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Study of the Theory and Practice of Educational Supervision in Islamic Education in Indonesia

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Article Information:	ABSTRACT
	This study examines the extent to which the concepts, theories, and practices of educational supervision can be developed in a pluralistic society, particularly in the context of Indonesian education. Educational supervision in this context refers to instructional supervision, which is more focused on supporting and facilitating teachers to enhance the quality of instruction in achieving specific goals according to the concept of educational supervision. In Indonesia, the theory and practice of educational supervision face various challenges, given that general education is also conducted by religious-based educational institutions, particularly Islam, which oversees numerous Islamic schools, madrasahs, and pesantren. This study employs a qualitative method with a library research approach that critiques the implementation of the concepts, theories, and practices of educational science, particularly related to instructional or teaching supervision. The findings indicate that educational supervision in Islamic educational institutions has not yet been effective and efficient, as there remains a gap between the ideal and the reality in the field. Educational theories and the legal aspects of education enshrined in education laws have not been fully implemented properly. The study concludes that the education system must first emphasize the implementation of educational processes such as improving and equalizing the quality of teachers, enhancing learning facilities, libraries, and laboratories. A paradigm shift is necessary, changing the focus from solely academic (hard skills) to also include soft skills and non-academic aspects. The teaching and learning process should be designed to be more engaging, focusing on the improvement of the affective (attitudes) and psychomotor (skills) domains, rather than being limited to the cognitive (knowledge) domain alone.

Keywords: *Education Supervision, Education Science, Islamic Education* |

INTRODUCTION

It is an established fact that the occurrence of changes, developments, and advancements in pedagogical actions within educational institutions in European societies and cultures has given rise to scholarly pursuits in schools, particularly focusing on the professions of teachers, educational supervisors, and researchers in the field of education (Brenner dkk., 2023). The conceptual products formed within the framework of the local "weltanschauung" and cultural philosophy were then "exported" across continents, including to Indonesia (Pruzhinin dkk., 2021). This phenomenon has led to the dynamic and pragmatic acculturation of cultural elements in Indonesia (Awais dkk., 2021).

According to Dimyati (2000), cultural acculturation is the exchange of cultural elements between two or more cultural systems. In this case, the acculturation of the two cultural systems involved offers or exchanges elements that are classified as both universal and specialty (Lau & Shaffer, 2023). As an illustration, science as a system of thought is a specialty element, even though science has a universal orientation (Atkin dkk., 2023). When cultural acculturation occurs in Indonesia, the educational thought system should ideally retain its specialty elements unique to Indonesia (Martinez-Miller dkk., 2020). However, the reality raises a troubling question: Why has the acculturation of scholarly elements in Indonesia not produced many innovations in the fields of curriculum and educational supervision?

To address the above question, the author conducted a historical study of the development, changes, and advancements in both Indonesian and Western cultures, particularly those of the United States and European countries (Cummings dkk., 2021). The conceptual products from Western countries, whether directly or indirectly, have shaped the thinking of Indonesian scholars (Cong dkk., 2023). Educational thought in the West originated from discussions of pedagogical concepts to the philosophy of education (Mahoney dkk., 2021). This reorientation of scholarship serves as the foundation for the intellectual struggle in educational thought, both in Western countries and Indonesia (Hasan dkk., 2020).

The structure of this article begins with an explanation of the development of educational thought that has taken place and been "accepted" in Indonesia as part of its scholarly orientation (Mageira dkk., 2022). The discussion then continues with the development of educational supervision in Indonesia, including in Islamic educational institutions, which have been influenced by Western concepts (Tsiakmaki dkk., 2019). This phenomenon is referred to as the "servitude of the mind" (intellectual dependence).

In the final section, the author presents a critical review of the stagnation in the development of scholarly products and concepts in Indonesian education, elaborating on the philosophical approach of Pancasila as a "weltanschauung" (Song & Wang, 2020).

RESEARCH METHODOLOGY

This research is qualitative in nature. Qualitative research is descriptive and tends to be analyzed using inductive methods (Yadav, 2022). It emphasizes processes and meanings (subjective perspectives) (Zuo & Kawabata, 2024). The theoretical foundation is used as a guideline to ensure that the main objectives of the research are consistent with the facts on the ground (Homaeinezhad & Shahhosseini, 2020). Additionally, the theoretical framework provides a basic overview of the research and serves as material for discussion in the research findings.

The design used in this study is a case study (L. Chen dkk., 2020). A case study is conducted on ongoing events or phenomena and involves various sources of information (Paleyes dkk., 2023). The approach employed by the researcher in this study is descriptive qualitative. According to Bogdan and Biklen (cited in Amir Hamzah, 2019), qualitative methods are a research procedure that produces descriptive data in the form of spoken or written words and the observed behaviors of humans in certain situations.

Qualitative research can also be defined as a type of research that is not obtained through statistical procedures or other forms of calculation (Hanckel dkk., 2021). The descriptive qualitative approach in this research is intended to gather information on the history of educational thought in relation to technological developments (Henry dkk., 2020). Furthermore, the development of Islamic education in Indonesia is also critically examined in this study.

The character formation of students in Islamic education, or education conducted by Islamic educational institutions, is a key educational phenomenon that is theoretically and practically analyzed in this study. Similarly, the state of educational supervision, both conceptually and in reality, is examined and discussed, including supervision in Islamic educational institutions such as madrasas and pesantren.

The implementation of educational supervision reviewed in this study is closely related to various educational concepts and governance policies (Leccese dkk., 2020). From an educational theory perspective, behavioristic concepts and paradigms form the foundation of the study, which is also juxtaposed with constructivist paradigms. The tasks and functions of education revolve around efforts to develop the potential and strengths of individuals, allowing students to have optimal opportunities. Each individual has the ability and opportunity to improve themselves, which is essential in the implementation of educational supervision, including within Islamic education.

The findings and discussions of this study are presented both conceptually and in relation to field realities. Conceptually, the study uses existing written data and literature reviews, while in terms of real-world experiences, it is based on the empirical observations and experiences of the researcher. In qualitative research, the researcher's

role as an expert and practitioner in education is a crucial component of the study, particularly in those using qualitative research methods.

RESULT AND DISCUSSION
Development of Educational Thought

A universal element of culture is knowledge, which is the product of human endeavor, either by individual scholars or groups of scientists (Wu dkk., 2021). Knowledge develops in response to the challenges and problems of life within a community, which are then addressed by individuals (scholars) who are concerned about such matters. This growing concern drives the continuous development of knowledge (Şahin, 2024).

Knowledge consists of three complementary dimensions: (i) rational thinking about a research object, (ii) the use of research methods, and (iii) the production of systematic knowledge known as disciplines, such as mathematics, physics, biology, humanities, "social sciences, and linguistic sciences," as well as various interdisciplinary fields. These three dimensions are illustrated in Diagram 01 as follows:
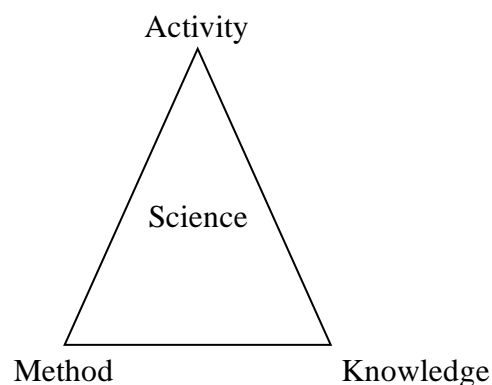

Figure 1. The Three-Dimensional System of Knowledge (Complementary Dimensions). (Adaptation: The Liang Gie 1991:88)

By examining the three-dimensional diagram above, it can be revealed that the teaching or learning of knowledge in schools is part of the results of scientific research based on certain scholarly orientations (Akour dkk., 2020). In this regard, Thomas Green in Dimyati (2000) argues that the teaching of knowledge in schools involves (i) logical action, (ii) strategic action, and (iii) institutional action. Logical action refers to the delivery of knowledge that aligns with the structure of true knowledge (Hogan dkk., 2022). This corresponds to the acquisition of systematic knowledge through research (Rossi dkk., 2021). Strategic action refers to the learning of knowledge that is in line with research actions to obtain science (Gallmeyer dkk., 2020). Finally, institutional action refers to the institutionalization of teaching actions, as manifested in the design and outcomes of learning evaluation.

Since the 16th century, Western societies have entered the era of industrialization, transitioning towards pragmatic and objective modern societies (Trevino dkk., 2024). As a consequence of the emergence of advanced industrial societies, the availability of

skilled human resources and adequate natural resources became essential. Thus, following the social trends of the time, educational thought was directed towards practical needs supporting the sustainability of industrial societies (Romero & Ventura, 2020).

As a result, the behavioristic paradigm, concept, or theory emerged and became dominant in the development of educational thought, particularly in fostering advanced industrial societies (Rosenbaum, 2020). Through rigorous educational scholarship, various products in curriculum and educational supervision were produced by Western scientific communities (Joram dkk., 2020). The behavioristic perspective evolved as an educational theory, with key figures such as Edward Thorndike, B.F. Skinner, and Ivan Pavlov. In their research, they used animals to study behavior, which was then analyzed and ultimately considered applicable to human behavior (Haug & Mork, 2021).

Learning is defined as the acquisition of knowledge, while teaching is the transfer of knowledge to the learner (Peng dkk., 2021). These concepts and meanings are derived from the behaviorist view of education, which emphasizes the alignment of understanding between teachers and students regarding what is being taught (Degeng, 2000). According to this view, the surrounding environment, including the teacher, plays a significant role in shaping students' learning behavior.

The behavioristic approach is particularly suitable for developing skilled workers for the industrial world (Siu dkk., 2020). The success of advanced industrial societies has nurtured educational thought oriented towards the labor market, closely related to the behavioristic paradigm of education. The concern of some scholars regarding this phenomenon gave rise to the humanistic concept in the postmodern era, which eventually led to the constructivist theory approach in learning methodologies (teaching and learning processes).

Pedagogy and Philosophy of Education

In the 1940s, two systems of thought emerged in educational scholarship: the philosophy of education and pedagogy as an autonomous science separate from philosophy. Building on the phenomenological method (Edmund Husserl, 1859-1938), educational scholarship gave birth to an autonomous branch of science called pedagogics (Theoretische Paedagogiek), pioneered by Langeveld from the Netherlands and further developed in universities in Germany.

In Indonesia, initially, scholars, educational practitioners, and policymakers focused more on pedagogy as a science than on education. The word "pedagogy" comes from the Greek "paidagogeo," with "paidos" meaning child and "ago" meaning to lead. Thus, pedagogy relates to a specific field of study with clear boundaries, focusing on interactions between an adult and children who have not yet reached maturity. This implies that interactions between adults do not fall under the domain of pedagogy, and therefore, education is primarily concerned with elementary and secondary education. The goal of pedagogy is to place values and value consciousness as the foundation of education. In the context of value cultivation, education intersects with other fields, such as philosophy and religion, which explore the dynamics of values and norms

within society (sociology and anthropology), the development of values and value consciousness (psychology), and the methods of formulating, transforming, and transmitting these values as messages within the dynamics of value consciousness, norms, and related matters (cybernetics).

Meanwhile, the philosophy of education developed in Western universities, eventually giving rise to the autonomous science of education, distinct from philosophy (Sahin & Yilmaz, 2020). The concept of education emerged in response to the needs of advanced industrial societies, which continuously developed scientific thought. Education, as a concept, is very flexible, addressing not only children's education (elementary and secondary) but also andragogy or adult learning. This broadened understanding of education no longer focuses solely on school systems, as pedagogy does. The concept of education has expanded to various sectors, including business and industry. This phenomenon is evident in the United States, where education evolved dynamically and remained relevant to the real world and the advancement of science and technology.

Technological Development (ET & IT)

In the 1970s, educational technology and instructional technology (ET & IT) began to develop, pioneered by James Finn, who sought to solve learning and teaching problems using the principle of education for all and lifelong learning. Instructional technology focuses not on psychological processes to make students learn but on utilizing technology to transform knowledge, skills, and attitudes. As a result, learners experience the desired behavioral changes (Suparman, 1997; Dimyati, 2000; Raka Joni, 2005).

The disciplines of educational and instructional technology (ET & IT) have facilitated teaching and learning activities through both full technology (hardware-based) and the instructional design concept ADDIE (empty technology) (X. Chen dkk., 2020). The products and concepts of ET & IT have been widely applied by scholars and educational practitioners in schools. Thus, when viewed from the perspectives of full and empty technology, the scope of these disciplines is broad and complementary. They not only serve as tools but can also replace other components in traditional teaching practices.

The success of open universities in conducting teaching activities demonstrates that these disciplines remain necessary. ET & IT have enabled a greater number of people to access education. The existence of ET & IT in the teaching and learning process is value-neutral, meaning its use can be counterproductive to the goals of education. Therefore, a proper and proportional understanding of ET & IT is needed, especially by education practitioners, such as educators, school principals, and educational supervisors.

The Phenomenon of Islamic Education in Indonesia

"O you who have believed, fear Allah and let every soul consider what it has prepared for tomorrow. And fear Allah; indeed, Allah is Acquainted with what you do" (QS: Al-Hashr; 59:18).

"...Allah will raise those who have believed among you and those who were given knowledge, by degrees" (QS: Al-Mujadila; 58:11).

These verses inspire us to properly prepare future generations through quality education. Human civilization can achieve the well-being of humanity through planned and high-quality education. The results of education that benefit the people can be observed in countries that focus on quality education aimed at improving the well-being of their citizens. Increased well-being allows people to access quality education. Consequently, well-being can be achieved through education. The connection between education and public welfare is illustrated in the following cycle:
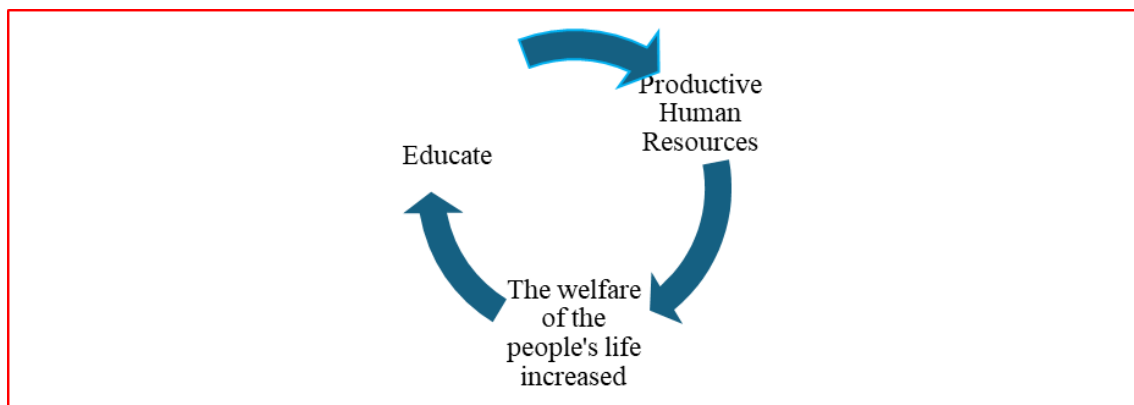

Figure 2. The Cycle of Education's Role in Public Welfare

The above cycle illustrates the importance of the educational system in a country. An education system built on an integrated systemic foundation will enable the emergence of quality education that aligns with collective aspirations.

In the National Education Law, institutions and Islamic education are also included (Tang dkk., 2021). For example, the madrasa system is a subsystem within the broader national education system. Madrasas also have subsystems, such as classroom management and other areas of activity. The interconnectedness is very close, so Islamic education cannot be separated from the national education system, as stated in the Republic of Indonesia Law No. 20 of 2003 on the National Education System, which remains in force today.

Character Building of Students in Islamic Education

Students' character development in Islamic education, or education provided by Islamic institutions, should involve noble morals. The role model for such noble morals is found in the character of Prophet Muhammad, as stated in QS Al-Qalam: 4, which says, "And indeed, you are of a great moral character" (referring to Prophet Muhammad's noble character). The Prophet's example has proven capable of making Islam powerful and spreading it throughout the world.

Maintaining trustworthiness, being reliable, honest, and having integrity are all part of the noble character exemplified by the Prophet. Furthermore, a Muslim is taught

to help others in good deeds, honor guests, avoid quarrels, maintain the balance of the ecosystem, and engage in mutual consultation for the common good.

It is also stated that: "Indeed, I (Muhammad) was sent to this world for no other purpose than to perfect human morals" (Hadith). This statement from the Prophet indicates that human life should be based on praiseworthy actions, which are part of "akhlakul karimah" (noble character). Morals are considered the "leaves/fruit" of the tree of Islam, whose roots are faith and whose trunk is the Sharia.

Islamic education prioritizes individual attitudes and behavior by instilling Islamic values in the students' growth process, aiming to shape individuals with noble character, which is the essence of Islamic teachings (Radianti dkk., 2020). The Prophet Muhammad SAW himself "educated" his followers situationally, not rigidly, and adapted to each individual's characteristics. This reflects the idea that education aims to shape complete individuals (insan kamil) based on the dynamic and unique nature of each person, requiring time, process, and gradual development.

Islamic teachings do not tolerate despicable behavior. The most perfect believer in faith is the one with the best character. In Indonesian, the term *budi pekerti* is closest to the meaning of character or morals. The subject of *budi pekerti* (character education) is no longer explicitly taught, having been integrated into religious education.

In Indonesia, *budi pekerti* remains a serious issue, leading to discussions about the need for character education. The National Education System Law No. 20 of 2003 states that education aims to shape students with noble character, making it a key objective of the education system. However, its implementation has yet to meet expectations.

In line with the above explanation, Haidar (2007) categorizes Islamic education into three aspects: Islamic education as a value, a subject, and an educational institution (organization). This paper focuses on the last aspect: Islamic education as an institution providing education. The challenges and obstacles faced in running Islamic education institutions are not only political, cultural, and social but also technical, such as the lack of teacher competence and educational management.

In the context of modern educational thought, the activities of educational supervision must be implemented appropriately, following modern management principles. As part of educational management, supervision is carried out by stakeholders, focusing on both teacher professionalism and curriculum development. Both are critical to achieving the desired educational goals.

The Condition of Islamic Educational Institutions

According to data, the dropout rate among madrasa students is still high ("High Dropout Rate in Madrasas," Republika, March 23, 2011). The government (Ministry of Religious Affairs), which oversees madrasas, has limited educational funding, while private madrasas are rapidly growing. Consequently, there are more madrasas requiring support. Thus, managing financial resources becomes crucial.

The high dropout rate in madrasas is suspected to be due to insufficient education funding, which cannot adequately assist students in need (Oliveira dkk., 2021). The

number of state-run madrasas is far fewer than private madrasas. Therefore, the Ministry of Religious Affairs, as the supervisor of madrasas, should pay attention to the funding needs of private madrasas, as the majority of madrasa students attend private institutions. This situation is further compounded by the fact that madrasa students typically come from lower-income families.

Quality education does not always have to be expensive. However, high costs have become a common phenomenon in education for school operations. While education does require funding, if not managed with the right paradigm, the cost-effectiveness of education can be compromised.

Understanding the use of technological products in education must be proportional. Not everything used in the country of origin of ET & IT should be copied. The essence of the education process can be carried out with different tools, models, techniques, methods, and cultural contexts.

Although quantitatively the development of education at the elementary and secondary levels has shown impressive success, especially since the implementation of the Presidential Instruction (Inpres) policy on elementary education in the 1970s— enabling the government to introduce the Nine-Year Basic Education Program— qualitatively, the performance of the national education system has declined. This condition affects not only public schools but also Islamic schools, such as madrasas and other Islamic educational institutions (Al-Balas dkk., 2020).

The low quality of education graduates is due to traditional teaching methods, which focus on the transmission of information and only involve low-level cognitive skills, such as memorization. This long-standing mindset of information transmission should be replaced with a more educational paradigm. A similar phenomenon is observed in Islamic educational institutions, such as madrasas and Islamic schools.

Islamic educational institutions are still struggling to become exemplary institutions that can be widely adopted in Indonesia. This is due to their poor performance and the lack of motivation to make Islamic institutions the "melting pot" of intellectual religious leaders and scholars. The weak commitment to managing Islamic education institutions, such as madrasas and Islamic-based schools, is suspected to be due to the low awareness of the Muslim community about the importance of knowledge. The lack of reading, learning, and hard work culture shows that the understanding of Islamic values among the Muslim community is still uneven, hindering academic achievements. Administrators have yet to rise to the challenge of becoming "agents of change" and reformers of behavior and culture to apply Islamic values in the form of social unity, such as enforcing discipline, promoting a culture of reading and hard work, and other social Islamic values.

Obstacles in Islamic Education

Traditional leadership models characterized by feudalism and paternalism are common in madrasas. The seniority system often hinders the development and improvement of educational quality because it is not based on meritocracy but on

chronological age. Creative and innovative ideas from younger generations are often misunderstood, as if they show a lack of respect for their seniors. If good ideas are implemented, they may be perceived as bad behavior or disrespect (su'ul adab).

As mandated in Law No. 2 of 1989, revised by Law No. 20 of 2003 on the National Education System, achieving the goals of national education requires the involvement of various resources, both human and non-human, such as funds, infrastructure, equipment, and media (Ardoin dkk., 2020). The individuals responsible for managing, organizing, coordinating, and directing all these resources in the field of education are called education managers. Managerial tasks are primarily performed by school principals or madrasa heads, including those in private schools or madrasas. However, in private Islamic institutions under educational foundations, dualism in educational management often arises. In practice, two top managers—namely, the head of the madrasa and the foundation chairperson (or board)—may exist. Even though there are clear boundaries of authority, overlapping roles between the madrasa head and the foundation chairperson may still occur. The foundation chairperson often acts as if they are the madrasa manager, interfering with the leadership of the madrasa head.

Development of Educational Supervision

Carl D. Glickman (1981) revealed that the purpose of instructional supervision is to provide support to teachers and facilitate their ability to improve the quality of their teaching to achieve established goals. In his latest book, *SuperVision and Instructional Leadership*, Glickman and colleagues discuss the need for teacher competency development programs and the involvement of teachers in curriculum development. In the Indonesian context, teachers must master four competencies: pedagogical, professional, social, and personal (Ten Cate dkk., 2020).

Supervision in Teaching and Learning Activities

The role and tasks of a supervisor are defined as follows: "Supervisor is defined as a person with responsibility for improving a teacher's instruction. The supervisor might be a principal, subject area specialist, assistant principal, department chairperson, head teacher, or central office consultant" (*Developmental Supervision*, Glickman, 2004: 17).

Thus, it is clear that an educational supervisor can also be referred to as a teacher mentor. Based on the above, the relationship between educational supervision activities, aspects of the learning situation, and educational goals can be seen in Figure 2 below.
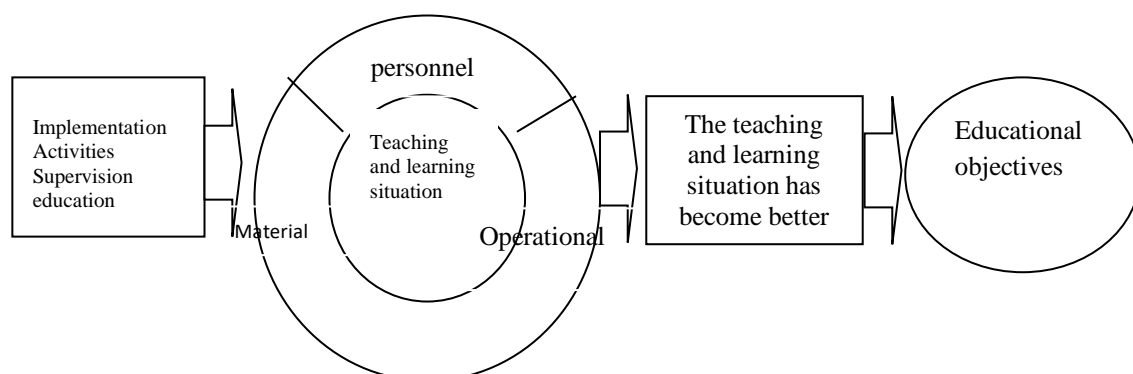

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Figure 3. The Relationship Between Supervision Activities, Learning Situations, and Educational Goals. (Adapted from Burhanuddin et al., FIP UM: 2007)

The figure above illustrates that supervision is aimed at developing various aspects of the teaching and learning process. This approach creates a conducive environment that supports the achievement of educational goals in schools. Services are provided indirectly to students (not highly pupil-oriented), but rather focus on teachers, particularly in aspects of teaching, as Harris (1975) also states: "Supervision of instruction is directed toward both maintaining and improving the teaching-learning processes of the school."

A good supervisor must master three essential components: interpersonal skills, technical skills, and knowledge. The structure of a supervisor's competencies can be depicted in the diagram below (Figure. 4):
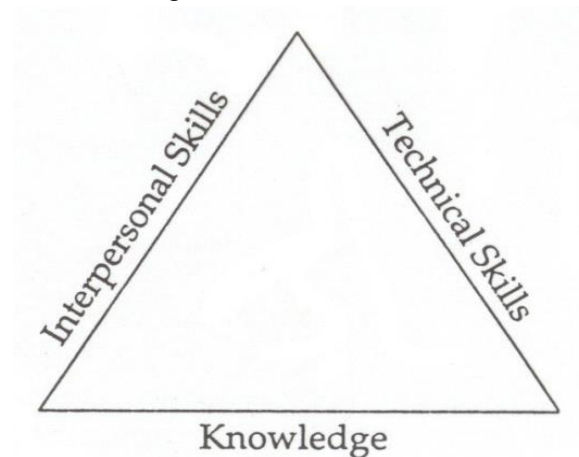

Figure 4. Building Three Dimensions of Supervisor Competence. (adapted from Glickman 1981, 2004)

Interpersonal skills are essential for supervisors, as they frequently interact with teachers from diverse backgrounds. Some teachers may be easy to supervise, while others might struggle to accept suggestions for improvement.

Supervisors need to establish good relationships with teachers to ensure the success of both their role and the learning process (Vogel & Bolino, 2020). Supervisory techniques, whether individual or group-based, should be used to supervise teachers effectively (Kim dkk., 2021). For example, individual techniques include short class visits or classroom observations during a specific lesson. Since all supervisory activities are collaborative efforts with teachers, teachers should not feel uneasy when the supervisor conducts classroom observations. The purpose of classroom observation is not solely to critique or expose the weaknesses of teachers but to highlight areas for improvement, ultimately benefiting student learning. Classroom observations do not disrupt the teaching and learning process because the supervisor simply observes class

activities and takes necessary notes. The relationship between learning and supervision can be described as follows (Glickman in Mantja, 2010):

Table 1. Understanding of Learning

Learning Methods:	Self-Discovery	Experimental.	Conditioning
Responsibilities for learners:	Tall	Keep	Low
Responsibilities for teachers:	Low	Keep	Tall
Psychology's view of learning:	Humanities	Cognitivistic	Behaviorism

In Table 1, the teaching methods applied by the teacher are adjusted according to the condition or situation of the students. When students have high responsibility, the teacher's responsibility is low, and the appropriate teaching method for the teacher to use is Self-Discovery. In cases where students have medium responsibility, the teacher's responsibility is also moderate, and the suitable learning method is Experiential, with the cognitive psychological perspective being Cognitivism. Similarly, in the last column, when students have low responsibility, the teacher must take on a higher level of responsibility. The appropriate method is Conditioning, which is based on the Behaviorist psychological learning perspective.

Table 2. Views on Supervision.

Main Methods	Self-assessment	Manual Contract	Delineated Standard
Responsibility teacher:	Tall	Keep	Low
Responsibility supervisor :	Low	Keep	Tall
Orientation Supervision:	Non-directive	Collaborative	Directive

In Table 2, the connection between supervision perspectives for teachers is shown. The orientation of supervision is adjusted according to the responsibility of the teacher and the supervisor. In the first column, it is clear that when the teacher has high responsibility, the supervisor's responsibility is low, and the supervision orientation is non-directive, with the method applied being self-assessment. In the second column, "when the teacher has medium responsibility, the supervisor's responsibility is also moderate," the supervision orientation is collaborative, and the method applied by the supervisor is a mutual contract. In the last column, when the teacher's responsibility is low, the supervisor takes on higher responsibility, and the supervision orientation is directive, with the primary method being standard-based evaluation.

The method used is adapted to the situation. The supervisor is the one who determines when to implement self-assessment, mutual contract, or standard-based evaluation. The determination of the supervision orientation is also influenced by the degree of commitment and abstraction of the teacher, as shown in the diagram below.
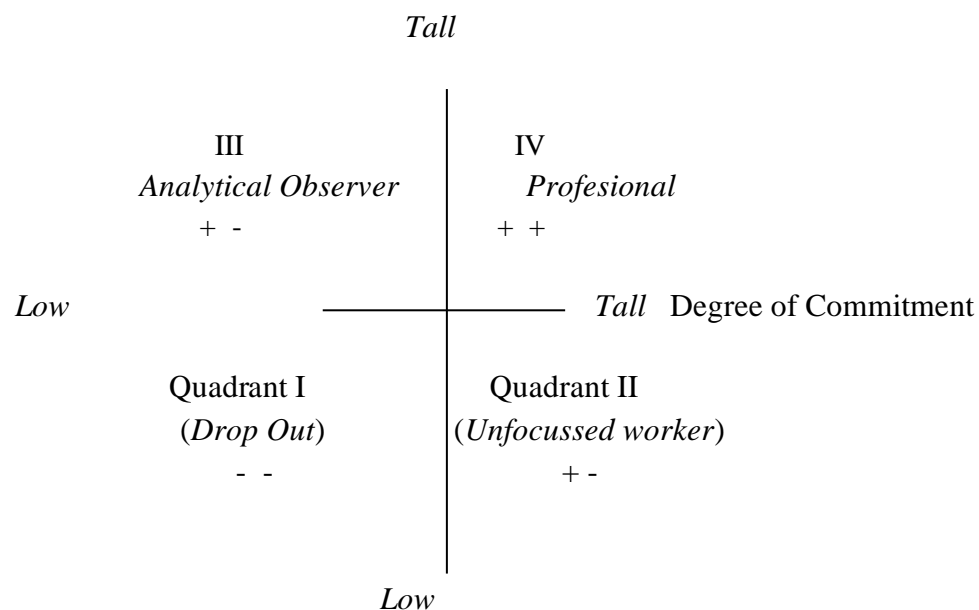
Tall

III   IV
Analytical Observer   *Profesional*
+ -   + +

Low ———————————— *Tall*   Degree of Commitment

Quadrant I   Quadrant II
(*Drop Out*)   (*Unfocussed worker*)
- -   + -

Low

Figure 5. Degree of Abstraction.

Quadrant I represent "teachers with low abstraction and low commitment." Teachers in this group are considered low-quality because they lack initiative and perform tasks routinely. Teachers in Quadrant II have high commitment but low abstraction. They are willing to accept every task but unable to complete them, and are referred to as unfocused workers. Quadrant III depicts teachers with low commitment and high abstraction, known as analytical observers. Finally, Quadrant IV consists of teachers with both high commitment and high abstraction, referred to as professionals. Teachers in Quadrant IV work professionally, possess ideas they can execute, and are capable of leading other teachers.

When supervision activities are carried out according to each individual's competence, the learning process is continuously improved. A teacher's shortcomings are not an obstacle to enhancing the quality of education. An open attitude is essential for ensuring a good working relationship between supervisors and teachers.

The Reality of Educational Supervision (Das Sein)

The implementation of educational supervision can be seen in Government Regulation (PP) No. 12 of 2007 concerning school and madrasa supervisors' standards, as well as PP No. 13 of 2007, which addresses the standards for school/madrasa principals. The term professional comes from "profession," meaning the same as occupation, which requires expertise acquired through education or specialized training. Therefore, professionals are experts in their fields who have received specialized education or training for a particular job.

Supervision activities carried out by madrasa supervisors or principals are still widely perceived as evaluative processes that cause teachers anxiety and discomfort. Supervision is often viewed as an attempt to find fault with teachers, leading them to feel apprehensive when visited by a supervisor. Feedback is often directive, with an emphasis on power, resembling instructions with threats, and fails to involve teachers in analyzing or solving their teaching challenges. Supervisors rarely monitor the actual learning process in classrooms, relying instead on documentation submitted by teachers.

The primary target of instructional supervision is teachers, aiming to assist them in improving the teaching-learning situation and applying teaching skills appropriately. Through instructional supervision, teachers can identify behaviors that underpin effective teaching practices. In this regard, supervisors help teachers with tasks such as designing syllabi and lesson plans (RPP) according to content standards, providing examples, and explaining the use of various teaching models and strategies, as well as repeating questions or explanations when students do not understand them (Sagala, 2010).

By conducting classroom supervision, supervisors can observe the real conditions in classrooms, such as low-quality learning services. Poor learning services may result from factors such as weak school governance, ineffective school supervision, low-quality teaching, and inadequate learning facilities—all of which negatively impact the school's performance (achieved performance). Standardizing facilities is a crucial part of improving the quality of education, including in Islamic institutions like madrasas.

The Teacher and Lecturer Law No. 14 of 2005, which aims to improve teacher professionalism, has faced several challenges in its implementation. The requirement for teachers to teach at least 24 hours per week is quite burdensome. This is because designing effective face-to-face sessions requires significant preparation time and effort. In fulfilling their professional duties, teachers are responsible for planning high-quality lessons, conducting effective teaching, and assessing and evaluating student learning outcomes.

One issue that the law has not yet addressed is the status, welfare, and participation of private school teachers in certification, as required by the Teacher and Lecturer Law. Government Regulation No. 16 of 2007 on teacher competency standards outlines four categories of competencies required by teachers: pedagogical, personal, professional, and social competencies. Teacher professional development programs have so far primarily focused on pedagogical and professional competencies (mastery of teaching methods and subject matter). However, personal and social competencies,

which according to Goleman's (1995) research, contribute 80% to an individual's success (achieved performance), have received less attention.

CONCLUSION

The emergence of learning problems can be caused by various factors, such as ineffective supervision from supervisors, and limited access to new information or knowledge about teaching for teachers. The education system should first emphasize the implementation of the educational process, such as improving and equalizing the quality of teachers, enhancing learning facilities, libraries, and laboratories. These components are the first to be standardized. The learning process must be designed to be more attractive and educational, focusing not only on cognitive/knowledge aspects (faith) but also on the affective/attitudinal aspects (excellence) and psychomotor/skills aspects (Islam).

The learning process should motivate students to become independent learners, not solely reliant on the teacher as the source of knowledge. Instead, students should be encouraged to expand their knowledge through various reading materials. Most importantly, the mindset of students needs to shift from viewing education as merely a means to graduate and get good grades to understanding that the learning process should develop individual competencies that enable them to achieve a better life. If there is a collective willingness to improve and enhance the quality of education, the teaching challenges faced by teachers can be overcome through instructional supervision conducted by supervisors, principals/madrasa heads, and fellow teachers through peer supervision activities.

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