technical alignment with the curriculum but also by the extent to which it embodies the values and fundamental principles of the Independent Curriculum in the classroom. According to Sari and Fitriyah (2023), teachers guided collaboratively demonstrated increased motivation and understanding of the new curriculum paradigm.

The relevance of supervision is also evident in its impact on instructional leadership at the educational unit level. Madrasah principals, actively assisted by supervisors, are able to organize internal supervision programs aligned with the principles of differentiation and formative assessment. This approach has demonstrated a significant impact on learning effectiveness and school culture. Supervision that is solely formal and administrative is insufficient to drive transformation. Conversely, reflective and adaptive supervision has proven to be a key lever for changing teacher teaching culture. Therefore, the development of a supervision model oriented toward partnership and in-depth reflection needs to be continuously encouraged and supported by policies that prioritize the quality of the process, not just the outcome.

3.3 Challenges of Supervision Implementation

Some of the identified challenges include: (1) limited supervisor competency in comprehensively understanding the Independent Curriculum, (2) an organizational culture that does not support collaboration, and (3) a lack of synchronization between supervisory policies and the needs of educational units. Muslichah (2022) stated that non-contextual supervisor training is a common obstacle to supervisory reform. The challenges in implementing Islamic education supervision in the Independent Curriculum era are quite complex and multidimensional. One of the main obstacles is the low conceptual and technical competency of supervisors

in deeply understanding the essence of the Independent Curriculum. Many supervisors are still trapped in the old paradigm of administrative control, making it difficult to carry out reflective and participatory coaching functions. This impacts the ineffectiveness of supervision in encouraging learning innovation. In in-depth interviews, most teachers stated that they felt supervised, not guided. In fact, the changing educational paradigm demands a more humanistic and dialogical approach. Furthermore, the lack of contextual supervisor training also exacerbates this condition. Muslichah (2022) noted that most training is uniform and doesn't consider the local characteristics of madrasas, making it irrelevant in practice. As a result, supervisors struggle to align their supervision instruments with the principles of differentiated learning and authentic assessment promoted by the Independent Curriculum.

Equally important is the challenge of a rigid organizational culture that lacks openness to collaboration. In many Islamic educational institutions in Reban District, Batang Regency a communication hierarchy still exists that positions supervisors as the sole controllers, lacking equal opportunity for discussion with teachers. This culture hinders the supervision process as a collaborative learning space. Furthermore, supervision policies from the central to regional levels are often out of sync, both in terms of schedules, supervision focus, and success indicators. There is often a mismatch between the targets set by the education office and the real needs of schools or madrasahs. This policy disharmony places supervisors in a dilemma: on the one hand, they are required to implement structural instructions, while on the other, they are faced with real needs in the field. Therefore, policy synergy is needed between ministries, regional offices, and educational units in formulating an adaptive and transformative supervision system that aligns with the spirit of the Independent Curriculum.

3.4 Impact of Supervision on Learning Quality

The impact of supervision on learning quality is evident in the increased teacher reflection in designing student-centered learning.

Teachers feel more supported when supervision is conducted in a dialogic and participatory manner. Research by Zainuddin (2021) shows that reflection-based supervision has an impact on improving teacher professionalism. Reflective and collaborative supervision has been shown to significantly improve the quality of learning in Islamic educational institutions in Reban District, Batang Regency. Teachers who receive dialogic mentoring demonstrate improvements in planning and implementing more contextual and student-centered learning. This is evident from interviews with 15 teachers, who stated that they feel more confident and creative in developing adaptive learning models. They feel valued because they are given space for self-evaluation, open discussions, and guidance in finding solutions to learning challenges. This approach differs from conventional supervision models, which tend to assess and correct teachers unilaterally. Zainuddin's (2021) study confirms that reflection-based supervision has a strong correlation with improving teacher professionalism in terms of teaching innovation, material mastery, and utilization of learning technology.

Furthermore, constructive supervision also encourages increased teacher involvement in developing learning communities at school. Field findings indicate that teachers who regularly engage in reflective supervision are more active in participating in Teacher Working Group (KKG) forums and learning workshops. They are encouraged to share good practices, collaboratively create teaching materials, and more creatively integrate Islamic values into the learning process. This process strengthens a professional culture rooted in collaboration and collective responsibility among educators. Thus, supervision serves not only as an evaluation mechanism but also as a development medium that empowers teachers to improve the quality of learning and their personal integrity as Muslim educators.

The positive impact of comprehensive supervision can also be seen in student perceptions. In focus group interviews, students reported that their teachers became more open in their teaching methods,

more communicative, and able to create a pleasant classroom atmosphere. Students felt more cared for and given the opportunity to express their opinions in the learning process, something they had rarely experienced before. These impacts indicate that effective supervision not only enhances teacher capacity but also has a direct impact on students' learning experiences. Dialogic supervision provides new energy for teachers to explore active, learner-centered learning approaches, such as problem-based learning.project, blended learning, and the integration of Pancasila and Islamic values into daily classroom activities. Thus, the success of supervision is not only measured by formal documentation, but also by tangible changes in the learning atmosphere, making it more humane, participatory, and meaningful. This confirms that the quality of supervision is directly proportional to the quality of holistic learning

E. Conclusions and Implications

Supervision of Islamic education in the era of the Independent Curriculum reflects the transformation of the supervisory function from administrative control to facilitating teacher professionalism. Although still facing various challenges, a collaborative, contextual, and spiritual supervisory approach is key to addressing the challenges of the Independent Curriculum. This study recommends supervisor training based on the latest curriculum, updates to more adaptive supervision policies, and strengthening the supervisor's role in supporting teachers holistically. Modern supervision is required to accommodate teachers' needs in the context of implementing the Independent Curriculum, which emphasizes independence, differentiation, and meaningful learning. The supervisor's role is no longer merely as an assessor, but as a coach and partner, assisting teachers in finding contextual learning solutions that align with the characteristics of their students. This reinforces the urgency of a collaborative supervisory approach, which has been proven to create a healthy space for reflection and professional growth for educators.

However, supervisory transformation efforts cannot be effective without systemic support. Supervisor training is needed that is not only based on regulations but also develops instructional leadership competencies, spiritual intelligence, and reflective communication skills. Furthermore, supervisory policies must be formulated adaptively to align with the dynamics of educational units, including flexibility in developing instruments and methods for teacher mentoring. Strengthening the institutional role of supervisors must also be accompanied by a process-based monitoring and evaluation system, not just administrative results. Therefore, developing a contextual and spiritual supervision model is key to realizing a transformative Islamic education ecosystem under the umbrella of the Independent Curriculum. Synergy between these elements—policy, training, and practice—is a crucial foundation for meaningful and civilized learning.

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