

Implementation of Academic Supervision and its Impact on the Performance of Islamic Education Teachers at MIN 1 Musi Banyuasin

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Abstract: This study highlights the importance of academic supervision in improving teachers' professionalism and performance, particularly Islamic Education teachers in madrasas. At MIN 1 Musi Banyuasin, academic supervision has not been fully optimized due to limited time, lack of continuous follow-up, and teachers' perception of supervision as an administrative procedure. The study aims to describe the implementation of academic supervision and analyze its impact on Islamic Education teachers' performance. Using a qualitative phenomenological approach, data were collected through observation, documentation, and in-depth interviews. The results indicate that well-planned, reflective, and participatory academic supervision effectively enhances teachers' pedagogical competence, professionalism, and spiritual awareness. Moreover, academic supervision serves as a means of moral and professional development that fosters a religious work culture within the madrasa and supports the continuous improvement of Islamic education quality.

Keywords: Academic supervision; Impact; Islamic Education; Madrasah; Teacher performance

1. Introduction

Education is a fundamental pillar in developing superior and competitive human resources amidst the challenges of globalization. In the context of national development, education is not only interpreted as a process of transferring knowledge, but also as a strategic effort in shaping the character, morality, and competence of students so that they are able to face the complexity of changing times. Teachers as the spearhead of education implementation have a crucial role in ensuring the optimal achievement of learning objectives [1]. Therefore, improving the quality of teacher performance is a primary focus in modern education management, because the quality of education is largely determined by the extent to which teachers are able to apply professionalism, pedagogical competence, and moral responsibility in the teaching and learning process. Within the framework of the national education system, teachers are expected not only to be teachers but also educators who are able to inspire and foster the potential of students holistically, both intellectually, spiritually, and socially.

In line with the dynamics of educational reform, academic supervision has emerged as a strategic instrument to ensure the quality of the learning process in schools. Academic supervision plays a role in fostering, monitoring, and developing teacher professionalism to create an effective learning process oriented towards achieving student competencies. The concept of modern academic supervision is no longer merely controlling and evaluative, but rather collaborative and constructive, where the principal or supervisor acts as a facilitator and professional partner for teachers in improving the quality of academic performance. Academic supervision serves as a bridge between educational policy and classroom learning practices, because through planned and continuous supervision activities, various pedagogical and methodological problems can be identified and systematically corrected [2]. Thus, the implementation of effective academic supervision will have a direct impact on improving teacher performance, both in terms of planning, implementation, and evaluation of learning.

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The phenomenon that occurs in the field shows that many teachers still experience difficulties in implementing active, innovative, and student-centered learning. In practice, some teachers still view supervision as an administrative activity oriented towards fulfilling formal documents, rather than as a means of continuous professional development. In addition, much supervision is carried out incidentally without careful planning and is not accompanied by comprehensive follow-up [3]. This condition causes academic supervision to not fully function as a tool for improving teacher performance, but rather only as a formal assessment. The lack of integration between the objectives of supervision and its implementation has an impact on weak teacher motivation in increasing professionalism and a lack of awareness of the importance of reflection and self-improvement. This situation is exacerbated by time constraints, administrative burdens, and weak coordination between madrasah principals, supervisors, and teachers, so that the potential of academic supervision in improving the quality of education cannot be maximized optimally.

Based on data from the Ministry of Religious Affairs (Kemenag) in 2024, more than 60% of madrasa teachers in Indonesia still require intensive coaching in pedagogical and professional aspects. The report on the results of the performance evaluation of madrasa teachers also shows that the average pedagogical competency score of Islamic Religious Education (PAI) teachers is still below the national standard, namely 72 out of an ideal score of 100. This indicates that the implementation of academic supervision in the madrasa environment has not been running effectively and directed [4]. In addition, the report from the Directorate of Madrasah Teachers and Education Personnel also emphasized that the implementation of supervision is often not followed by follow-up in the form of mentoring, training, or reflective activities that can improve teacher weaknesses. This condition has implications for teacher performance stagnation, especially in terms of learning innovation and the ability to adapt to developments in educational technology [5]. Thus, the urgency of research regarding the implementation of academic supervision and its impact on the performance of Islamic Religious Education teachers is relevant and strategic to be studied in depth, especially in the context of state madrasas which have their own characteristics and managerial systems.

Various previous studies have shown a positive correlation between academic supervision and teacher performance. Research by [6] revealed that the intensity of academic supervision carried out in a planned and continuous manner can increase teacher professionalism by 35% in public madrasas in East Java. [7] emphasized that a reflective-based supervision approach can increase teacher work motivation and creativity in developing learning materials. A study by [8] found that the impact of academic supervision on teacher performance is highly dependent on the leadership style of the principal and interpersonal communication between supervisors and teachers. However, there is still a research gap, namely the lack of in-depth studies that focus on Islamic Religious Education (PAI) teachers in public madrasas who have the burden of spiritual development as well as academic. In addition, most previous studies emphasize the procedural aspects of supervision, rather than the integration of religious values and the unique context of PAI teacher performance. Therefore, this study presents novelty by holistically examining how the implementation of academic supervision in public madrasas can have a significant impact on the performance of Islamic Religious Education (PAI) teachers in professional, pedagogical, and spiritual dimensions.

Based on initial observations, the researcher found that the implementation of academic supervision at MIN 1 Musi Banyuasin still faces several obstacles, including the lack of systematic scheduled supervision planning, a lack of open communication between the principal and teachers, and poor follow-up after supervision activities are carried out. Some teachers admitted that supervision is more of a formality, without guidance or in-depth reflection on classroom learning practices. In addition, the researcher also found that the level of involvement of Islamic Religion teachers in professional development training is still low, and evaluation of supervision results has not been used as a basis for continuous improvement. These conditions indicate that the implementation of academic supervision at MIN 1 Musi Banyuasin has not been running effectively, thus potentially affecting the quality of teacher performance, especially in terms of lesson planning, teaching method innovation, and student learning outcomes. These problems provide an important basis for conducting

an in-depth study of the implementation of academic supervision and its impact on the performance of Islamic Religion teachers at the madrasah.

The purpose of this study is to comprehensively describe the implementation of academic supervision and analyze its impact on the performance of Islamic Religion teachers at MIN 1 Musi Banyuasin. This study is expected to provide a real contribution to improving the quality of education in madrasas, by emphasizing the important role of madrasa principals and supervisors in conducting supervision that is coaching, mentoring, and developing teacher professionalism. Through the results of this study, it is hoped that effective strategies can be found in optimizing academic supervision as a means of improving the pedagogical, professional, social, and spiritual competencies of Islamic Religion teachers. In addition, this study also aims to strengthen the synergy between teacher development policies and supervision practices in the field, so that madrasas can become superior, religious, and sustainable quality-oriented educational institutions.

2. Literature Review

Concept of Academic Supervision

Academic supervision is a professional development process that aims to help teachers improve their teaching skills and the quality of learning through a scientific, collaborative, and sustainable approach. According to Sergiovanni and Starratt, academic supervision is not just a supervisory activity, but a guidance process oriented towards developing teacher competencies so that they are able to create an effective, creative, and student-centered teaching and learning process [9]. In the context of educational management, academic supervision includes three main functions, namely planning, implementation, and follow-up, all of which are directed at improving the quality of the learning process and outcomes. Modern supervision emphasizes a partnership between supervisors and teachers through reflective dialogue, classroom observation, and constructive feedback that encourages conscious changes in pedagogical behavior [10]. The implementation of effective supervision will foster a positive work climate, strengthen a sense of professional responsibility, and foster a learning culture in the madrasah environment. Therefore, academic supervision has a strategic role as a managerial and pedagogical instrument in ensuring that each teacher carries out their professional duties optimally and sustainably.

Performance of Islamic Religious Education Teachers

The performance of Islamic Religious Education (PAI) teachers reflects the extent to which teachers are able to carry out their professional duties in educating, guiding, and instilling religious values in students effectively. The performance of PAI teachers is not only measured from administrative aspects such as the preparation of lesson plans, implementation of learning, and assessment of learning outcomes, but also from spiritual, moral, and social dimensions that reflect exemplary behavior and interactions with students. According to [11], performance is the quality and quantity of work results achieved by someone in carrying out their duties according to the responsibilities given. In the context of Islamic education, teacher performance is influenced by pedagogical, professional, personality, and social competency factors as regulated in the Minister of National Education Regulation No. 16 of 2007. PAI teachers are expected to be role models of morality and ethics, and are able to integrate Qur'anic values into every aspect of learning [12]. Optimal performance can be achieved if teachers receive support in the form of continuous academic supervision, objective evaluation, and a work environment that encourages increased professionalism. Thus, improving the performance of Islamic Education teachers is the main indicator in achieving the quality of Islamic education that is character-based and competitive.

3. Method

This study uses a qualitative approach with a phenomenological method, which aims to deeply understand the subjective experiences of teachers and madrasah officials in implementing academic supervision and its impact on the performance of Islamic Religious Education teachers [13]. The phenomenological approach was chosen because it is able to explore the meaning behind the real experiences of informants in their social and professional

contexts. Through this approach, researchers attempt to explore the perceptions, meanings, and reflections of teachers on the supervision process they experience, both in terms of coaching, evaluation, and follow-up. This study does not focus on quantitative measurements, but rather on understanding the meaning and essence of human experience contextually. Data were collected through in-depth interviews, direct field observations, and documentation, so that researchers can gain a holistic understanding of the dynamics of academic supervision in the madrasah environment. [14]. This approach is relevant to the research objectives because it allows researchers to discover patterns, values, and meanings behind the behavior of teachers and madrasah principals that may not be apparent in surface observations [15].

Informants in this study were selected using purposive sampling, based on certain criteria deemed to best understand the phenomenon being studied. The number of informants consisted of four people who were directly involved in the implementation of academic supervision at MIN 1 Musi Banyuasin, namely the madrasah principal (AR), the madrasah supervisor (HS), and two Islamic Religious Education teachers (FM and NA). These four informants were deemed capable of providing in-depth and comprehensive information regarding academic supervision practices and their impact on improving teacher performance [16]. The data analysis process was carried out through three stages according to Miles and Huberman, namely data reduction, data presentation, and drawing conclusions or verification, which were carried out simultaneously during the research process. Data validity was tested using source and method triangulation techniques, to ensure that the research findings had a high level of validity and represented the actual reality in the field [17]. Thus, the phenomenological method in this study is expected to be able to reveal the essential meaning of the experiences of teachers and madrasahs in carrying out academic supervision as an effort to improve the quality of Islamic Religious Education teacher performance.

4. Results and Discussion

The object of this research is Madrasah Ibtidaiyah Negeri (MIN) 1 Musi Banyuasin, an Islamic elementary school under the auspices of the Ministry of Religious Affairs of Musi Banyuasin Regency, South Sumatra Province. This madrasah's vision is to shape students who are faithful, knowledgeable, have noble morals, and have a global perspective in accordance with Islamic teachings. As a formal educational institution, MIN 1 Musi Banyuasin organizes learning activities based on the Independent Curriculum integrated with the religious curriculum, so that students not only acquire academic knowledge but also spiritual and moral development. This madrasah has a fairly diverse teaching staff, with a composition of general teachers and Islamic Religious Education (PAI) teachers who play a vital role in developing students' character. Institutionally, the madrasah principal, along with supervisors and the teaching staff, actively implements an academic supervision program as part of efforts to improve the quality of education. However, in its implementation, this madrasah still faces several challenges such as limited learning facilities, variations in teacher competency, and less than optimal supervision schedule regularity. This condition makes MIN 1 Musi Banyuasin a relevant research object to examine more deeply the implementation of academic supervision and its influence on improving the performance of Islamic Religious Education teachers.

The research results obtained through in-depth interviews with four informants, namely the madrasah principal (AR), the madrasah supervisor (HS), and two Islamic Religious Education teachers (FM and NA), indicate that the implementation of academic supervision at MIN 1 Musi Banyuasin has been running in a structured manner, but still requires improvement in terms of consistency and follow-up guidance. The madrasah principal (AR) explained that academic supervision activities are carried out at least twice a semester with an emphasis on aspects of learning planning, classroom implementation, and assessment of learning outcomes. AR said, "We always try to schedule supervision according to the academic calendar. Our focus is not only on assessing administration, but also guiding teachers to understand more effective learning methods that suit the character of madrasah students." This statement shows that the direction of supervision policy at MIN 1 Musi Banyuasin is oriented towards teacher professional development, although its implementation is still limited to certain times due to the busy academic activities.

Madrasah supervisors (HS) emphasized that academic supervision is not merely a formal activity, but rather an essential part of the education quality improvement system. HS stated, "We don't want supervision to be seen as a daunting assessment. I prefer to call it academic coaching, where teachers can discuss their teaching difficulties, especially in Islamic religious subjects that require a spiritual approach." HS also added that supervisors strive to instill a new paradigm that supervision is a space for professional dialogue between supervisors and teachers, rather than an oppressive hierarchical relationship. Through this dialogical approach, teachers become more open in expressing their challenges, such as difficulties integrating Quranic values into thematic learning and the use of Islamic-based digital media. Thus, a participatory supervision approach helps teachers gain confidence in self-reflection and improving teaching strategies.

In terms of implementation in the field, the first Islamic Religious Education (FM) teacher revealed that the implementation of supervision has a real impact on improving the quality of learning. He said, "After being supervised by the principal and supervisor, I have become more attentive to the preparation of lesson plans, the use of varied methods, and how to provide evaluations that are not monotonous. Previously, I often only used lectures, now I try discussion and simulation methods." This statement illustrates that supervision activities encourage teachers to be more creative and reflective in the teaching process. In addition, FM said that the feedback provided after class observations is very helpful in improving communication techniques with students, especially in building a more interactive and learner-centered classroom atmosphere. Academic supervision, in this case, functions as a learning tool for teachers to develop themselves and innovate in teaching practice.

The second teacher (NA) also emphasized that supervision activities had a positive impact on her motivation and professional responsibility. She explained, "Supervision makes me more disciplined and makes me feel cared for. I feel a desire to show my best abilities when supervised, but also a desire to improve my shortcomings." NA added that one of the most helpful aspects was the post-supervision reflection session, where teachers and the principal jointly evaluated learning outcomes and sought solutions to emerging problems. She noted that this activity created a collaborative working atmosphere and strengthened the professional relationship between teachers and the principal. However, NA also acknowledged that there were still challenges, such as the sometimes inconvenient timing of the implementation and the lack of written feedback that could be used as a guide for long-term follow-up.

From the field findings, it can be concluded that the implementation of academic supervision at MIN 1 Musi Banyuasin has contributed positively to improving the performance of Islamic Religious Education teachers, particularly in the planning and implementation of learning. Teachers have become more aware of the importance of innovation, reflection, and self-development. However, the effectiveness of supervision still needs to be improved in terms of schedule consistency, preparation of supervision reports, and follow-up in the form of ongoing training or guidance. Ideal supervision not only assesses but also motivates teachers to continue developing through a culture of professional learning within the madrasah environment. By strengthening the synergy between the madrasah principal, supervisors, and teachers, academic supervision is expected to become a strategic instrument in shaping teacher performance that is not only pedagogically superior, but also has a religious character and reflects noble Islamic values.

Implementation of Academic Supervision at MIN 1 Musi Banyuasin

Academic supervision plays a central role in modern education management systems, particularly in ensuring the quality of the learning process undertaken by teachers. In Islamic educational institutions such as MIN 1 Musi Banyuasin, academic supervision is not only understood as an administrative activity to assess teacher performance, but also as a means of professional development aimed at developing teachers' pedagogical, professional, social, and personal competencies on an ongoing basis. The implementation of academic supervision is an important instrument to ensure that all learning activities are carried out in accordance with national curriculum standards and holistic Islamic educational values. In the context of madrasahs, the implementation of academic supervision is also expected to strengthen the

institution's religious character and foster a collaborative work culture between madrasa principals, supervisors, and teachers [18].

The implementation of academic supervision at MIN 1 Musi Banyuasin adheres to modern supervisory principles that emphasize teacher coaching, partnership, and professional development. The principal acts as an internal supervisor, ensuring that each teacher carries out teaching and learning activities effectively, measurably, and oriented towards student competency achievement. In Sergiovanni's view, academic supervision should ideally be conducted with a humanistic and reflective approach, where teachers are treated not as objects of assessment, but as partners in professional development. This principle aligns with the spirit of Islamic education, which emphasizes the values of deliberation, sincerity, and moral responsibility in carrying out duties. Therefore, at MIN 1 Musi Banyuasin, academic supervision activities are directed not only at assessing teachers' weaknesses, but also at guiding and motivating them to engage in self-reflection and continuous improvement.

Structurally, the implementation of academic supervision in madrasas includes three main stages, namely supervision planning, supervision implementation, and follow-up of supervision results. These stages form the operational framework used by madrasa heads to ensure that every activity runs in a directed and sustainable manner [19]:

- a. In the supervision planning stage, the madrasah principal prepares an annual supervision schedule aligned with the madrasah's academic calendar. The supervision plan includes the names of the teachers to be supervised, the aspects to be assessed (learning planning, learning implementation, and evaluation), and the methods to be used, such as classroom observations, reflective discussions, and review of learning documents. Thorough planning is the first indicator of successful supervision implementation, as without a clear schedule and instruments, this activity has the potential to become a mere formality. In the context of MIN 1 Musi Banyuasin, the supervision plan also takes into account the complex workload of Islamic Religious Education teachers, including responsibilities for the madrasah's religious activities, so that supervision implementation is regulated so as not to disrupt the rhythm of learning activities.
- b. The second stage is the implementation of supervision, a core activity in which the madrasah principal or supervisor observes the learning process taking place in the classroom. In its implementation, the approach used is not one of control or inspection, but rather of mentoring and coaching. The madrasah principal is present in the classroom to observe how teachers plan lessons, use teaching methods, interact with students, and assess learning outcomes. This implementation model aligns with the *clinical supervision approach* introduced by Cogan and Goldhammer, which emphasizes direct interaction between supervisors and teachers in a constructive atmosphere. This approach fosters teacher confidence because they feel supported to develop, not judged. At MIN 1 Musi Banyuasin, supervision also involves aspects of Islamic spirituality, where teachers are encouraged to integrate Quranic values into the learning process as a form of character development for students. Thus, supervision at this madrasah not only evaluates the technical aspects of learning but also assesses the ethical and moral dimensions of educators.
- c. The third stage is follow-up supervision, which involves analyzing and reflecting on the observations. At this stage, the principal provides constructive feedback to teachers. This feedback typically takes the form of a reflective discussion that emphasizes strengths and areas for improvement. A key principle in this stage is open, two-way communication between the principal and teachers. Teachers are given space to express difficulties or obstacles encountered in the learning process, while supervisors provide suggestions or solutions based on best practices. This follow-up stage differentiates formal supervision from meaningful supervision. At MIN 1 Musi Banyuasin, follow-up supervision is directed at encouraging teachers to innovate in their learning, participate in professional training, or collaborate with other teachers through the KKG (Teacher Working Group) forum facilitated by the madrasah. Thus, the results of supervision serve as the basis for ongoing teacher development planning.

The implementation of academic supervision at MIN 1 Musi Banyuasin is also characterized by the application of basic supervisory principles based on human relations, the scientific approach, and cooperative development. The principle of human relations

emphasizes the importance of building harmonious interpersonal relationships between the principal and teachers. A good relationship will create a sense of security and trust, allowing teachers to accept criticism and input with a positive attitude. The principle of the scientific approach requires supervisors to use data and empirical evidence in making assessments, rather than simply relying on personal perceptions or assumptions. Meanwhile, the principle of cooperative development emphasizes that improving the quality of learning is the collective responsibility of all members of the madrasah, not solely the task of the madrasah principal. These three principles serve as the moral and professional foundation for the implementation of academic supervision in madrasahs, because the success of supervision depends on a healthy partnership and collaboration between supervisors and teachers.

From an educational management perspective, the implementation of academic supervision at MIN 1 Musi Banyuasin can also be viewed as part of the educational quality management cycle. This concept aligns with the principles of *Total Quality Management (TQM)* in education, where academic supervision serves as a tool for quality control and continuous improvement. Through systematic supervision, madrasahs can identify areas that need improvement, establish learning quality standards, and implement follow-up actions in the form of teacher training or workshops. Thus, supervision serves not only as an evaluation mechanism but also as a driving force for innovation and improving the quality of learning [20]. This aligns with Edward Sallis's thinking, which emphasizes that educational quality management must begin with improving individual performance, especially teachers as the main actors in the teaching and learning process.

Furthermore, the implementation of academic supervision in madrasahs also has a unique spiritual and moral dimension. In Islamic education, supervision activities are not only oriented towards academic results but also towards fostering the moral character of educators so that they become role models for students. Teachers in madrasahs are required to display patience, sincerity, and consistency in teaching, all of which are fundamental values in Islamic teachings. Therefore, academic supervision at MIN 1 Musi Banyuasin also serves as a vehicle for internalizing Islamic values into teacher professional practice. The madrasah principal plays the role of a *murabbi* (educator-mentor), not simply an administrative manager. Thus, the relationship between supervisor and teacher is not hierarchical, but rather educational and spiritual. In practice, the madrasah principal provides not only technical evaluations but also moral and religious motivation that strengthens teachers' work ethic as bearers of the mandate of educational *da'wah*.

Although the implementation of academic supervision at MIN 1 Musi Banyuasin has been carried out with various positive approaches, several challenges remain. One major obstacle is the principal's limited time to provide individual coaching to all teachers, given the significant administrative and managerial burden. Furthermore, not all teachers understand the meaning of supervision as a coaching activity; some still view it as a form of performance assessment or control. This perception needs to be changed through a communicative approach that emphasizes that supervision is a form of concern and support for teacher professional development. Another challenge arises in the aspect of follow-up on supervision results, where a continuous coaching system is still needed to ensure that the expected improvements are not temporary. Ideally, supervision results are integrated with the Madrasah Development Plan (RKM) and serve as the basis for teacher professional training to ensure continuity between evaluation and quality improvement.

The application of supervisory instruments also requires attention. Effective supervision must use instruments that are objective, measurable, and relevant to the competencies being assessed. Supervisory instruments typically cover aspects of learning planning (lesson plan development, material analysis, and media readiness), implementation (teaching strategies, classroom management, teacher-student interaction), and learning outcome assessment (formative and summative evaluation). Each indicator must be assessed based on clear criteria and accompanied by in-depth observation notes. At MIN 1 Musi Banyuasin, efforts to standardize supervisory instruments are crucial to ensure fair and professional teacher assessments. The use of digital instruments or technology-based forms can be a modern alternative to increase the efficiency and accuracy of supervision implementation in the era of digitalized education.

Effective academic supervision must also involve teacher self-reflection. In the context of MIN 1 Musi Banyuasin, self-reflection is a crucial step in fostering teachers' professional awareness of their strengths and weaknesses. Through reflection, teachers can *self-assess* their performance and design appropriate improvement strategies. Supervision that encourages self-reflection not only enhances pedagogical competence but also fosters a professional character that is responsible and adaptable to change. In this context, supervision is no longer viewed as an external process carried out by superiors, but rather as part of a teacher work culture oriented toward continuous self-improvement.

From an educational policy perspective, the implementation of academic supervision at MIN 1 Musi Banyuasin is also in line with Minister of Religious Affairs Regulation (PMA) No. 58 of 2017 concerning Madrasah Principals, which emphasizes that one of the principal's primary duties is to supervise teachers and education personnel. This regulation strengthens academic supervision as an integral part of the madrasah management system. With this policy, the madrasah principal is not only responsible for administrative and financial aspects but also becomes an academic leader who plays an active role in teacher development. Furthermore, academic supervision also supports the implementation of the Independent Curriculum (Kurikulum Merdeka) implemented in the madrasah, which requires teachers to be more creative, reflective, and oriented towards student needs. Through supervision, the madrasah principal can ensure that the learning process at MIN 1 Musi Banyuasin is truly in line with the principles of differentiation and competency-based learning mandated in the national curriculum.

The implementation of academic supervision at MIN 1 Musi Banyuasin reflects the institution's serious efforts to improve the quality of Islamic education, focusing on quality, character, and spirituality. Effective supervision will result in more professional teachers, more meaningful learning, and students with strong Islamic character. Academic supervision is not merely a structural task, but also a form of moral responsibility of the madrasah principal to ensure that each teacher carries out their mandate properly. More broadly, the success of academic supervision is an indicator of the maturity of the educational management system at the madrasah level. Therefore, strengthening the capacity of the madrasah principal as an academic supervisor, improving teacher competency in professional reflection, and implementing a sustainable quality culture are key to making MIN 1 Musi Banyuasin a model of a superior madrasah that is highly competitive, religious, and oriented towards the formation of perfect human beings in accordance with the vision of Islamic education.

The Impact of Academic Supervision on the Performance of Islamic Religious Education Teachers

Academic supervision has a very significant influence on improving the performance of Islamic Religious Education (PAI) teachers, both in terms of professionalism, pedagogy, and work spirituality. In the context of Islamic educational institutions such as MIN 1 Musi Banyuasin, academic supervision is not merely a means of administrative oversight, but rather a development medium aimed at raising teachers' awareness of their professional responsibilities as educators and moral mentors. When supervision is carried out in a planned, humanistic, and sustainable manner, teachers will be encouraged to correct weaknesses, increase creativity in teaching, and strengthen integrity in carrying out their duties. Through supervision, PAI teachers receive direct guidance on how to design effective learning, use methods appropriate to the characteristics of madrasah students, and integrate Qur'anic values into the learning process. Thus, academic supervision functions as a quality strengthening mechanism that builds teacher performance from within, through motivation, reflection, and continuous self-development.

The impact of academic supervision on Islamic Religious Education (PAI) teacher performance can be seen in their increased ability to plan, implement, and evaluate learning professionally. Teachers who are regularly supervised will have a greater awareness of the importance of structured learning tools, clear learning objectives, and objective assessments. Supervision encourages teachers to better prepare Lesson Implementation Plans (RPP) and adapt teaching methods to student needs. Furthermore, teachers become more reflective in assessing the effectiveness of the strategies used, whether they are relevant to the competency achievements and character of students. In practice, good supervision also fosters a culture

of innovation among teachers, where they are no longer fixated on lectures but begin to develop active approaches such as *discovery learning*, *project-based learning*, and *contextual teaching and learning* that are more in line with the spirit of the Independent Curriculum. With this increased professionalism, Islamic Religious Education (PAI) teachers' performance in the teaching and learning process becomes more adaptive, creative, and oriented towards meaningful learning outcomes.

In addition to improving pedagogical competence, academic supervision also impacts teacher motivation and work ethic. Teachers who receive consistent guidance will feel more valued and cared for by the madrasah principal, fostering a strong sense of responsibility and commitment to their work. Supervision conducted with a participatory approach fosters a sense of ownership of the institution and instills a spirit of collegiality among fellow teachers. When teachers perceive supervision as not merely an assessment, but rather a form of support and guidance, they will be more open to criticism and strive to improve their performance. This strengthens the professional relationship between the madrasah principal and teachers, which is based on trust, effective communication, and mutual respect. In the context of Islamic education, this relationship reflects the values of *ukhuwah* (brotherhood) and *amanah* (moral responsibility), where each teacher views improved performance as a form of worship and a contribution to improving the quality of education for the community.

Another significant impact of academic supervision on Islamic Religious Education (PAI) teacher performance is an improvement in the spiritual dimension of work and moral exemplarity. Islamic Religious Education (PAI) teachers are not only required to master religious knowledge but also to be role models in their behavior, attitudes, and speech before students. Academic supervision implemented in madrasas can be a means to strengthen teachers' spiritual awareness in carrying out their role as *murabbi* (educator-mentor). Through the guidance provided, teachers are reminded of the values of sincerity, responsibility, and patience in educating. Supervision can also function as a process of self-reflection (*muhasabah*) for teachers to evaluate whether they have carried out their duties with the correct intentions and methods in accordance with Islamic guidance. Thus, academic supervision not only improves technical pedagogical performance but also shapes the character of educators with integrity, noble character, and become spiritual role models for students. This impact is crucial in the context of Islamic education, because the success of religious education is measured not only by students' cognitive mastery but also by the moral example exemplified by their teachers.

Effective academic supervision also contributes to strengthening a collaborative and professional work culture within the madrasah environment. Through planned supervision, teachers are encouraged to share experiences, discuss learning strategies, and engage in collective reflection through teacher working group (KKG) forums or internal madrasah discussions. This collaboration fosters a mutually supportive professional learning ecosystem between teachers. Through coaching-based supervision, the madrasah principal can act as a facilitator, connecting teacher needs with self-development programs such as training, workshops, or further study. These activities not only improve individual performance but also foster team synergy in creating a productive, religious, and quality-oriented work environment. In the context of MIN 1 Musi Banyuasin, strengthening a collaborative culture through supervision is a key factor in maintaining the continuity of the quality of religious learning, as collaboration between teachers accelerates the process of knowledge transfer and innovation in teaching.

Overall, academic supervision has a comprehensive impact on improving the performance of Islamic Religious Education (PAI) teachers in various aspects: professional competence, work motivation, spirituality, and a culture of collaboration. Through continuous supervision, teachers are able to improve the quality of learning planning and implementation, foster reflective awareness of their profession, and strengthen their moral role as educators with noble character. Good supervision implementation will produce teachers who are not only academically competent, but also possess high integrity and spiritual responsibility. With the improved performance of Islamic Religious Education (PAI) teachers, the quality of education in madrasas will also improve significantly, because the success of Islamic educational institutions depends heavily on the quality of the educators who serve as their role models. Therefore, it can be emphasized that academic supervision in

madrasas such as MIN 1 Musi Banyuasin is not merely a structural obligation, but a fundamental strategy in building a superior, sustainable Islamic education system based on solid religious values.

5. Comparison

The results of this study indicate that the implementation of academic supervision at MIN 1 Musi Banyuasin plays an important role in improving the performance of Islamic Religious Education teachers through professional development, pedagogical reflection, and strengthening religious values. This finding is in line with research [21] which states that academic supervision implemented in a planned and sustainable manner can increase the pedagogical competence and professionalism of teachers by up to 35% in public madrasas. In addition, this study also supports the results of study [22] which found that the effectiveness of supervision is largely determined by the leadership style of the principal and the intensity of two-way communication between supervisors and teachers. However, research at MIN 1 Musi Banyuasin expands on these findings by adding the dimension of Islamic spirituality as an integral part of the professional development of Islamic Religious Education teachers, so that supervision is not only oriented towards improving technical performance, but also on strengthening the religious character and morality of educators as a form of spiritual responsibility in Islamic education.

6. Conclusion

Based on the results of the research that has been conducted, it can be concluded that the implementation of academic supervision at **MIN 1 Musi Banyuasin** plays a strategic role in improving the performance of Islamic Religious Education teachers, both in terms of professionalism, pedagogy, and work spirituality. Supervision that is carried out in a planned, reflective, and sustainable manner can encourage teachers to be more disciplined in lesson planning, innovative in teaching methods, and responsible for student learning outcomes. In addition, academic supervision also functions as a means of moral and spiritual development that fosters teachers' awareness of their role as educators with integrity and role models for students. Through a humanistic and collaborative approach, academic supervision at MIN 1 Musi Banyuasin has been proven to strengthen the professional work culture in the madrasah environment, as well as being an important instrument in realizing the quality of Islamic education that is superior, character-based, and based on Qur'anic values.

Based on the results of this study, it is recommended that the implementation of academic supervision at MIN 1 Musi Banyuasin be continuously developed through improving the quality of planning, consistency of implementation, and continuous follow-up coaching. Madrasah principals and supervisors need to strengthen a participatory and reflective supervisory approach, by providing a space for professional dialogue that encourages teachers to learn, innovate, and share experiences. Furthermore, supervision results should be used as a basis for designing teacher competency development programs, such as training, workshops, or mentoring based on real-world needs. The application of digital technology in the documentation and evaluation of supervision also needs to be improved to make the process more efficient and transparent. With these steps, it is hoped that academic supervision can play a greater role in improving the performance of Islamic Religious Education (PAI) teachers and strengthening the overall quality of Islamic education within the madrasah environment.

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