



Islamic Value-Based Academic Supervision in Muhammadiyah Schools

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Abstract

This study examines Islamic value-based academic supervision in Muhammadiyah schools, focusing on how supervision practices at SMA Muhammadiyah Limbung integrate the values of ihsan, sincerity, exemplary leadership, and renewal. The study is grounded in the view that academic supervision should not only control administrative compliance or classroom techniques, but should also guide teachers to work professionally, ethically, and spiritually within the mission of Muhammadiyah education. A mixed-methods approach with a sequential exploratory design was employed. Quantitative data were collected from 37 teachers using observation sheets, while qualitative data were obtained through interviews with the principal, vice principal for curriculum, and teachers, supported by relevant documentation. The findings show that the integration of Islamic values in supervision is categorized as high: ihsan achieved an average score of 3.59, sincerity 3.63, exemplary leadership 3.54, and renewal 3.45. These results indicate that academic supervision has been implemented through trust, discipline, responsibility, commitment, mutual respect, collaboration, and openness to innovation. The study concludes that Islamic value-based academic supervision strengthens teacher professionalism and supports the development of a disciplined, collaborative, and progressive Muhammadiyah school culture.

Keywords: academic supervision, Islamic values, Muhammadiyah schools, teacher professionalism, educational quality

INTRODUCTION

Academic supervision is one of the most important instruments for improving the quality of teaching and teacher performance. In many schools, supervision is often interpreted narrowly as classroom observation, document checking, and administrative control. Such an approach is useful but incomplete. Academic supervision should also function as a process of professional guidance, ethical formation, and pedagogical accompaniment. Teachers need to be supported not only to prepare lesson plans and assessment documents, but also to develop sincerity, discipline, accountability, innovation, and commitment to the institutional mission.

In the Muhammadiyah education context, academic supervision has a distinctive foundation. It is connected to Al-Islam and Kemuhammadiyah values that emphasize tauhid, amanah, ihsan, ikhlas, uswah hasanah, tajdid, and service through amal usaha. The principal, as an academic supervisor and institutional leader, is responsible for ensuring that the supervision process reflects these values. Supervision should become a means of nurturing professional teachers who understand their work as both a pedagogical duty and an act of worship.

The issue becomes increasingly important because the quality of education is strongly influenced by teacher competence and teacher performance. Teachers are required to master content, pedagogy, technology, classroom management, and character formation. At the same time, they are expected to model moral conduct for students. In this situation, supervision must be designed as a humanizing and empowering process. It should guide teachers through dialogue, reflection, feedback, and continuous improvement, while maintaining the spiritual orientation of Muhammadiyah education.

The initial problem found in Muhammadiyah schools is that supervision practices sometimes remain focused on technical-administrative matters. The spiritual and ethical dimensions of supervision are not always explicitly formulated. As a result, the supervision process may become routine, formal, and less transformative. This study addresses this concern by examining how Islamic values are integrated into academic supervision and how these values support teacher professionalism at SMA Muhammadiyah Limbung, Gowa Regency.

The concept of Islamic value-based academic supervision is built on the assumption that professional quality and spiritual quality are mutually reinforcing. A teacher who works with ihsan will attempt to teach with excellence because work is understood as responsibility before Allah and society. A teacher who works with sincerity will serve learners beyond mere formal obligation. A teacher guided by exemplary leadership will develop ethical relations with colleagues and students. A teacher who embraces renewal will remain open to innovation, creativity, and the changing demands of education.

In Muhammadiyah schools, these values are not abstract ideals. They are connected to organizational culture, Baitul Arqam, regular study circles, school meetings, and the daily discipline of teachers and students. Through supervision, the principal can translate institutional ideology into concrete professional behavior. Supervision can therefore become a bridge between Muhammadiyah educational ideals and classroom practice.

This study focuses on four value dimensions. First, *ihsan* refers to excellence, trustworthiness, discipline, responsibility, and awareness that teaching is a form of service. Second, sincerity refers to dedication, commitment, motivation, concern for school progress, and willingness to work in Muhammadiyah charitable institutions with responsibility. Third, exemplary leadership refers to mutual respect, trust, support, and conflict resolution through deliberation and family spirit. Fourth, renewal refers to openness to change, innovation, creativity, and continuous improvement in learning practices.

The purpose of this study is to analyze the implementation of Islamic value-based academic supervision in Muhammadiyah schools by examining how the values of *ihsan*, sincerity, exemplary leadership, and renewal are instilled in supervision activities. The study is expected to contribute to the development of supervision models that are not only administrative and technical, but also spiritual, ethical, professional, and contextual.

RESEARCH METHOD

This study used a mixed-methods approach with a sequential exploratory design. The research combined quantitative and qualitative data to obtain a comprehensive understanding of Islamic value-based academic supervision. Quantitative data were used to describe the level of value integration in supervision practices, while qualitative data were used to explain the meaning, context, and implementation process behind the numerical findings.

The research was conducted at SMA Muhammadiyah Limbung, Gowa Regency. The research subjects consisted of the principal, vice principal for curriculum, and teachers. The quantitative respondents were 37 teachers who completed observation instruments related to the implementation of Islamic values in academic supervision. The qualitative informants were selected purposively because they were directly involved in supervision planning, implementation, and evaluation.

Data were collected through observation sheets, interviews, and documentation. Observation sheets were distributed to teachers using a structured instrument that measured four value dimensions: *ihsan*, sincerity, exemplary leadership, and renewal. Interviews were conducted directly and openly with the principal and vice principal for curriculum to obtain deeper explanations about how Islamic values were implemented in supervision activities. Documentation was used to examine supporting data such as school programs, supervision activities, AIK strengthening programs, and institutional policies.

Data analysis was carried out through descriptive statistics and qualitative interpretation. Quantitative data were presented using average scores and categorical interpretation: high, medium, and low. Qualitative data were analyzed through reduction, presentation, and verification. Triangulation was used to strengthen credibility by comparing observation results, interview findings, and documentary evidence. Through this procedure, the study provides both measurable description and interpretive explanation of Islamic value-based academic supervision.

RESEARCH FINDINGS AND DISCUSSION

The Value of Ihsan in Academic Supervision

The first dimension examined in this study is ihsan. In the context of academic supervision, ihsan refers to the effort to perform educational duties with excellence, responsibility, discipline, and trustworthiness. The principal's supervision becomes a means of reminding teachers that teaching is not merely an administrative assignment but also a moral and spiritual responsibility. The observation results show that the implementation of ihsan values in academic supervision was in the high category with an average score of 3.59.

No	Indicator	Average	Category
1	Trustworthiness in carrying out teaching duties	3.62	High
2	Regular study activities and school guidance	3.45	High
3	Discipline in fulfilling professional duties	3.64	High
4	Integrity in school responsibilities	3.67	High
5	Accountability for assigned tasks	3.59	High
6	Task distribution according to expertise	3.59	High
	Average achievement	3.59	High

The data indicate that the principal consistently fosters responsibility, discipline, integrity, and task accountability among teachers. Interviews confirmed that the school strengthens these values through regular religious study sessions, scheduled meetings, and Baitul Arqam programs. These activities help teachers understand that professional duties in Muhammadiyah schools must be carried out with amanah and excellence.

The value of ihsan also appears in the way the principal guides teachers to understand their roles according to their fields and expertise. By assigning tasks appropriately, supervision

becomes more developmental and fair. Teachers are not only evaluated but also positioned to grow according to their capacities. This reflects supervision as guidance rather than control.

The Value of Sincerity in Academic Supervision

The second dimension is sincerity. In Muhammadiyah schools, sincerity is closely related to commitment, service, and dedication in carrying out educational duties. Academic supervision based on sincerity encourages teachers to work with responsibility and inner motivation, not merely because of formal obligation. The observation results show that the instillation of sincerity values reached an average score of 3.63, which falls into the high category.

No	Indicator	Average	Category
1	Guidance for teachers to serve responsibly in Muhammadiyah schools	3.54	High
2	Motivation to work in Muhammadiyah charitable institutions	3.72	High
3	Attention to teacher welfare and salary	3.56	High
4	Commitment to school policies and rules	3.64	High
5	Participation in student development activities	3.72	High
6	Collaboration to advance Muhammadiyah schools	3.64	High
	Average achievement	3.63	High

The findings demonstrate that the principal motivates teachers to develop a strong service orientation. The supervision process is accompanied by encouragement, moral reinforcement, and attention to welfare. This is important because sincerity cannot grow through pressure alone. It requires a supportive environment where teachers feel valued, guided, and included in the school's collective mission.

Interview data showed that most teachers at SMA Muhammadiyah Limbung are affiliated with Muhammadiyah, while some are not cadres. However, the school continues to provide guidance so that all teachers understand the values and work culture of Muhammadiyah education. Reinforcement is given through school activities, study forums, and collective involvement in programs. This shows that sincerity-based supervision is inclusive: it guides all

teachers toward the same institutional spirit without excluding those who are still learning Muhammadiyah values.

The Value of Exemplary Leadership in Academic Supervision

The third dimension is exemplary leadership. In academic supervision, exemplary leadership means that the principal does not only instruct teachers but also models the values expected from them. Supervision becomes effective when the supervisor demonstrates respect, fairness, openness, consistency, and responsibility. The observation results show that exemplary leadership in academic supervision achieved an average score of 3.54, categorized as high.

No	Indicator	Average	Category
1	Encouraging teachers to respect one another	3.51	High
2	Encouraging mutual trust in task implementation	3.54	High
3	Building trust among teachers	3.58	High
4	Establishing a culture of mutual respect	3.48	High
5	Supporting teacher competency development	3.59	High
	Average achievement	3.54	High

These findings indicate that academic supervision at SMA Muhammadiyah Limbung is supported by a culture of respect and mutual trust. The principal encourages teachers to carry out their duties responsibly while maintaining good relations with colleagues. Interviews also indicated that differences among teachers are resolved through discussion and a familial approach. This is consistent with Muhammadiyah's organizational culture, which values deliberation, brotherhood, and collective responsibility.

Exemplary leadership is particularly important because teachers are more likely to accept supervision when the supervisor provides moral example. When the principal demonstrates discipline, fairness, and respect, supervision is perceived not as intimidation but as professional assistance. This strengthens trust between supervisor and teacher and encourages teachers to improve without fear.

The Value of Renewal in Academic Supervision

The fourth dimension is renewal or *tajdid*. Muhammadiyah is known as a progressive Islamic movement that emphasizes reform, innovation, and openness to new knowledge while remaining

grounded in Islamic principles. In the school context, tajdid encourages teachers to improve learning practices, use relevant methods, and respond creatively to educational change. The observation results show that the instillation of renewal values achieved an average score of 3.45, categorized as high.

No	Indicator	Average	Category
1	Guiding teachers to have a broad perspective in carrying out duties	3.51	High
2	Conducting training to develop innovation spirit	3.40	High
	Average achievement	3.45	High

The value of renewal appears in the principal's efforts to encourage teachers to be open to change and to create innovative learning experiences. Interviews revealed that teachers are invited to adapt to the development of the school environment, collaborate in advancing learning, and provide positive impressions for students in every classroom activity. The principal also guides teachers to solve classroom problems so that students feel safe and comfortable during learning.

Although the renewal dimension remains in the high category, its average score is lower than the other three dimensions. This suggests that innovation-based supervision needs continued strengthening. Training programs, digital learning support, lesson study, peer mentoring, and reflective teaching forums can be developed further so that tajdid becomes a stronger driver of professional improvement.

Renewal in academic supervision does not mean abandoning tradition. Rather, it means revitalizing Islamic educational values so that they remain relevant to contemporary challenges. In Muhammadiyah schools, this is essential because teachers must guide students to become faithful, knowledgeable, creative, and socially responsible in a rapidly changing world.

DISCUSSION

The findings of this study show that Islamic value-based academic supervision has been implemented effectively at SMA Muhammadiyah Limbung. The four dimensions examined—ihsan, sincerity, exemplary leadership, and renewal—are all categorized as high. This indicates that academic supervision in Muhammadiyah schools can function as a professional, ethical, and spiritual process. The supervision process does not merely evaluate teaching documents but also

builds teacher character, institutional commitment, and shared responsibility for educational quality.

The value of *ihsan* strengthens the quality orientation of supervision. When teachers are guided to work with trustworthiness, discipline, integrity, and accountability, teaching quality becomes part of moral responsibility. This is aligned with the Islamic view that every task should be performed with excellence. In the context of Muhammadiyah schools, *ihsan* supports the development of teachers who are not only competent but also morally conscious.

The value of sincerity strengthens teacher dedication. Supervision becomes more effective when teachers are motivated to serve with commitment. The principal's attention to teacher welfare, motivation, and participation in school development shows that sincerity is nurtured through both spiritual reinforcement and institutional support. This finding suggests that supervisors need to combine moral guidance with practical concern for teachers' needs.

Exemplary leadership strengthens the relational dimension of supervision. Teachers respond more positively to supervision when the principal becomes a model of respect, trust, fairness, and support. In Muhammadiyah schools, this value is closely related to *uswah hasanah*. The supervisor is expected to become an example of the values being taught. Thus, supervision becomes persuasive, dialogic, and transformative.

The value of renewal strengthens the adaptive dimension of supervision. Education today requires teachers to be innovative, reflective, and responsive to change. The principal's role is to encourage teachers to design learning that is meaningful, relevant, and creative. The slightly lower score in renewal indicates the need to strengthen professional development programs that focus on instructional innovation, digital competence, and reflective teaching.

EDUCATIONAL IMPLICATIONS

The study offers several implications for Muhammadiyah schools. First, academic supervision should be formally designed as a value-based program. Instruments, observation sheets, feedback forms, and supervision reports should include indicators of Islamic values, not only indicators of lesson planning and teaching techniques. This will ensure that supervision reflects the identity and mission of Muhammadiyah education.

Second, principals and supervisors need continuous capacity building. The ability to conduct value-based supervision requires pedagogical knowledge, leadership competence, emotional

intelligence, and understanding of Al-Islam and Kemuhammadiyah. Supervisors must be able to provide feedback that is professional, ethical, dialogic, and spiritually meaningful.

Third, teacher development programs should integrate AIK strengthening with pedagogical improvement. Programs such as Baitul Arqam, regular study sessions, lesson study, teaching workshops, peer observation, and reflective meetings can be connected so that Islamic values and teaching quality develop together. This approach prevents the separation between ideological strengthening and professional competence.

Fourth, the value of tajdid should receive greater emphasis. Muhammadiyah schools need supervision systems that encourage teachers to innovate in curriculum implementation, classroom management, digital learning, assessment, and student character development. Renewal should be translated into practical classroom changes that improve student learning experiences while remaining grounded in Islamic ethics.

Fifth, the results also imply that academic supervision can become a strategic tool for building school culture. When supervision is carried out through *ihsan*, sincerity, exemplary leadership, and renewal, it gradually forms a culture of discipline, mutual respect, collaboration, innovation, and accountability. Such a culture is essential for the sustainability of Muhammadiyah education.

CONCLUSION

The findings indicate that the principal has implemented academic supervision not only as an administrative process but also as a value-based professional guidance system. Through the value of *ihsan*, teachers are guided to work with trustworthiness, discipline, integrity, and accountability. Through sincerity, teachers are motivated to serve Muhammadiyah schools with responsibility and commitment. Through exemplary leadership, the school develops mutual respect, trust, support, and familial problem solving. Through renewal, teachers are encouraged to innovate, adapt to change, and improve classroom learning.

The study also confirms that Islamic values can serve as a strong foundation for academic supervision in Muhammadiyah schools. These values make supervision more humanistic, reflective, and transformative. Rather than positioning teachers as objects of evaluation, value-based supervision positions them as professionals who need guidance, empowerment, and spiritual reinforcement.

Practically, the study recommends that Muhammadiyah schools strengthen supervision instruments by including Islamic value indicators; develop regular capacity building for principals and teachers; connect AIK programs with pedagogical improvement; and expand innovation-oriented supervision to respond to 21st-century educational challenges. Future studies may examine the direct relationship between value-based supervision and student learning outcomes, teacher motivation, or school quality improvement across different Muhammadiyah educational levels.

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