

From Compliance to Professional Learning: Academic Supervision and Islamic Education Teacher Professionalism in Islamic Senior High School

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ABSTRACT

This study examines how academic supervision can move beyond administrative compliance to support the professional learning of Islamic Education teachers within a madrasah ecosystem integrated with a foundation and an Islamic boarding school. Using an interpretive qualitative single-case study design, the research was conducted at MA Khozinatul Ulum Blora. Data were collected through semi-structured interviews, observations, and document analysis involving the madrasah principal, seven Islamic Education teachers, the foundation chair, the pesantren leader, and students as triangulation informants. The data were analyzed using the interactive model of Miles, Huberman, and Saldaña. The findings show that supervision operated through both formal and informal mechanisms, while its capacity to foster professional learning depended on feedback quality, trust, openness, reflection, teacher agency, and follow-up. Dialogical feedback encouraged pedagogical improvement, whereas predominantly evaluative feedback tended to produce compliance and administrative adjustment. The interaction among the madrasah, foundation, and pesantren also shaped a form of professionalism that combined pedagogical, institutional, and moral dimensions. These findings inform the proposed Relational-Reflective Supervisory Learning Model, which explains how supervision can be transformed into a pathway toward teacher professionalism.

Informasi Artikel

Kata Kunci:

Supervisi akademik; pembelajaran profesional guru; profesionalisme guru; agensi guru; pendidikan Islam; madrasah-pesantren.

ABSTRAK

Penelitian ini mengkaji bagaimana supervisi akademik bergerak dari orientasi kepatuhan administratif menuju pembelajaran profesional guru Pendidikan Agama Islam dalam ekosistem madrasah yang terintegrasi dengan yayasan dan pesantren. Penelitian menggunakan pendekatan kualitatif dengan desain interpretive single-case study di MA Khozinatul Ulum Blora. Data diperoleh melalui wawancara semi-terstruktur, observasi, dan analisis dokumen yang melibatkan kepala madrasah, tujuh guru rumpun PAI, ketua yayasan, pengasuh pesantren, serta peserta didik sebagai informan triangulasi. Analisis menggunakan model interaktif Miles, Huberman, dan Saldaña. Temuan menunjukkan bahwa supervisi berlangsung melalui mekanisme formal dan informal, sedangkan perkembangannya menjadi pembelajaran profesional ditentukan oleh kualitas umpan balik, kepercayaan, keterbukaan, refleksi, agensi guru, dan tindak lanjut. Umpan balik dialogis mendorong perubahan pedagogis, sedangkan umpan balik yang dominan evaluatif cenderung menghasilkan kepatuhan dan penyesuaian administratif. Interaksi kepala madrasah, yayasan, dan pesantren juga membentuk profesionalisme yang memadukan dimensi pedagogis, kelembagaan, dan moral. Penelitian ini menghasilkan Relational-Reflective Supervisory Learning Model untuk menjelaskan transformasi supervisi menuju profesionalisme guru.

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1. Introduction

Teacher professionalism in contemporary education is increasingly difficult to regard as a fixed achievement attained once prescribed qualifications or competency standards have been met. Rather, it continues to evolve in response to changes in knowledge, students' needs, instructional demands, and the broader dynamics of school life. This development is shaped by the interaction between teachers' professional experiences, opportunities for learning, and the organizational environments in which their practice is situated [1]. Professional learning, therefore, should not be reduced to participation in formal training; it is better understood in terms of how learning experiences lead to changes in teachers' knowledge, beliefs, and classroom practice [2]. Teacher professional learning has also been identified as an important pathway through which instructional leadership can influence the development of teaching practice [3]. At the same time, organizational conditions, including professional collaboration, contribute to the ways in which teacher professionalism develops within schools [4]. If professionalism is cultivated through learning embedded in everyday school practice, attention must therefore turn to how school leadership creates, supports, or constrains opportunities for such professional learning.

Within school-based teacher development, academic supervision occupies a complex position because it serves two purposes at once: ensuring accountability for instructional practice while also creating opportunities for professional improvement. Classroom observation and performance evaluation can generate useful information about teaching quality, yet these processes do not automatically lead to teacher learning when the feedback provided is perceived as irrelevant or difficult to translate into practice [5]. Performance feedback can become part of professional development when it is connected to observation and followed by support that responds to teachers' needs [6]. In Indonesian madrasahs, supervision still retains elements of administrative and performance monitoring, although its practice is increasingly shifting toward more reflective and dialogical forms of professional guidance [7], [8]. This changing orientation suggests that compliance and professional learning should not be treated as entirely separate ends of a continuum. A more important question is how the evaluative function of supervision can be transformed into a meaningful learning opportunity for teachers.

The developmental value of academic supervision lies not merely in the availability of observation or evaluation results, but in the extent to which teachers can understand and use that information to reconsider their instructional practice. Feedback that is perceived as relevant, specific, and actionable is more likely to support professional learning than evaluation that produces judgments without offering a clear direction for improvement [5]. Within this process, teachers need sufficient space to identify areas for development, understand the rationale behind the feedback they receive, and consider responses that are appropriate to their instructional context [9]. Reflection and feedback-seeking are themselves important forms of professional learning behavior because they allow teachers to reinterpret their teaching experiences as resources for improving practice [10]. However, the effectiveness of performance feedback remains dependent on the nature of the intervention, the characteristics of the recipient, and the support provided during follow-up [6]. The relationship between supervision and professional learning is therefore better understood as a process mediated by feedback

and reflection, rather than as an automatic outcome of evaluation.

Within the supervisory process, relevant feedback does not necessarily develop into professional learning unless teachers experience relationships that allow them to receive, question, and interpret that feedback openly. The literature suggests that the influence of leadership on teacher professional learning is not always direct; rather, it is closely associated with the development of teacher trust and teacher agency, both of which shape teachers' engagement in professional learning [11], [12]. Trust provides a relational foundation for openness and knowledge exchange, making it more possible for teachers to discuss problems of practice without viewing interactions with school leaders solely as evaluative encounters [13]. Yet such openness still depends on teacher agency, because teachers may choose to engage with, interpret, adapt, disregard, or resist learning opportunities according to their professional judgments and contextual circumstances [14]. Opportunities for autonomy and distributed leadership further shape this capacity by giving teachers greater scope to exercise professional decision-making [15]. In this relationship, trust functions as the relational condition that enables engagement, while teacher agency determines how reflection arising from supervision is translated into professional learning.

The growing body of research on educational leadership has made it increasingly clear that teacher professional learning does not emerge through a simple or direct relationship. A number of survey-based studies using structural equation modeling have identified trust, teacher agency, collaboration, and teacher professional learning as important pathways linking leadership practices to changes in teachers' professional and instructional work [11], [12]. Other studies have shown that teacher professional learning can mediate the relationship between instructional leadership and teaching practice, while teacher collaboration helps explain how leadership is associated with professionalism [3], [4]. These findings are valuable for identifying the mechanisms that may be involved, but they do not fully explain how trust is developed, how feedback is interpreted, or why teachers respond differently to learning opportunities in their everyday professional interactions. Qualitative research has similarly highlighted the need for closer examination of how school leaders facilitate professional learning through the situated practices and lived experiences of actors within schools [16]. This gap becomes even more consequential when supervision takes place in educational settings whose institutional structures and cultural arrangements differ from those of mainstream schools.

In the Indonesian madrasah context, research on academic supervision has gradually expanded from a primary focus on madrasah principals' strategies, teacher competence, supervision implementation, and follow-up toward a broader understanding of supervision as part of professional development. A meta-analysis of 51 articles found that principals' supervisory strategies and the improvement of teacher competence remain the dominant themes in Indonesian studies of academic supervision [17]. Qualitative research in madrasahs has likewise tended to structure its analysis around implementation stages, enabling and constraining factors, and supervisory follow-up [7]. More recent scholarship, however, points to a shift toward more reflective and dialogical forms of supervision, including the use of reflective feedback to support teachers' professional development in Islamic schools [8]. Other studies have gone further by linking clinical supervision with reflective dialogue and the transformation of Islamic Education teachers' professional

identities [18]. These developments suggest that the remaining gap lies not in the absence of reflective approaches, but in the limited attention given to how teachers interpret supervision, exercise professional agency, and respond to the institutional relationships and forms of authority that shape their supervisory experiences.

The complexity of supervision becomes more pronounced when professional learning takes place within a madrasah–pesantren ecosystem, where educational authority is not necessarily concentrated in the madrasah principal as the formal leader. Contemporary pesantren settings reveal an ongoing negotiation between traditional religious authority and the demands of modern governance, which may take the form of hierarchical adaptation, distributed collaboration, or integrated leadership [19]. In Indonesian madrasahs, effective leadership likewise extends beyond managerial competence to include instructional leadership, relational governance, and religious moral authority [20]. Within such a structure, teachers' supervisory experiences are shaped at the intersection of the principal's academic authority, foundation-level governance, and the moral-cultural authority of the pesantren. At the same time, Islamic educational leadership combines a spiritual foundation with administrative principles that can be enacted in practice, including amanah and shūrā [21]. Values such as amanah, shūrā, adab, ihsān, and muhasabah therefore need to be examined empirically as possible relational resources, professional expectations, or sources of normative pressure, rather than assumed to strengthen professionalism automatically. From this perspective, supervision can be provisionally understood as part of a layered supervisory ecology in which multiple forms of authority and value interact to shape whether supervision remains centered on compliance or develops into professional learning.

Building on this gap, the present study shifts attention away from simply asking whether academic supervision is implemented or associated with teacher professionalism, and instead examines how supervision is experienced, interpreted, and translated into professional learning in everyday practice. A process-oriented explanation is particularly important because contextual understanding of how school leaders facilitate teacher professional learning remains relatively limited, while teachers themselves exercise agency in choosing whether to engage with, negotiate, or withdraw from available learning opportunities [14], [16]. This complexity becomes even more pronounced within Islamic educational ecosystems, where leadership practices operate at the intersection of modern governance demands, religious authority, and leadership principles rooted in Islamic values [19], [21]. Accordingly, this study aims to understand how academic supervision is enacted and interpreted by Islamic Education teachers, while also examining the relational, reflective, agentic, and institutional mechanisms that enable or constrain the shift from compliance toward professional learning. Specifically, the study addresses three questions: (1) How is academic supervision implemented and interpreted within a madrasah–foundation–pesantren configuration? (2) What relational and reflective mechanisms shape the shift from compliance toward professional learning? and (3) How do Islamic educational values and institutional configurations of authority shape the professional learning and professionalism of Islamic Education teachers?

This study seeks to make theoretical, contextual, and practical contributions to scholarship on academic supervision in Islamic education. Theoretically, it conceptualizes supervision not as an

intervention that directly produces professionalism, but as a learning process shaped by the interplay of feedback, relational conditions, reflection, teacher agency, and professional follow-up. Contextually, the study extends discussions of teacher professional learning by locating them within a madrasah–foundation–pesantren ecosystem, where academic authority, institutional governance, and moral-religious authority may operate in overlapping ways to shape teachers' professional experiences. This perspective also allows values such as amanah, shūrā, adab, muhasabah, and ihsān to be understood through their enactment in supervisory relationships and practices rather than as purely normative principles. Practically, the findings are intended to inform madrasah principals, foundations, pesantren leaders, and policymakers in developing supervision that moves beyond administrative checking by providing usable feedback, professional dialogue, space for teacher voice, and sustained follow-up. Ultimately, the central issue is not simply how teachers are supervised, but the conditions under which supervision becomes a meaningful space for professional learning and the development of teacher professionalism.

2. Methodology

2.1. Research Design and Case Selection

This study employed a qualitative approach using a single-case study design to develop an in-depth understanding of how academic supervision is enacted, interpreted, and negotiated by different actors within a specific institutional context [22]. The case was not defined simply as MA Khozinatul Ulum Blora as a research site, but more specifically as the practice of academic supervision involving Islamic Education teachers within a madrasah ecosystem integrated with a foundation and a pesantren. The case boundaries encompassed supervisory interactions, teachers' experiences, feedback and follow-up mechanisms, and the ways in which institutional structures and Islamic educational values shaped these processes. MA Khozinatul Ulum Blora was selected purposively because it offered an information-rich setting characterized by the integration of formal madrasah education, diniyah learning, and pesantren traditions, as well as the involvement of the madrasah principal, foundation, and pesantren leader in teacher development. The main phase of data collection was conducted from 25 August to 5 September 2026.

2.2. Research Context and Participants

The study was conducted at MA Khozinatul Ulum Blora, a private madrasah operating under the auspices of Yayasan Khozinatul Ulum Al-Amin Blora and integrated with Pondok Pesantren Khozinatul Ulum. This institutional setting combines formal madrasah education, diniyah learning, and pesantren traditions, creating a distinctive configuration in which teacher professional development is shaped by the academic authority of the madrasah, the governance of the foundation, and the values and expectations embedded within the pesantren environment. Participants were purposively selected based on their direct involvement in academic supervision and their capacity to provide information relevant to the research focus. The study involved 15 participants: one madrasah principal, seven Islamic Education (PAI) teachers, one foundation leader, one pesantren leader, and five students. This composition enabled the study to

capture perspectives from actors occupying different positions within the institutional ecosystem while broadening the basis for triangulating data on the implementation, interpretation, and follow-up of academic supervision.

The study involved 15 participants: the madrasah principal, seven Islamic Education (PAI) teachers, the foundation leader, the pesantren leader, and five students. The characteristics of the seven PAI teacher participants, including their teaching areas, educational qualifications, fields of study, years of service, and relevant professional experience, are presented in Table 1.

Table 1 Characteristics of PAI Teacher Participants

Code	Teaching area	Highest qualification	Years of service
T1	Aqidah Akhlaq	S.Fil.I.	Since 2005, PAI teacher and Vice Principal for Facilities and Infrastructure
T2	Al Qur'an Hadith	S.Th.I.	Since 2008, PAI teacher
T3	SKI	S.Pd.I.	Since 2019, PAI teacher
T4	Fiqh	S.Pd.I.	Since 2020, PAI teacher
T5	Al Qur'an Hadith	S.Th.I.	Since 2010, PAI teacher
T6	Fiqh	S.Pd.	Since 2006, PAI teacher
T7	SKI	Drs.	Since 1995, former madrasah principal and PAI teacher

The participants showed variation in teaching areas, educational backgrounds, and length of service, ranging from 2005 to 2020. In addition to their teaching responsibilities, T1 served as Vice Principal for Facilities and Infrastructure, while T7 had prior experience as a madrasah principal. These variations provided different professional perspectives for examining academic supervision across levels of teaching experience and institutional responsibility.

2.3. Data Collection

Data were collected through semi structured interviews, focused observations, field notes, and document analysis to develop a complementary understanding of academic supervision practices. The interview component involved all 15 participants: the madrasah principal, seven Islamic Education teachers, the foundation chair, the pesantren leader, and five students. Ten adult participants were interviewed individually, while the five students participated in one group interview, resulting in 11 interview encounters. No participant was interviewed more than once as a formal interview. Individual interviews generally lasted approximately 10–15 minutes, with some variation in duration according to the participant and the focus of the discussion. Although relatively brief, the interviews directly addressed participants' experiences, interpretations, and responses concerning supervision, feedback, professional learning, and follow up. The interview data were complemented by seven focused observations comprising two classroom

observations, one professional meeting, two supervisor teacher interaction sessions, and two feedback sessions, each lasting approximately 20 minutes. Together, the interviews and focused observations provided complementary accounts of participants' perspectives and enacted supervisory practices, while field notes and documents were used to clarify and cross check the emerging interpretation.

Seven focused observation sessions, each approximately 20 minutes and conducted on different days, were undertaken to examine specific practices relevant to the research questions. These comprised two classroom observation sessions, one professional meeting, two supervisor–teacher interaction sessions, and two feedback sessions. The observations were not intended to provide continuous coverage of teachers' professional lives; rather, they captured specific episodes of instructional practice, supervisory interaction, feedback, and institutional activity. Document analysis focused on the academic supervision program, supervision schedules, classroom observation instruments, supervision records and results, teachers' instructional materials, teaching modules or lesson plans, teacher evaluation documents, minutes of professional development meetings, madrasah and diniyah curriculum documents, the madrasah profile, foundation policies, and evidence of teacher professional development activities. Interviews provided participants' accounts and interpretations, observations provided evidence of enacted practices and interactions, and documents provided institutional and procedural evidence. These sources were examined complementarily to strengthen the depth, contextualization, and consistency of the interpretation.

2.4. Data Analysis

Data analysis followed the interactive model of Miles, Huberman, and Saldaña, comprising data condensation, data display, and conclusion drawing and verification [23]. The analysis was conducted iteratively across interview, observation, and documentary data. Meaning bearing segments or episodes relevant to the research questions were identified as units of analysis and coded manually. The analysis then proceeded through focused coding, category development, and theme review. Related codes were grouped into analytical categories and compared across participants and data sources before being developed into themes. Data were displayed through analytical narratives, matrices, and thematic groupings to examine patterns, relationships, differences, and divergent evidence [24]. The analysis generated 29 analytic codes that were organized into nine overarching themes. For example, codes concerning trust, psychological safety, and teacher voice were grouped into the theme of relational conditions for professional learning. Similarly, codes concerning feedback specificity, actionability, and follow up were grouped to develop the theme of feedback as a branching point. Emerging themes were repeatedly checked against interview, observation, and documentary evidence, including negative cases, before final conclusions were formulated. The analysis was conducted without specialized qualitative analysis software or a second coder and was documented through coding tables, analytical matrices, and an audit trail tracing the progression from data segments to codes, categories, and themes.

2.5. Trustworthiness, Reflexivity, and Ethical Considerations

The credibility of the study was strengthened through methodological triangulation by comparing evidence from interviews, focused observations, and documents [25]. Source triangulation was also conducted by comparing accounts from the madrasah principal, PAI teachers, the foundation leader, the pesantren leader, and students. During the iterative analysis, evidence from these sources was compared for consistency, complementarity, and discrepancy. Discrepancies were identified when participants' accounts differed from observed practices or documentary evidence, or when accounts from different participant groups provided contrasting interpretations. Such discrepancies were not automatically treated as errors but were examined in relation to the context and perspective of each source. The researcher revisited the relevant data segments, coding tables, and analytical matrices to determine whether the discrepancy required refinement of a code, category, or theme. Where differences reflected distinct perspectives rather than contradictory evidence, they were retained in the analysis to represent variation within the case. Emerging interpretations were therefore repeatedly checked against convergent and divergent evidence, including negative cases, before the final themes were established.

Member checking was conducted after the interview data had been summarized. Participants were given an opportunity to clarify, correct, or confirm the researcher's interpretation of their statements. Relevant clarifications were incorporated into the corresponding coding and interpretation. The analytical process was documented through coding tables, analytical matrices, and an audit trail tracing decisions from data segments to codes, categories, and themes. Reflexivity was supported through reflective notes concerning the researcher's assumptions, relationships with participants, and potential influence on data collection and interpretation.

The researcher's position was shaped by prior experience as an alumnus of Pondok Pesantren Khozinatul Ulum, which provided familiarity with the pesantren's values, traditions, and social context. However, the researcher had no professional or academic affiliation with the madrasah, foundation, or pesantren during the study. This familiarity facilitated communication with participants but also presented a potential source of pre existing assumptions. Reflexivity was maintained through reflective notes documenting assumptions, participant interactions, and emerging interpretations, which were considered during coding, theme review, and negative case checking. This process helped ensure that interpretations were grounded in the collected evidence rather than prior familiarity with the setting.

3. Result and Discussion

3.1. Implementation and Interpretation of Academic Supervision within the Context of Madrasah, Foundation, and Pesantren

Academic supervision of Islamic Education teachers at MA Khozinatul Ulum Blora extended beyond classroom observation to include both formal procedures and routine professional interactions. Formal activities covered supervision planning, scheduling, document review, classroom observation, evaluation, and follow-up, while informal guidance occurred

through consultations, professional conversations, and flexible evaluation sessions. These practices were supported by the madrasah's supervision program, schedule, observation instruments, and follow-up records. The principal held primary responsibility for academic supervision, whereas the foundation and pesantren leader mainly shaped institutional expectations, discipline, and pesantren-based values surrounding teachers' professional practice.

The madrasah principal positioned academic supervision as part of a broader process of teacher development that addressed both administrative preparedness and the quality of instructional practice. Supervision was planned through programs and schedules developed at the madrasah level and was subsequently carried out through the review of instructional documents, classroom observation, evaluation, and follow-up. The principal also emphasized that professional guidance did not always depend on the formal supervision schedule, as specific instructional issues could be discussed through direct consultation or day-to-day guidance. This approach indicates that supervision was understood not merely as a mechanism for checking compliance, but also as a means of maintaining instructional quality and encouraging teachers to improve their professional practice.

"For scheduled supervision, we usually begin by reviewing the instructional documents. After that, I observe the teaching and learning process in the classroom. If there is anything that needs improvement, I try to discuss it privately so that the teacher does not feel that I am simply looking for faults."

The foundation's role was more evident in setting the institutional direction, reinforcing discipline, shaping expectations of professional responsibility, and ensuring that teachers' conduct remained aligned with the educational vision of the institution. The foundation did not function as the formal provider of academic supervision; rather, it operated as a governance actor that helped define the standards and expectations applied to teachers. Within this context, professionalism was understood not only in terms of teaching competence, but also through commitment to professional duties, discipline, exemplary conduct, and alignment with the institution's values.

"From the foundation's side, we do not intervene too deeply in the technical aspects of classroom teaching. That remains the responsibility of the madrasah principal. Our role is more focused on ensuring that teachers maintain a sense of responsibility and discipline, and that the overall educational direction remains aligned with the vision of both the foundation and the pesantren."

The pesantren leader's perspective broadened teacher development beyond formal academic expectations to include moral and cultural dimensions. Within the madrasah pesantren environment, teachers were expected not only to deliver subject content effectively, but also to model appropriate conduct, discipline, religious commitment, and constructive relationships with students. Teacher development therefore took place within a setting that connected formal professional standards with pesantren-based values. In this configuration, the pesantren leader is better understood as a source of moral and cultural authority than as a formal academic supervisor.

"It is not enough for teachers here simply to explain the lesson. Students also pay attention to how their teachers behave. Because this is a pesantren environment, exemplary conduct, adab, and a sense of responsibility are also part of teacher development."

Table 2 Summary of Empirical Findings on the Implementation and Interpretation of Academic Supervision of Islamic Education Teachers

Dimension	Main Empirical Findings	Sources of Evidence	Initial Interpretation
Supervision planning	The madrasah had an academic supervision program and schedule, with initial attention to teachers' readiness in preparing instructional documents and classroom practice.	Supervision program, supervision schedule, interviews	Supervision was formally structured, with administrative preparedness remaining an important starting point.
Formal implementation	Supervision involved reviewing instructional documents and observing classroom practice, including teaching methods, classroom management, student engagement, and the distinctive characteristics of the madrasah.	Observation instruments, instructional documents, observations, interviews	Formal supervision combined administrative control with pedagogical guidance.
Informal professional guidance	Teacher development also took place through direct guidance, individual consultation, professional conversations, and evaluation meetings outside the formal supervision schedule.	Interviews, field notes, meeting minutes	Supervision was not limited to periodic formal activities but also occurred through everyday professional interactions.
Evaluation and feedback	Feedback was provided through individual conversations, direct guidance, and evaluation forums, covering instructional documents, teaching methods, classroom management, and teacher discipline.	Supervision records, interviews, field notes	Feedback contained both corrective and developmental elements, depending on how it was delivered and interpreted.
Teachers' interpretation of supervision	Teachers did not interpret supervision uniformly; some viewed it mainly as an obligation and a means of ensuring work readiness, while others regarded it as a source of feedback and instructional improvement.	Interviews with seven Islamic Education teachers	Teachers' experiences reflected overlapping orientations toward compliance, accountability, and professional support.
Institutional context	The madrasah principal acted as the formal academic supervisor, while the foundation and pesantren leader shaped institutional direction, discipline, exemplary conduct, and pesantren-based values.	Interviews with the principal, foundation chair, pesantren leader, and teachers; institutional documents	Teachers' supervisory experiences were shaped by a broader institutional environment rather than by the principal-teacher relationship alone.

Overall, the table indicates that academic supervision of Islamic Education teachers at MA Khozinatul Ulum Blora operated as a process combining administrative, pedagogical, and institutional development functions. Its planning and implementation were formally structured through programs, schedules, instruments, classroom observations, evaluations, and follow-up, yet supervisory practice extended beyond administrative checking to include guidance, consultation, and more flexible forms of professional support. Teachers' interpretations of supervision also varied: some viewed it primarily as a form of control and work-related obligation, whereas others regarded it as a source of feedback for improving instruction. This variation places supervision along a continuum between compliance-oriented supervision and learning-oriented supervision. At the same time, the foundation and pesantren leader shaped a broader institutional context in which supervision was also associated with expectations concerning discipline, exemplary conduct, and pesantren-based values.

Academic supervision at MA Khozinatul Ulum Blora was planned through a set of formal arrangements, including a supervision program, implementation schedule, classroom observation instruments, and the identification of teachers to be supervised. These documents indicate that supervision was not treated as an incidental activity, but as a planned component of the madrasah's academic agenda. The madrasah principal played a central role in organizing and directing the process, while teachers were informed about the schedule, the instructional documents they were expected to prepare, and the aspects of teaching that would receive attention. Similar patterns have been reported in other madrasah settings, where

supervision planning involves scheduling, instrument preparation, and the review of annual programs, semester programs, syllabi, and lesson plans [7]. In the present case, however, the planning stage had not shifted entirely toward pedagogical development, as administrative preparedness remained an important initial concern. This positioned supervision planning between two simultaneous purposes: maintaining academic order and creating opportunities for the improvement of teaching practice.

The implementation of academic supervision showed that the madrasah principal did more than verify the completeness of instructional documents; the principal also observed how teachers managed classrooms, selected teaching methods, interacted with students, and enacted lesson plans in actual classroom settings. Observation records indicated that supervisory attention extended from administrative requirements to pedagogical practice, particularly classroom management, student engagement, and the appropriateness of teaching strategies for specific learning conditions. Teachers' accounts further showed that supervision did not always occur in formal settings, as spontaneous consultations, post-lesson guidance, and brief discussions of classroom issues also formed part of everyday professional support. These patterns suggest that supervision operated through a combination of formal observation and more flexible professional interaction. This finding is consistent with developmental supervision literature, which emphasizes classroom observation followed by dialogue, reflection, and support responsive to teachers' developmental needs rather than supervision limited to procedural compliance [26], [27].

Post-observation evaluation was conducted through individual conversations, direct guidance, and evaluation forums, with feedback addressing the completeness of instructional documents, subject-matter mastery, teaching methods, classroom management, and teacher discipline. Follow-up activities included revising instructional materials, further consultation, adjusting teaching strategies, and monitoring the implementation of supervisory recommendations, although documentation and continuity were not always systematic. Interview data also showed that teachers did not interpret the process in the same way. Some viewed supervision primarily as a reminder to meet administrative requirements and work standards, while others emphasized the value of feedback in identifying weaknesses and improving instructional practice; several teachers understood both functions simultaneously. These variations point to three overlapping orientations supervision as compliance, supervision as accountability, and supervision as professional support within teachers' supervisory experiences. The literature suggests that evaluation acquires developmental value only when feedback is perceived as useful and can be translated into concrete improvement [5]. This finding also aligns with the emerging shift in Islamic schools from evaluative control toward more reflective, dialogical, and professionally oriented supervision [8].

When the findings across planning, implementation, evaluation, feedback, follow-up, and teachers' interpretations are considered together, academic supervision at MA Khozinatul Ulum Blora cannot be classified solely as either an administrative practice or a process of professional development. Scheduling, document review, and compliance with work standards reflected an accountability function, whereas pedagogical observation, dialogue, improvement-oriented recommendations, and follow-up indicated a more developmental orientation. A similar tension is evident in the teacher evaluation literature, where accountability and professional growth often coexist and are not easily separated in practice [28]. The developmental value of evaluation depends less on the mere existence of a formal system than on whether feedback is perceived as useful and can be translated into professional action [29]. From a formative supervision perspective, classroom observation, reflective conversation, and collaborative feedback are therefore distinct from summative evaluation when the primary purpose is teacher growth [30]. The findings are thus better understood as positioning supervision along a continuum between compliance-oriented and learning-oriented supervision, rather than as a straightforward shift from one category to the other.

The findings also show that teachers' supervisory experiences were shaped not only by the formal relationship between the madrasah principal and teachers, but by a broader institutional configuration. The principal retained primary authority over academic supervision, while the foundation mainly shaped governance priorities and institutional expectations, and the pesantren leader influenced expectations related to exemplary conduct, discipline, and moral values. This pattern is consistent with contemporary pesantren scholarship, which shows that leadership in Islamic educational institutions can emerge through the interaction of traditional authority and modern governance demands without necessarily displacing established structures of authority [19]. In such a context, academic supervision remains centered on the madrasah principal, yet

teachers' understandings of professionalism are also shaped by the institutional and moral environment surrounding their work. Research on Islamic educational leadership similarly emphasizes that leadership practice can connect spiritual foundations with administrative principles expressed through organizational behavior [21]. The variation in how teachers interpreted the same supervisory process indicates that formal supervision alone cannot explain whether supervision remains at the level of obligation fulfillment or develops into professional learning; this depends on the relational and reflective mechanisms examined in the following section.

3.2. Relational and Reflective Mechanisms in the Shift from Compliance toward Professional Learning

Post-supervision feedback at MA Khozinatul Ulum Blora did not follow a uniform pattern. Some feedback was delivered individually after classroom observation and focused on relatively specific aspects, including classroom management, the selection of teaching methods, instructional preparedness, and teachers' responses to student engagement. In other instances, evaluation was communicated through general guidance or collective forums and was broader in scope. These patterns reveal two distinct tendencies: dialogical and usable feedback, in which teachers received concrete and actionable explanations, and generic or judgemental feedback, in which comments were more strongly oriented toward correction or compliance with standards, with limited opportunity for dialogue. Supervision records further indicated that specific recommendations were more readily translated into improvement-oriented action, whereas general feedback more often resulted in administrative adjustment. This finding is consistent with the view that the developmental value of evaluation depends largely on whether teachers perceive feedback as accurate, useful, and relevant to their practice. Performance feedback is also more likely to function as a meaningful form of professional development when it is connected to observation and followed by support that responds to teachers' needs.

Teachers' responses to feedback showed that openness did not emerge automatically from the supervisory process; rather, it was strongly shaped by how feedback was communicated and by the quality of the relationship established with the madrasah principal. Teachers were more willing to discuss instructional difficulties when corrective comments were delivered privately, expressed in non-judgmental language, and accompanied by sufficient space for them to explain classroom conditions from their own perspective. One teacher described this experience as follows:

"After the supervision session, the madrasah principal usually speaks to me directly rather than discussing the matter in front of other teachers. That makes me feel more comfortable explaining any difficulties I may be facing in the classroom. Sometimes, those conversations also make me realize that there are aspects of my teaching that I need to change."

By contrast, another teacher expressed greater caution because supervision was still perceived as part of an evaluative process conducted by a superior:

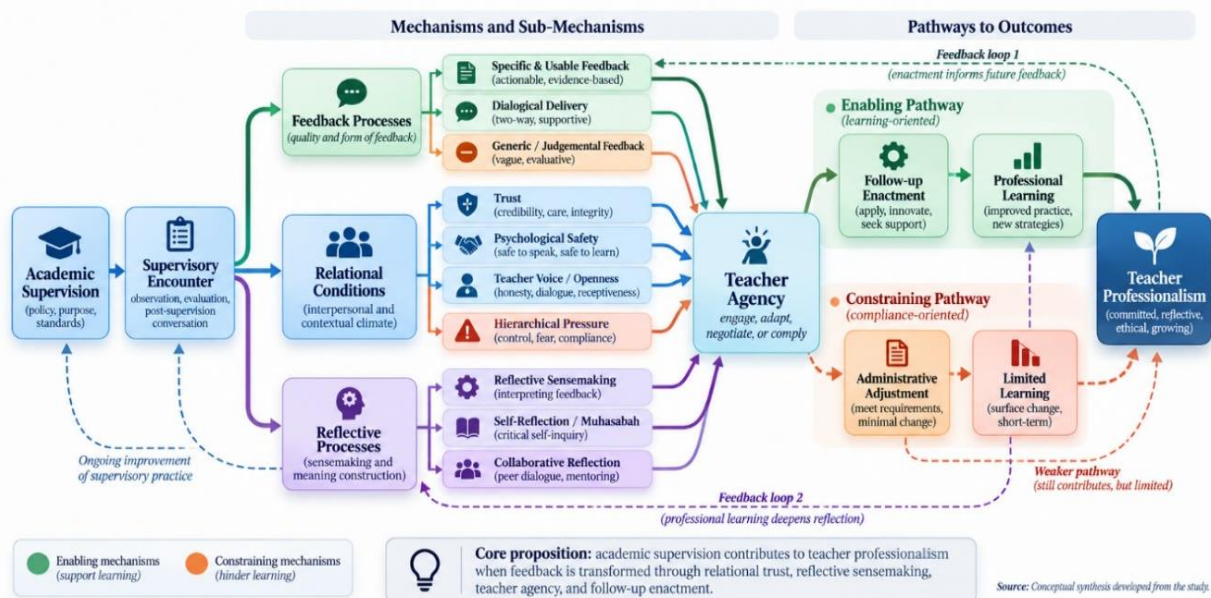
"Whenever supervision takes place, I still feel that I need to be more careful because the person evaluating me is the madrasah principal. I usually make sure that my instructional

documents and teaching are fully prepared. When it comes to discussing difficulties, I sometimes hesitate because it still feels as though I am being assessed."

These contrasting experiences indicate that trust functions as a relational condition that can either enable or constrain teachers' openness within the supervisory process. When such openness was established, teachers were more willing to acknowledge weaknesses, reconsider the methods they had used, and explore possible alternatives for improvement. By contrast, when the supervisory relationship remained predominantly evaluative, reflection tended to be more limited and more strongly oriented toward meeting the supervisor's expectations.

Findings on supervisory follow-up showed that teachers did not respond to recommendations in a uniform or passive manner. Some teachers acted on feedback primarily by revising instructional documents, making administrative adjustments, or meeting requirements explicitly identified by the supervisor, resulting in changes that remained largely within the boundaries

of compliance. In other cases, feedback prompted teachers to reconsider their teaching practices, discuss alternatives with colleagues, adapt instructional methods, experiment with new strategies, or modify classroom management in response to students' needs. These variations indicate that teacher agency operated at the point where teachers interpreted supervisory recommendations and decided whether, and to what extent, those recommendations would be accepted, adapted, or not enacted. Follow-up therefore developed along two broad trajectories: a compliance pathway, characterized by administrative adjustment and limited change, and a reflective-agentic pathway, which created greater scope for pedagogical improvement and professional learning. These findings reinforce the view that teachers are not merely recipients of supervisory outcomes, but active actors who shape the meaning and direction of their own professional development.



Gambar 1 Relational-reflective supervisory learning model in MA Khozinatul Ulum Blora

The model developed from the findings indicates that feedback is not merely the final output of supervision, but a critical branching point that shapes the direction of the process that follows. When feedback is specific, actionable, dialogical, and delivered in ways that preserve teachers' professional dignity, it is more likely to be experienced as a resource for learning rather than simply as a form of evaluation. Such conditions create greater opportunities for dialogue, openness, and reflective engagement with teaching practice. By contrast, feedback that is overly general, predominantly judgmental, or unclear about how improvement should occur tends to reinforce defensive responses and encourage teachers to focus only on meeting perceived requirements. These findings strengthen the argument that feedback alone is insufficient; its developmental value depends on its usefulness, relevance, and mode of delivery. Research on feedback utility similarly suggests that evaluation is more likely to support professional learning when

teachers perceive feedback as meaningful information that can be used to improve practice [29].

The middle section of the model indicates that feedback develops into professional learning only when it is processed within relational conditions that allow teachers to speak openly and interpret their supervisory experiences reflectively. Trust, psychological safety, teacher voice, and openness function as enabling mechanisms because they create space for teachers to disclose difficulties, question feedback, and discuss alternatives for improvement without assuming that acknowledging weakness will necessarily result in negative judgment. The importance of trust in professional learning is also supported by studies showing that teacher trust can mediate the relationship between learning-centered leadership and teachers' engagement in professional learning [11], [13]. Under these conditions, feedback moves beyond corrective information and is processed through reflective sensemaking, individual reflection, and

collective professional dialogue, enabling teachers to consider why particular practices should be maintained, adapted, or changed. Reflection and feedback-seeking have likewise been identified as important forms of professional learning behavior because they enable teachers to reinterpret workplace experiences as resources for improving practice [16]. Conversely, when supervisory relationships are dominated by hierarchical pressure, opportunities for teacher voice and openness may narrow, making teachers more likely to respond to feedback as a compliance demand rather than as an opportunity for learning.

Within this model, reflection does not in itself produce professional learning, because teachers must still translate their interpretation of feedback into professional judgment and action. At this point, teacher agency functions as the mechanism linking reflective sensemaking with follow-up enactment: teachers may choose to engage actively, adapt recommendations to their classroom context, negotiate alternatives, experiment with new strategies, comply selectively with particular expectations, or even reject feedback they consider less relevant. The literature shows that teacher agency can be expressed through engagement, withdrawal, or resistance to professional learning opportunities, meaning that teachers cannot be expected to respond uniformly simply because they experience the same form of supervision [14]. Other findings similarly indicate that teachers' capacity to act agentically is shaped by opportunities for autonomy and empowering leadership practices, such that professional decision-making emerges from the interaction between individual judgment and organizational conditions [15]. The proposed mechanism therefore does not treat follow-up enactment as a uniform endpoint: when agency is constrained, follow-up is more likely to narrow into administrative compliance, whereas greater room for agency enables teachers to translate reflection into pedagogical experimentation, support-seeking, methodological adaptation, and more substantive development of practice.

Overall, the analysis identified a tentative two pathway pattern in the data, rather than two fixed categories of teacher response. The enabling pattern was evident across interview accounts and focused observations in which specific, actionable, and dialogical feedback was associated with trust, openness, reflection, teacher agency, and follow up enactment. This pattern was supported particularly by accounts from teachers and observations of feedback and supervisory interactions, while documentary evidence provided additional contextual support. By contrast, a constraining pattern was identified in accounts and observations in which evaluative pressure or judgemental feedback was associated with defensive compliance or administrative adjustment. However, the evidence did not indicate a uniform separation between these patterns. Some teachers continued to experience supervision as evaluative, while some follow up remained administrative even when other elements of professional learning were present. These divergent cases were retained in the analysis and contributed to interpreting the two pathways as overlapping and conditional patterns rather than fixed categories.

The analysis therefore suggests that the relationship between supervision and teacher professionalism is contingent on how feedback is experienced, interpreted, and enacted within particular relational and institutional conditions. The enabling pattern was more closely associated with reflective and agentic forms of professional learning, whereas the constraining pattern

was more closely associated with compliance and administrative adjustment. Compliance nevertheless retained institutional value for maintaining standards and work discipline. These findings are consistent with previous research on the relationship among leadership, trust, agency, and teacher professional learning [11], as well as research emphasizing the developmental value of useful feedback and teachers' agentic engagement in professional learning [5], [14]. Accordingly, the two pathways are presented as a tentative analytical proposition derived from cross participant and cross source comparison, not as generalizable or mutually exclusive categories of teacher response.

3.3. Islamic Educational Values and the Configuration of Authority within the Madrasah, Foundation, and Pesantren in Shaping Islamic Education Teacher Professionalism

Professional development for Islamic Education teachers at MA Khozinatul Ulum Blora was shaped not by a single center of authority, but by overlapping institutional roles. The madrasah principal occupied the central position in academic supervision and instructional quality assurance, particularly through supervision planning, classroom observation, feedback, and follow-up on teachers' instructional practice. The foundation, by contrast, provided a broader governance framework through institutional policy, discipline, strategic direction, and the continuity of the school's educational vision, while the pesantren leader exerted greater influence on moral and cultural dimensions, including exemplary conduct, adab, responsibility, and religious expectations surrounding teachers' behavior. This configuration indicates that Islamic Education teacher professionalism was shaped not only by pedagogical demands, but also by governance structures and the value environment embedded in teachers' everyday professional practice.

Tabel 3 Configuration of Authority and the Formation of Islamic Education Teacher Professionalism

Actor/ Dimension	Dominant Role	Implications for Teachers
Madrasah principal	Academic supervision	Instructional quality and follow-up
Foundation	Institutional governance	Discipline and institutional responsibility
Pesantren leader	Moral-cultural authority	Adab, exemplary conduct, and integrity
Islamic educational values	Normative orientation	Interpretation of professionalism

The madrasah principal occupied a central position as the formal academic authority in the professional development of Islamic Education teachers. This role was evident in the preparation of supervision programs and schedules, the review of instructional documents, classroom observations, the provision of feedback, and follow-up on supervisory findings. Through these processes, professional expectations were

translated into more concrete standards related to pedagogical readiness, alignment between instructional planning and classroom practice, classroom management, method selection, and responsiveness to students' learning needs. The principal therefore functioned not only as an academic monitor but also as an actor who guided the improvement of teaching practice through professional support and post-supervision recommendations. However, teacher professionalism was not shaped solely by the principal's authority, because supervision operated within a broader institutional structure. This academic authority was embedded in a wider framework of governance, policy, and institutional expectations that was also shaped by the foundation.

The foundation did not assume the madrasah principal's role in academic supervision; instead, it shaped the broader framework of institutional governance by setting policy direction, reinforcing discipline and responsibility, and aligning teachers' conduct with the institution's educational vision. This position meant that teacher professionalism was assessed not only through instructional quality, but also through teachers' ability to meet institutional expectations as members of a wider educational community. In Islamic educational settings, formal authority and institutional governance can operate alongside one another and adapt through arrangements such as hierarchical adaptation and distributed collaboration [19]. Evidence from Indonesian madrasahs likewise suggests that effective leadership extends beyond instructional leadership to include relational governance and forms of moral-religious authority [20].

The pesantren leader contributed a moral-cultural dimension to the formation of Islamic Education teacher professionalism that extended beyond technical competence in teaching. Within this context, teachers were regarded not only as transmitters of knowledge but also as figures whose conduct, discipline, relationships with students, and exemplary behavior formed part of their professional responsibility. This pattern shows that Islamic educational values acquire practical significance when they are enacted in observable ways; for example, *amanah* was reflected in the seriousness with which teachers carried out their responsibilities, while *adab* was expressed through the quality of professional conduct and teacher-student relationships. Scholarship on Islamic educational leadership similarly suggests that spiritual dimensions and administrative principles such as *amanah* and *shūrā* become meaningful when translated into visible leadership practices rather than remaining purely normative ideals [21]. The pesantren context also allows religious authority and institutional traditions to retain influence as educational institutions adapt to the demands of modern governance [19]. In this setting, Islamic Education teacher professionalism therefore encompasses pedagogical quality, personal integrity, and moral responsibility as an educator.

The interaction among the madrasah principal, the foundation, and the pesantren leader indicates that institutional authority does not inherently strengthen or constrain teacher professional learning; its influence depends on how the expectations associated with each actor are translated and negotiated in practice. When academic direction, institutional governance, and moral-religious expectations reinforce one another, this configuration can provide greater consistency in professional standards, strengthen discipline and exemplary conduct, and create conditions that support reflection and teacher development. Research on leadership transformation in

pesantren similarly shows that the relationship between traditional authority and modern governance demands may develop through hierarchical, collaborative, or integrative arrangements, making the form of interaction among authorities important in shaping institutional change [19]. Conversely, when institutional expectations are experienced primarily as hierarchical pressure, teachers may become more cautious in raising concerns, potentially narrowing the space for teacher voice and agency required for professional learning. Previous research likewise identifies trust and agency as important mechanisms linking leadership conditions with teachers' engagement in professional learning [11], [14]. The same configuration of authority can therefore function as either an enabling context or a constraining context, depending on the extent to which institutional relationships provide space for dialogue, professional judgment, and teachers' active participation.

Overall, the findings show that Islamic Education teacher professionalism in this context was shaped not only by pedagogical competence or formal academic supervision, but also by the interaction among the madrasah principal's academic authority, foundation governance, and the pesantren's moral-cultural expectations. This configuration is consistent with patterns of pesantren leadership in which traditional authority and modern governance demands intersect through hierarchical, collaborative, or integrated arrangements [19]. Islamic educational values likewise acquire professional significance when they are enacted in observable practices such as responsibility, exemplary conduct, dialogue, reflection, and commitment to the quality of work, rather than remaining solely as normative principles [21]. The madrasah–foundation–pesantren ecosystem can therefore broaden the meaning of professionalism by reinforcing discipline, reflection, and moral orientation, while at the same time potentially strengthening compliance when relations among authorities restrict the trust, openness, and teacher agency required for professional learning [11]. Teacher professionalism is thus better understood as an outcome of the interplay among academic expectations, institutional structures, professional relationships, and moral-religious values operating simultaneously in everyday educational practice.

This study focused on a single madrasah case with a distinctive institutional setting and a relatively limited period of data collection. The findings are therefore not intended for broad generalization or for drawing long-term causal conclusions. The strength of the study lies in the depth of its analysis of supervisory processes, professional relationships, and the madrasah–foundation–pesantren context that shaped teachers' experiences. Future research should extend this work through multisite and longitudinal designs to examine the durability of the mechanisms identified here and to explore how supervisory patterns evolve across different Islamic educational settings. From a practical perspective, the findings underscore the importance of supervision that goes beyond administrative order by creating sustained space for dialogue, reflection, teacher agency, and meaningful follow-up.

The transferability of these findings should be considered in relation to the specific institutional and cultural configuration of MA Khozinatul Ulum Blora. Several elements are closely tied to the madrasah, foundation, and pesantren configuration, particularly the layered distribution of academic, governance, and moral cultural authority and the influence of Islamic

educational values such as amanah, adab, and muhasabah. These elements shaped professional expectations, supervisory relationships, and understandings of teacher professionalism within this case and therefore should not be assumed to operate in the same way in other educational settings. By contrast, some relational and reflective mechanisms may have broader analytical relevance, particularly trust, psychological safety, teacher voice, reflective engagement with feedback, teacher agency, and follow up enactment. Their relevance, however, depends on the presence of sufficiently comparable supervisory relationships and should not be interpreted as evidence of direct transferability. The findings should therefore be applied cautiously to state madrasahs, private madrasahs without pesantren affiliations, or educational institutions without layered authority structures. In such settings, differences in governance, supervisory authority, institutional expectations, and professional culture may produce different patterns of feedback, teacher response, and professional learning. Accordingly, the study offers contextually bounded analytical insights rather than generalizable claims, and readers should assess the similarity of their institutional, relational, and cultural conditions before applying these findings to other settings.

4. Conclusion

This study shows that academic supervision of Islamic Education teachers within a madrasah integrated with a foundation and a pesantren cannot be understood merely as a mechanism of administrative control. Rather, it can develop into a process of professional learning when supported by high-quality feedback, trust-based relationships, openness, reflection, teacher agency, and meaningful follow-up. Dialogical and usable supervision encouraged teachers to interpret feedback, reassess their practice, exercise professional judgment, and translate reflection into pedagogical change. By contrast, supervision that remained predominantly evaluative and hierarchical was more likely to produce compliance, administrative adjustment, and more limited learning. These findings are synthesized in the Relational-Reflective Supervisory Learning Model, which positions feedback as the initial branching point, relational conditions and reflective processes as enabling mechanisms, teacher agency as the link between interpretation and action, and follow-up enactment as the stage through which supervision is transformed into professional learning and, ultimately, strengthened teacher professionalism. In this case, Islamic Education teacher professionalism was also shaped by the interaction among the madrasah principal's academic authority, foundation governance, and the pesantren's moral-cultural expectations, encompassing pedagogical quality, institutional responsibility, integrity, exemplary conduct, and commitment to Islamic educational values.

The principal implication of this study is that improving the quality of academic supervision cannot be achieved simply by adding instruments, increasing the frequency of observations, or expanding formal schedules. More fundamental changes are needed in how supervision is designed, communicated, and followed up. Madrasah principals should position feedback as a space for professional dialogue, create room for teacher voice and professional judgment, and ensure that recommendations are accompanied by support that enables meaningful changes in

practice. Foundations and pesantren leaders, in turn, need to strengthen their institutional and moral roles without constraining teacher agency through excessive hierarchical pressure. The proposed model offers a framework for designing supervision that is more reflective, relational, and learning-oriented, while also providing a basis for further examination through multisite and longitudinal research across different madrasah and pesantren settings. Within this framework, academic supervision is understood not as the endpoint of evaluation, but as an institutional mechanism through which supervisory experiences are systematically transformed into professional learning and strengthened teacher professionalism.

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