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Developing the *Muhasabah–Tabayyun–Ishlah* (MTI) Model: Integrating Qur'anic Values into Educational Supervision

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Abstract

Islamic educational supervision management continues to be dominated by administrative and mechanistic approaches, while the integration of Qur'anic values into academic supervision practices remains underdeveloped. This study aims to analyze the implementation of the Qur'anic principles of *muhasabah*, *tabayyun*, and *ishlah* in academic supervision and to develop the *Muhasabah–Tabayyun–Ishlah* (MTI) Model at MIS Al Washliyah Aceh Tengah. The study employed a qualitative approach using an intrinsic case study design. Data were collected through in-depth interviews, participant observation, and document analysis involving the madrasah principal, supervisors from the Ministry of Religious Affairs, and teachers. The data were analyzed using the interactive model of Miles, Huberman, and Saldaña, supported by source and methodological triangulation. The findings reveal that educational supervision has evolved from a bureaucratic control mechanism into a process of professional development grounded in Qur'anic values. *Muhasabah* fosters self-reflection and moral accountability prior to evaluation, *tabayyun* ensures objectivity through evidence verification and collaborative dialogue, while *ishlah* translates supervisory findings into professional mentoring and continuous improvement. The integration of these three principles cultivates a supervisory culture that is reflective, dialogical, participatory, and oriented toward continuous improvement in instructional quality. The principal contribution of this study is the formulation of the *Muhasabah–Tabayyun–Ishlah* (MTI) Model, an operational framework for academic supervision that integrates Qur'anic values with contemporary supervision practices. This model enriches the field of Islamic educational management by offering a supervision approach that combines spiritual accountability, professional objectivity, and continuous improvement within a coherent supervisory framework.

Keywords: Islamic Educational Supervision, Academic Supervision, Muhasabah–Tabayyun–Ishlah (MTI) Model, Qur'anic Values, Professional Development.

Abstrak

Manajemen pengawasan pendidikan Islam masih didominasi oleh pendekatan administratif dan mekanistik, sementara integrasi nilai-nilai Al-Qur'an ke dalam praktik supervisi akademik masih belum banyak dikembangkan. Penelitian ini bertujuan menganalisis implementasi nilai-nilai muhasabah, tabayyun, dan ishlah dalam supervisi akademik serta mengembangkan Model Muhasabah–Tabayyun–Ishlah (MTI) di MIS Al Washliyah Aceh Tengah. Penelitian menggunakan pendekatan kualitatif dengan desain studi kasus intrinsik. Data dikumpulkan melalui wawancara mendalam, observasi partisipatif, dan studi dokumentasi terhadap kepala madrasah, pengawas Kementerian Agama, dan guru, kemudian dianalisis menggunakan model interaktif Miles, Huberman, dan Saldaña dengan triangulasi sumber dan teknik. Hasil penelitian menunjukkan bahwa supervisi bertransformasi dari mekanisme kontrol birokratis menjadi proses pengembangan profesional yang berlandaskan nilai-nilai Qur'ani. Muhasabah membangun refleksi diri dan

akuntabilitas moral sebelum evaluasi, tabayyun memastikan objektivitas melalui verifikasi dan dialog kolaboratif, sedangkan ishlah mengarahkan hasil supervisi pada pendampingan profesional dan perbaikan berkelanjutan. Integrasi ketiga prinsip tersebut membentuk budaya supervisi yang reflektif, dialogis, partisipatif, dan berorientasi pada peningkatan mutu pembelajaran. Kebaruan penelitian ini terletak pada formulasi Model Muhasabah–Tabayyun–Ishlah (MTI) sebagai kerangka operasional supervisi akademik yang mengintegrasikan nilai-nilai Qur'ani dengan praktik supervisi modern. Model ini memperkaya kajian manajemen pendidikan Islam dengan menawarkan pendekatan supervisi yang memadukan akuntabilitas spiritual, objektivitas profesional, dan perbaikan berkelanjutan.

Kata Kunci: *Pengawasan Pendidikan Islam; Supervisi Akademik; Model Muhasabah–Tabayyun–Ishlah (MTI); Nilai-Nilai Al-Qur'an; Pengembangan Profesional.*

A. Introduction

Supervision is one of the educational management functions that plays an important role in ensuring the quality of learning and the accountability of educational institutions. In the context of madrasahs, supervision serves not only as a mechanism for evaluating teacher performance but also as a means of continuous professional development aimed at improving the quality of learning and organizational effectiveness.[1] However, supervisory practices in many educational institutions are still frequently oriented toward fulfilling administrative requirements and formal reporting, and therefore have not been able to substantially promote quality improvement.[2]

Various studies indicate that educational supervision is often implemented through a top-down approach that positions teachers as objects of evaluation.[3] Such a condition has the potential to generate resistance because the evaluation process is frequently perceived as an instrument of control rather than a means of professional development.[4] In addition, transparency in communicating supervision results and the availability of clarification mechanisms regarding supervisory findings remain issues that affect the effectiveness of follow-up actions for improving learning quality.[5] From the perspective of modern supervision, supervision should be understood as a process of professional learning that positions teachers as reflective partners in improving the quality of instructional practices. Therefore, a supervision model is needed that is not only administratively effective but also capable of fostering teachers' internal awareness and professional commitment.[6]

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[1] A. Zaenurrosyid, Hidayatus Sholihah, and Nur Hidayatuloh, 'The Islamic Philanthropy Model Based on Maslahah Principles for Developing Islamic Campus in Java', *Ijtihad : Jurnal Wacana Hukum Islam Dan Kemanusiaan*, 24.2 (2024), pp. 279–304, doi:10.18326/ijtihad.v24i2.279-304. Mujiburrahman Mujiburrahman and others, 'The State Intervention in the Islamic Education in Aceh: Threats or Opportunities?', *Jurnal Ilmiah Peuradeun*, 12.2 (2024), p. 539, doi:10.26811/peuradeun.v12i2.1349.

[2] Ismail Anshari and others, 'LEARNING INNOVATION IN DAYAH: THE EFFECTIVENESS OF EXPERIENTIAL LEARNING METHODS IN DEVELOPING STUDENTS' SKILLS', *Jurnal Ilmiah Peuradeun*, 13.3 (2025), doi:10.26811/peuradeun.v13i3.2202.

[3] Carl D. Glickman, Stephen P. Gordon, dan Jovita M. Ross-Gordon, *SuperVision and Instructional Leadership: A Developmental Approach, 10th ed.* (Pearson, 2018).

[4] Basri and others, 'Dayah On The Move: Social Engineering Through Islamic Education Reformation In Post-Conflict Aceh, Indonesia', *Jurnal Ilmiah Islam Futura*, 23.2 (2023).

[5] Fitriah M. Suud, Moh Toriqul Chaer, and Wahyudi Setiawan, 'Implementation Educational Psychology Theories at Traditional Boarding School in Aceh', *Journal of Critical Reviews*, 2020.

[6] Sally J. Zepeda, *Instructional Supervision: Applying Tools and Concepts, 4th ed.* (Routledge, 2017).

From the perspective of Islamic education, supervision is understood not merely as an administrative process but also as one that encompasses ethical and spiritual dimensions.[7] Qur'anic values such as *muhasabah* (self-evaluation), *tabayyun* (verification of information), and *ishlah* (continuous improvement) provide a normative framework that can strengthen educational supervision practices. *Muhasabah* encourages critical reflection on one's performance, *tabayyun* emphasizes the importance of verifying information before making decisions, while *ishlah* directs the evaluation process toward constructive and sustainable improvement. These three values are closely aligned with the concepts of reflective practice, trust and verification in educational organizations, and continuous improvement, all of which constitute fundamental principles of educational quality enhancement.[8] Accordingly, these Qur'anic values have the potential to shape a supervision model that is more participatory, objective, and oriented toward sustainable quality improvement.[9]

Several studies have also demonstrated the strong relevance of Islamic values to the development of educational supervision systems. For example, Syarifuddin (2021) emphasizes the importance of the prophetic values of *ṣidq* (truthfulness), *amānah* (trustworthiness), *tablīgh* (effective communication), and *faṭānah* (wisdom) as ethical foundations for educational supervision management.[10] These findings suggest that supervision should be directed not only toward achieving organizational goals but also toward fostering the moral integrity of educational practitioners. Similarly, Hidayat (2023) found that a culture of *muhasabah* contributes to strengthening quality assurance systems in Islamic boarding schools (*pesantren*) through continuous reflection and evaluation.[11] Likewise, Fauzi (2020) argues that the concept of *ishlah* plays a significant role in organizational change within educational institutions by promoting improvement mechanisms oriented toward institutional transformation.[12] Furthermore, Rahman et al. (2022) maintain that the principle of *tabayyun* enhances the objectivity of decision-making by ensuring the verification of information in the resolution of organizational conflicts within educational institutions.[13]

Nevertheless, these studies still exhibit several limitations. First, most of the existing literature treats Islamic values as normative or ethical foundations for educational management without explaining how these values can be operationalized in the technical practice of educational supervision. Second, the concepts of *muhasabah*, *tabayyun*, and *ishlah* have generally been examined separately according to the specific focus of each study, leaving their functional interrelationship in forming a comprehensive supervision mechanism largely unexplored. Third, previous studies have predominantly focused on secondary education, *pesantren* (Islamic boarding schools), or organizational change at the macro level,[14] whereas their implementation in academic supervision at the *madrasah*

[7] Sri Astuti A. Samad and others, 'Teacher's Spiritual Competence and Its Implicatioan in Islamic Relgious Education Learning in Pidie, Aceh', *Ulumuna*, 27.2 (2023), pp. 624–48, doi:10.20414/ujis.v27i2.710.

[8] Anthony S. Bryk and Barbara Schneider, *Trust in Schools: A Core Resource for Improvement* (Russell Sage Foundation, 2002).

[9] Peter M. Senge, *The Fifth Discipline: The Art and Practice of the Learning Organization* (Doubleday, 2006).

[10] M. Syarifuddin, *Manajemen Supervisi Pendidikan Berbasis Nilai-Nilai Profetik* (UIN Sunan Kalijaga, 2021).

[11] Hidayat, "'Implementasi Total Quality Management (TQM) Berbasis Budaya Muhasabah di Pesantren,'" *Tarbawi: Jurnal Pendidikan Islam* 8, no. 1 (2023): 44–59.

[12] Fauzi, *"Konstruksi Ishlah dalam Manajemen Perubahan Organisasi Pendidikan,"* 2020, 77–89.

[13] Rahman et al, "'Integrasi Konsep Tabayyun dalam Manajemen Konflik di Lembaga Pendidikan Islam,'" *Edukasia* 17, no. 2 (2022): 215–30.

[14] Philip Hallinger, "'Leadership and Teacher Learning in Educational Reform,'" *Educational Management Administration & Leadership* 48, no. 4 (2020): 1–18.

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ibtidaiyah (Islamic elementary school) level has received relatively little scholarly attention.[15] Consequently, there remains a significant research gap regarding how these Qur'anic values operate in an integrated manner throughout the processes of evaluation, verification, and follow-up teacher development. Addressing this gap is therefore both relevant and necessary.

Building upon this gap, the present study offers a different perspective by conceptualizing *muhasabah*, *tabayyun*, and *ishlah* as interconnected stages within a single Qur'anic supervision cycle. *Muhasabah* is understood as a process of self-evaluation preceding formal supervision, *tabayyun* as a procedure for verifying and clarifying supervisory findings, and *ishlah* as the guiding principle for continuous improvement following the evaluation process.

Focusing on MIS Al Washliyah Aceh Tengah, this study also provides a novel empirical contribution by examining the implementation of these Qur'anic values in a *madrasah ibtidaiyah* situated within the Islamic educational context of Aceh, a region characterized by its distinctive socio-religious environment. The school is committed to integrating Islamic values into its educational governance. However, the extent to which the principles of *muhasabah*, *tabayyun*, and *ishlah* are incorporated into supervisory practices remains largely unexplored. Furthermore, the socio-religious characteristics of the Gayo community, together with the human resource dynamics within the madrasah, provide a valuable context for understanding how value-based educational supervision is implemented in everyday practice.[16]

This study aims to address a gap in the literature on Islamic educational supervision, which has largely treated the spiritual and managerial dimensions as separate domains. Unlike previous studies that examine *muhasabah*, *tabayyun*, and *ishlah* individually as ethical or normative values, this study conceptualizes these three principles as an integrated supervision cycle. The research focuses on the implementation of these Qur'anic values in educational supervision practices at MIS Al Washliyah Aceh Tengah, an Islamic elementary school (*madrasah ibtidaiyah*) situated within the socio-religious context of Aceh, the only province in Indonesia that formally implements Islamic law. The novelty of this study lies in the formulation of the Muhasabah–Tabayyun–Ishlah (MTI) Qur'anic Supervision Model, which explains the functional relationship between self-reflection, information verification, and continuous improvement within a comprehensive and operational supervision framework.[17]

Based on this background, the study seeks to answer three main research questions: (1) How are the values of *muhasabah*, *tabayyun*, and *ishlah* implemented in educational supervision at MIS Al Washliyah Aceh Tengah? (2) How does a Qur'anic supervision model based on these three values shape the culture of educational supervision within the madrasah? and (3) What factors facilitate and hinder its implementation? The findings are expected to contribute theoretically to the development of Islamic educational management while also providing practical guidance for madrasahs in establishing supervision systems that are more participatory, objective, and oriented toward continuous quality improvement.

To address these research questions, this study employed a qualitative approach using an intrinsic case study design focusing on educational supervision practices at MIS Al

[15] Liu Shuang, Philip Hallinger, and Ding Feng, *"Supporting the Professional Learning of Teachers in China,"* 59 (2016): 1–12.

[16] Jenny Berglund, "'Islamic Religious Education in Contemporary Contexts,'" bag. 356–364, *British Journal of Religious Education* 42, no. 4 (2020).

[17] Rosnani Hashim and Hasan Langgulung, "'Islamic Education and Human Development,'" *Journal of Muslim Minority Affairs* 38, no. 4 (2018).

Washliyah Aceh Tengah.[18] This study was conducted at MIS Al Washliyah Blang Kolak 1, a private Islamic elementary school (*madrasah ibtidaiyah*) located in Central Aceh, Aceh Province, Indonesia. The madrasah was purposively selected because it integrates Islamic values into both its educational governance and supervision practices. Situated within Aceh, the only province in Indonesia that formally implements Islamic law, the school provides a relevant setting for examining how the Qur'anic principles of *muhasabah*, *tabayyun*, and *ishlah* are operationalized in educational supervision. In addition, the socio-religious characteristics of the Gayo community surrounding the school offer a distinctive context for understanding the implementation of value-based supervision in everyday educational practice.

Participants were selected through purposive sampling and consisted of the madrasah principal as the internal supervisor, one madrasah supervisor from the Ministry of Religious Affairs of Central Aceh Regency as the external supervisor, and three senior teachers with at least five years of teaching experience who had regularly participated in academic supervision. Data were collected through semi-structured interviews, passive participant observation, and document analysis of supervision instruments, classroom observation records, and Follow-up Action Plan (FAP) documents. The data were analyzed using the interactive model of Miles, Huberman, and Saldaña, which includes data condensation, data display, and conclusion drawing.[19] To ensure the trustworthiness of the findings, source triangulation and methodological triangulation were employed by comparing evidence obtained from interviews, observations, and documentary sources across multiple participants.

Theological Construction of Supervision Based on *Amanah*

The findings reveal that supervisory practices at MIS Al Washliyah Aceh Tengah are grounded in a theological understanding of *amanah* (trustworthiness) and professional responsibility. Based on interviews with the madrasah principal and the madrasah supervisor from the Ministry of Religious Affairs of Central Aceh Regency, supervision is perceived not merely as an administrative obligation but as a moral responsibility for which supervisors are ultimately accountable before Allah. As the madrasah supervisor explained:

"*When conducting supervision, we do not merely focus on the reports that must be submitted to the office. More importantly, we strive to ensure that the assessments given to teachers are fair and accurately reflect their actual performance. If evaluations are conducted carelessly, it means that we have failed to uphold the amanah entrusted to us*."[20]

This statement indicates that the concept of *amanah* serves as the primary foundation of supervisory practice. Observational data further demonstrate that supervision is not carried out unexpectedly or with the intention of identifying teachers' shortcomings. Instead, the process begins with prior communication and clear notification regarding the objectives of the supervision. Documentary evidence from the 2025 supervision program also shows that supervisory activities were designed as a form of professional development rather than as an instrument for imposing sanctions. This approach contrasts with supervisory practices commonly found in many educational settings, where supervision is often conducted as a sudden inspection aimed primarily at identifying teachers' mistakes and deficiencies. Both the madrasah principal and the external supervisor shared a common understanding of this issue. As the principal stated:

[18] Moleong, L. J., *Metodologi Penelitian Kualitatif.* (PT Remaja Rosdakarya., 2017).

[19] Creswell, J. W., *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches. Thousand Oaks,* (SAGE Publications., 2014).

[20] Interview with the Madrasah Supervisor, January 12, 2026

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"*We want teachers to perceive supervision as an opportunity for professional growth. Therefore, our approach emphasizes dialogue and mentoring rather than searching for deficiencies*."[21]

These findings suggest that a theological framework grounded in *amanah* has shaped a more humane and participatory paradigm of educational supervision. Supervision is no longer viewed as a bureaucratic instrument of control but rather as a process of professional guidance designed to support continuous improvement in educational quality.

The Implementation of *Muhasabah* in Educational Supervision

The findings indicate that the principle of *muhasabah* (self-reflection) constitutes the initial stage of the supervisory process at MIS Al Washliyah Aceh Tengah. Before classroom observations are conducted, teachers are encouraged to engage in self-reflection and evaluate their own instructional practices. This evaluation is carried out using a simple reflective instrument that assesses the preparedness of instructional materials, teaching strategies, classroom management, and students' learning outcomes. As one senior teacher explained:

"*Before the supervision takes place, we are usually asked to evaluate ourselves first. This allows us to identify the areas that still need improvement before discussing them with the supervisor*."[22]

The practice of *muhasabah* is not limited to teachers; it is also undertaken by supervisors. Interview data reveal that supervisors engage in self-reflection regarding the objectives of the supervision process and the objectivity of their assessments before entering the classroom. As the madrasah supervisor stated:

"*We must ensure that supervision is conducted to help teachers grow professionally, not to demonstrate who is right. Therefore, I always remind myself not to bring personal judgments into the classroom when conducting supervision*."[23]

Observational data further revealed that this approach encouraged teachers to become more receptive to feedback. Rather than displaying defensive attitudes during the supervision process, several teachers openly discussed the challenges they encountered in their instructional practices and actively sought suggestions for improvement. These findings suggest that *muhasabah* functions as a reflective mechanism that fosters both psychological readiness and professional preparedness prior to the formal evaluation process. By promoting openness, self-awareness, and constructive dialogue, *muhasabah* creates a supportive supervisory environment in which evaluation is perceived as an opportunity for professional growth rather than as a means of judgment or control.

Table 1. Implementation of *Muhasabah* in Educational Supervision

Indicator	Form of Implementation	Data Source
Teachers' self-reflection	Completion of a self-evaluation form prior to supervision	Teacher interviews and supervision documents
Supervisors' self-reflection	Reinforcing objectivity and the supervisory intention before conducting supervision	Supervisor interviews
Identification of instructional weaknesses	Teachers independently identify challenges encountered in the teaching and learning process	Observations and interviews

[21] Interview with the Madrasah Principal, January 18, 2026
[22] Interview with Senior Teacher 2, January 15, 2026.
[23] Interview with the Madrasah Supervisor, January 12, 2026.

Readiness to receive feedback	Teachers demonstrate greater openness to recommendations for improvement	Field observations

***Tabayyun* as a Verification Mechanism for Supervisory Findings**

The findings demonstrate that the principle of *tabayyun* (verification) is explicitly implemented in the academic supervision process. Following classroom observations, supervisors do not immediately issue their final evaluations. Instead, they conduct clarification and discussion sessions with teachers to verify each supervisory finding within the actual context of classroom instruction. As one senior teacher explained:

"*Whenever the supervisor records observations, we are given the opportunity to explain them first. Sometimes the classroom situation is different from what appears during the observation, so we are not immediately judged as having performed poorly*."[24]

Observational data indicate that post-observation discussions were conducted in an open and informal atmosphere. Supervisors invited teachers to explain their choice of instructional methods, the challenges they encountered during the lesson, and the factors that influenced the achievement of learning objectives. Documentary evidence further revealed that the supervision instrument used by the madrasah included a dedicated section for teachers' clarifications, allowing them to provide contextual explanations for the supervisory findings. As the madrasah supervisor explained: "*Supervisors should not immediately blame teachers before fully understanding the classroom context. The problem may not lie with the teacher but rather with the students, the available facilities, or other factors that are not readily observable during a classroom visit*."[25]

For example, during classroom observations, the researcher identified several cases in which indicators initially perceived as weaknesses in teachers' performance were, upon further clarification, found to be influenced by situational factors that could not be adequately captured through brief observations alone. In one instance, a teacher appeared to have difficulty facilitating classroom discussion because a substantial portion of the lesson was devoted to calming students who had just returned from an outdoor physical education session. Through the clarification process, this contextual factor was fully understood, ensuring that the evaluation was based not on an isolated impression but on the actual realities of the teaching and learning process.

These findings suggest that the practice of *tabayyun* contributes significantly to strengthening trust between teachers and supervisors. Teachers perceived the supervision outcomes as more objective because the evaluations were grounded in facts that had been jointly verified. Consequently, *tabayyun* serves as an effective mechanism for minimizing subjective bias in the evaluation process while promoting fairness, transparency, and mutual understanding in educational supervision.

Table 2. Implementation of *Tabayyun* in Educational Supervision

Indicator	Form of Implementation	Data Source
Clarification of observation findings	Post-observation dialogue between teachers and supervisors	Observations and interviews
Verification of supervisory findings	Cross-checking findings against instructional planning documents	Supervision documents

[24] Interview with Senior Teacher 4, January 17, 2026.
[25] Interview with the Madrasah Supervisor, January 12, 2026.

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Objectivity of evaluation	Use of classroom evidence as the basis for recommendations	Supervisor interviews
Transparency of supervision outcomes	Open communication of supervision results to teachers	Observations

Ishlah as a Strategy for Continuous Improvement

The final stage of educational supervision at MIS Al Washliyah Aceh Tengah is embodied in the principle of *ishlah* (continuous improvement), which emphasizes teacher development and capacity building. The findings indicate that the supervision process does not end with assigning scores or completing administrative evaluations. Instead, supervisory findings are systematically followed up through various professional development programs. As the madrasah principal explained:

"*When shortcomings are identified, we do not immediately issue reprimands. Instead, we discuss the issues together and determine appropriate improvement strategies. In some cases, these involve individual mentoring, while in others they take the form of collaborative discussions among teachers*."[26]

One illustrative case identified during the study involved several teachers who experienced difficulties in integrating digital learning media into their classroom instruction. Classroom observations revealed that the use of educational technology remained relatively limited. However, the subsequent clarification process showed that the primary challenge was not a lack of motivation, but rather insufficient technical skills in operating digital learning applications. In response to these findings, the madrasah organized an internal professional development program focusing on the use of technology-based instructional media and provided teachers with ongoing mentoring and technical assistance. Several months after the program had been implemented, the participating teachers demonstrated significant improvement, successfully incorporating interactive presentations and instructional videos into their teaching practices.

These findings illustrate that *ishlah* extends beyond merely correcting identified weaknesses. Rather, it represents a systematic process of continuous professional development aimed at enhancing teachers' competencies. By emphasizing mentoring, collaboration, and sustained capacity building instead of punitive measures, the supervision process fosters a culture of continuous improvement and reinforces the developmental purpose of educational supervision.[27]

These findings are further supported by the 2025 Follow-up Action Plan (FAP) document of MIS Al Washliyah Aceh Tengah, which outlines a series of professional development initiatives, including individual mentoring, peer coaching, in-house training, and teacher discussion groups. These programs were specifically designed to address the needs identified during the supervision process. This evidence indicates that supervision at the madrasah does not conclude with evaluation alone but continues through systematic efforts to enhance teachers' competencies and professional practice. As one senior teacher stated:

"*After each supervision session, there is always a clear follow-up process. We are not simply given written feedback; we are also supported in finding solutions to the problems that have been identified*."[28]

[26] Interview with the Madrasah Principal, January 18, 2026.

[27] Matthew Damilola Omojemite, Elphina Nomabandla Cishe, and Mpongwana Zibongiwe, 'Gender Stereotyping and Social Norms: Exploring Theoretical Perspectives and Educational Implications.', *Research in Social Sciences and Technology*, 9.3 (2024), pp. 77–92.

[28] Interview with Senior Teacher 1, January 14, 2026.

Table 3. Forms of *Ishlah* Implementation in Educational Supervision

Improvement Program	Form of Activity	Objective
Individual mentoring	Post-supervision consultation sessions	To address teachers' specific instructional challenges
Peer coaching	Sharing best practices among teachers	To enhance pedagogical competence
In-house training	Workshops tailored to supervisory findings	To strengthen professional capacity
Follow-up monitoring	Evaluation of teachers' progress after supervision	To ensure the sustainability of continuous improvement

Supporting and Inhibiting Factors in the Implementation of the MTI Model

The findings indicate that the successful implementation of the Muhasabah–Tabayyun–Ishlah (MTI) Model at MIS Al Washliyah Aceh Tengah is supported by several key factors. These include the institution's strong religious culture rooted in the Al Washliyah educational tradition, the commitment of the madrasah principal, collaborative relationships between teachers and supervisors, and the support of the local community, which is characterized by a strong religious orientation. Together, these factors facilitate the internalization of Qur'anic values into everyday supervisory practices.

Nevertheless, the study also identified several challenges that hinder the effective implementation of the MTI Model. First, the substantial administrative workload borne by teachers limits their ability to fully implement all supervisory recommendations. Second, the limited time available for visits by external supervisors constrains the continuity of mentoring and professional guidance. Third, inadequate information and communication technology (ICT) infrastructure poses difficulties for implementing recommendations related to digital learning. In addition, some senior teachers continue to demonstrate resistance to adopting the instructional innovations recommended during the supervision process.

Table 4. Supporting and Inhibiting Factors in the Implementation of the MTI Model

Supporting Factors	Inhibiting Factors
Strong religious culture of Al Washliyah	Teachers' administrative workload
Support from the Central Aceh community	Limited time available for external supervisors
Commitment of the madrasah principal	Inadequate ICT infrastructure
Collaborative relationships between teachers and supervisors	Resistance among some senior teachers to instructional change
A culture of consultation (*musyawarah*) and openness	Insufficient post-supervision monitoring

Discussion

Based on data collected through classroom observations and in-depth interviews at MIS Al Washliyah Aceh Tengah, the study found that the educational supervision system is administered through the collaboration of two principal authorities. The first is the madrasah principal, who performs the function of internal supervision as an integral part of school leadership. The second is the madrasah supervisor from the Office of the Ministry of

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Religious Affairs of Central Aceh Regency, who is responsible for conducting external academic and managerial supervision.[29]

The findings demonstrate that educational supervision at MIS Al Washliyah Aceh Tengah extends beyond its conventional role as an instrument of quality control and administrative evaluation. Instead, supervision is practiced as a mechanism for professional development that simultaneously integrates spiritual, moral, and pedagogical dimensions.[30] This finding broadens the perspective of instructional supervision, which has traditionally emphasized the improvement of teaching quality through classroom observation and professional feedback, by incorporating a dimension of spiritual accountability grounded in Qur'anic values.[31] Consequently, supervision functions not only as a means of enhancing professional performance but also as a process for cultivating ethical awareness and moral responsibility within the practice of Islamic education.[32]

This form of religiously grounded professionalism is firmly rooted in the supervisors' and the madrasah principal's understanding of the Qur'an, particularly Qur'an 4:58:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ۚ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ۗ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا

"*Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing*".

The verse emphasizes the obligation to discharge trusts (*amanah*) to those entitled to them and to exercise justice in making judgments.[33] This theological principle explains why the madrasah supervisor from the Ministry of Religious Affairs of Central Aceh stated during the interview that providing teachers with subjective or unfair evaluations constitutes a betrayal of the trust entrusted by Allah. Accordingly, supervisory evaluations should be directed toward professional improvement rather than serving as instruments of criticism or punishment.

Within this framework, supervisors at MIS Al Washliyah Aceh Tengah regard *muhasabah* as a guiding principle—or a "moral compass"—in carrying out their supervisory responsibilities.[34] This concept requires supervisors to continually reflect on their own intentions and maintain objectivity before evaluating others. For them, every comment recorded in the supervision report represents more than a written assessment or a personal opinion; it is a moral record for which they believe they will ultimately be held accountable before Allah. Consequently, the practice of *muhasabah* constitutes the initial stage of the teacher supervision process.[35]

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[29] Lailatussaadah and others, 'Mapping TPACK Components in the Implementation of Edupreneur-Profiled Curriculum at Teacher Training and Education Institutions in Aceh', *Tadris: Jurnal Keguruan Dan Ilmu Tarbiyah*, 8.2 (2023).

[30] Aslan Sahin, "'Critical Issues in Islamic Education Studies,'" *Religions* 9: 335., no. 11 (2018).

[31] Sally J. Zepeda, *Instructional Supervision: Applying Tools and Concepts, 4th ed.* (New York: Routledge, 2017).

[32] Charlene Alkouatli, *"Pedagogies in Islamic Education*, 7 (2019): *Review of Education* 7, no. 343–72.

[33] Ibn Kathīr, *Tafsīr al-Qur'ān al-'Aẓīm, Jilid 2* (Dār al-Kutub al-'Ilmiyyah, 1998). Lihat juga pada M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, dan Keserasian Al-Qur'an*, Jilid 2 (Jakarta: Lentera Hati, 2005), 585.

[34] Donald A. Schön, *The Reflective Practitioner: How Professionals Think in Action* (49–68; London, 2017).

[35] Aep Saepurrohman and Mohamad Erihadiana, 'The Concept of Qudwah and Its Implications for Teacher Personality Competence in Islamic Education', *Jurnal Pendidikan Islam*, 14.2 (2024), pp. 90–102.

The findings of this study are closely related to the concept of reflective practice in education, which refers to a process of critical reflection through which educators continuously evaluate their professional actions, decisions, and experiences.[36] Within the supervisory context of MIS Al Washliyah Aceh Tengah, *muhasabah* functions not merely as an administrative evaluation but also as a mechanism for cultivating moral and spiritual awareness before both giving and receiving professional feedback. The reflective practices undertaken by supervisors and teachers contribute to the development of a supervision system that is more objective, dialogical, and oriented toward improving the quality of teaching and learning. These findings are consistent with Hidayat (2023), who emphasizes the importance of self-reflection in strengthening a culture of educational quality. However, the present study extends this perspective by demonstrating that, whereas Hidayat examined *muhasabah* primarily at the organizational level within *pesantren* (Islamic boarding schools), *muhasabah* can also function as an individual supervisory instrument practiced by both teachers and supervisors prior to the formal evaluation process. This finding suggests that systematic self-reflection enhances teachers' psychological readiness and professional preparedness to receive constructive feedback and engage in continuous professional development.

Both the supervisors from the Ministry of Religious Affairs of Central Aceh and the principal of MIS Al Washliyah Aceh Tengah recognize that educational supervision constitutes an *amanah* (trust) for which they are accountable not only professionally but also morally and spiritually. This understanding encourages supervisors to base their evaluations on evidence gathered during classroom observations rather than on personal impressions or subjective judgments. At the same time, teachers perceive supervision as a process of self-improvement and professional growth. This shared understanding enables teachers to become more receptive to the feedback, criticism, and recommendations provided by both the principal and the external supervisor.[37] Rather than viewing criticism as an attempt to identify faults or undermine their professional credibility, teachers regard it as an opportunity to enhance the quality of instruction and strengthen their professional competence.[38]

As a result, the practice of *muhasabah* undertaken by both supervisors and teachers creates a supervisory environment that is more dialogical, objective, and oriented toward continuous educational quality improvement. This finding is consistent with the concept of facilitating reflective practice, which argues that professional reflection develops most effectively within an environment characterized by openness, mutual trust, and constructive facilitation. Accordingly, *muhasabah* in this study functions not only as a form of spiritual self-evaluation but also as a mechanism for professional development that is fostered through social interaction within the educational supervision process.

The subsequent stage of the supervision cycle is *tabayyun*. The findings of this study support those of Rahman et al. (2022), who emphasize the importance of information verification in decision-making within Islamic educational institutions. However, the present study extends the application of *tabayyun* by demonstrating its role within the context of academic supervision. Specifically, the Qur'anic principle of verification is operationalized as a practical mechanism to ensure that supervisory evaluations are grounded in objective

[36] Misrah Mohamed, Radzuwan Ab Rashid, Marwan Harb Alqaryouti, *Conceptualizing the complexity of reflective practice in education*, Volume 13 (Oktober 2022), https://doi.org/10.3389/fpsyg.2022.1008234.

[37] Megan Tschannen-Moran, *Trust Matters: Leadership for Successful Schools* (Jossey-Bass, 2014).

[38] Teuku Zulkhairi and others, 'Baḥtsul Masāil at a Traditional Islamic Educational Institution in Aceh: Teungku Dayah's Contribution to the Development of Islamic Law', *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam*, 8.1 (2024), p. 579.

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evidence rather than subjective perceptions. Supervisors consciously seek to interpret classroom events impartially, ensuring that every evaluative judgment is based on the actual realities observed during the teaching and learning process.

When supervisors enter the classroom, the atmosphere that emerges is no longer one of a high-stakes evaluation but rather one of objective inquiry and professional verification. It is within this context that the principle of *tabayyun*, as articulated in Qur'an 49:6 (Sūrat al-Ḥujurāt), is translated into supervisory practice:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنْ جَاۤءَكُمْ فَاسِقٌۢ بِنَبَاٍ فَتَبَيَّنُوْٓا اَنْ تُصِيْبُوْا قَوْمًاۢ بِجَهَالَةٍ فَتُصْبِحُوْا عَلٰى مَا فَعَلْتُمْ نٰدِمِيْنَ

"*O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful*".

In his *Tafsir*, Ibn Kathir explains that this verse was revealed as a warning against hastily accepting information without first verifying its accuracy, as decisions based on unverified information may result in injustice and subsequent regret. Similarly, M. Quraish Shihab argues that the term *fatabayyanu* denotes the obligation to investigate, clarify, and carefully verify the truthfulness of information before forming a judgment or making a decision. From this perspective, *tabayyun* is not merely a process of fact-finding but also an ethical principle of decision-making that requires prudence, objectivity, and moral responsibility.[39]

Within the context of educational supervision at MIS Al Washliyah Aceh Tengah, the principle of *tabayyun* is explicitly reflected in classroom observation and evaluation practices. The findings indicate that neither the madrasah supervisor nor the principal draws conclusions about a teacher's performance solely on the basis of a single classroom observation. Instead, every supervisory finding is first clarified through a post-observation dialogue designed to understand the background, challenges, and contextual factors influencing the teacher's instructional practice. For example, when limited use of digital learning media was observed, supervisors did not immediately conclude that the teachers lacked innovation. Through the clarification process, it became evident that the primary constraint was insufficient technical competence in operating technology-based instructional tools. This verification process subsequently informed the design of appropriate follow-up interventions, including in-house training and ongoing professional mentoring.

These findings demonstrate that the principle of *tabayyun* in academic supervision extends beyond its normative and theological dimensions to function as an operational mechanism for maintaining objectivity and minimizing subjective bias in supervisory evaluations. The integration of this Qur'anic principle into supervisory practice highlights its strong relevance to the concept of evidence-based evaluation in contemporary educational supervision. Consequently, this study strengthens the connection between Qur'anic teachings and contemporary Islamic educational management while demonstrating that *tabayyun* provides a viable framework for fostering a supervision culture that is more dialogical, equitable, and oriented toward continuous improvement in teaching and learning quality.

Once the stages of *muhasabah* and *tabayyun* have produced an objective understanding of the teaching and learning process, educational supervision proceeds to the stage of *ishlah*. At this stage, feedback, recommendations, and evaluation findings are translated into constructive improvement initiatives, ensuring that supervision does not end

[39] M. Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan, dan Keserasian Al-Qur'an, Vol. 11* (Lentera Hati, 2009), 489.

with assessment but instead evolves into a process of continuous instructional transformation.[40]

At MIS Al Washliyah Aceh Tengah, the findings generated through the supervision process are not treated merely as administrative records or evaluative documentation. Rather, classroom observations, feedback, and evaluation results serve as the basis for designing concrete *ishlah* initiatives, including professional mentoring, individual consultations, peer coaching, and training programs tailored to teachers' specific developmental needs. Consequently, supervision extends beyond identifying instructional weaknesses and becomes a systematic process of professional support aimed at continuously improving the quality of teaching and learning.

These practices are consistent with the findings of Fauzi (2020), who conceptualizes *ishlah* as a mechanism for organizational change within educational institutions. However, the present study extends this perspective by demonstrating that *ishlah* operates not only at the institutional level but also at the micro level through the enhancement of teachers' pedagogical competencies and professional confidence in classroom practice. In this context, *ishlah* is understood not as a punitive mechanism of correction but as a restorative approach that positions educational supervision as a process of reconstructing instructional quality while fostering teachers' professional growth in a humane and supportive manner.

The implementation of *ishlah* is also closely aligned with the message conveyed in Qur'an 49:10 (Sūrat al-Ḥujurāt), which provides an important theological foundation for reconciliation, constructive improvement, and the restoration of harmonious relationships within the educational community.

اِنَّمَا الْمُؤْمِنُوْنَ اِخْوَةٌ فَاَصْلِحُوْا بَيْنَ اَخَوَيْكُمْ وَاتَّقُوا اللّٰهَ لَعَلَّكُمْ تُرْحَمُوْنَ ۚ

"*The believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy*".

The verse emphasizes that all believers are brothers and sisters and therefore should prioritize reconciliation and constructive improvement (*fa-aṣliḥū*) in resolving conflicts. Although the verse primarily addresses social reconciliation, it also embodies a fundamental principle of relational development that advocates persuasive, empathetic, and constructive approaches to fostering interpersonal relationships. Within the supervisory practices at MIS Al Washliyah Aceh Tengah, this principle is reflected in the manner in which supervisors and the madrasah principal provide feedback through dialogue without embarrassing teachers in front of their colleagues. When shortcomings in classroom instruction are identified, supervisors do not immediately impose sanctions or issue negative judgments. Instead, they first establish personal communication with teachers to identify the underlying causes of the problems and collaboratively determine appropriate solutions.[41]

The findings indicate that this *ishlah*-based approach, which emphasizes improvement and professional support, is more effective in fostering a culture of professional learning than evaluation models centered on punishment. Teachers become more willing to acknowledge and discuss the challenges they encounter because supervision is perceived as a form of professional support rather than a threat to their position or competence. This environment, in turn, promotes psychological safety, enabling teachers to receive criticism constructively and to use it as a basis for self-reflection and instructional

[40] Iwan Fajri, Dasim Budimansyah, and Kokom Komalasari, 'Digital Citizenship In Civic Education Learning: A Systematic Literature Review', *Jurnal Ilmiah Peuradeun*, 10.3 (2022), p. 833, doi:10.26811/peuradeun.v10i3.755.

[41] Aiyub Aiyub and Isna Mutia, 'Muhammad Quraish Shihab's Methodology in Interpretation of The Qur'an', *Jurnal Ilmiah Al-Mu Ashirah*, 20.1 (2023), p. 1, doi:10.22373/jim.v20i1.16891.

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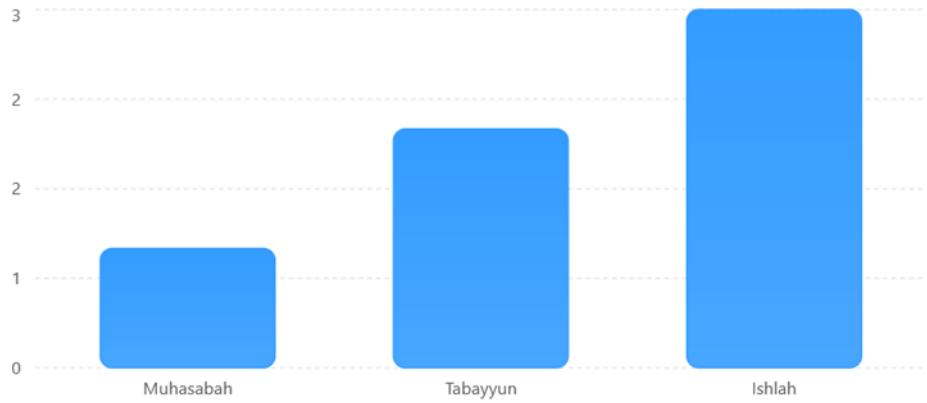
improvement. Furthermore, the restorative approach strengthens collaborative partnerships among teachers, the madrasah principal, and supervisors, thereby facilitating continuous and sustainable professional development.

These findings further demonstrate that the Qur'anic principle of *ishlah* extends beyond its normative and theological dimensions and can be effectively operationalized within educational supervision practices. The integration of this Qur'anic principle with practical supervisory strategies illustrates that *ishlah*-based supervision offers a more humane, dialogical, and transformative model of educational oversight. Moreover, these findings reinforce the argument that the effectiveness of supervision in Islamic education depends not only on the ability to identify teachers' weaknesses but also on the capacity to provide constructive solutions that promote behavioral change, strengthen professional competence, and support continuous improvement in educational quality.

Development of the MTI Model

Based on the overall findings, this study proposes the Muhasabah–Tabayyun–Ishlah (MTI) Model as a theoretical contribution to the development of Islamic educational management.[42] The model conceptualizes educational supervision as a continuous cycle that begins with self-reflection (*muhasabah*), proceeds to verification and clarification of supervisory findings (*tabayyun*), and culminates in continuous improvement (*ishlah*).[43] Rather than viewing these three Qur'anic principles as independent ethical concepts, the MTI Model demonstrates their functional interrelationship within a comprehensive and operational framework for educational supervision. Through this cyclical process, supervision moves beyond administrative evaluation to become a developmental mechanism that fosters professional growth, evidence-based decision-making, and sustainable quality improvement in Islamic educational institutions.

The conceptual framework of the MTI Model is illustrated in the following diagram.



The Muhasabah–Tabayyun–Ishlah (MTI) Model proposed in this study was developed through an iterative qualitative data analysis process involving in-depth interviews, participant observations, and document analysis conducted at MIS Al Washliyah Aceh Tengah. During the initial stage of analysis, the data were reduced by identifying recurring patterns of supervisory practices observed throughout the academic supervision process. This analysis revealed that, prior to conducting supervision, both the madrasah principal and the supervisor from the Ministry of Religious Affairs engaged in self-reflection

[42] Rosnani Hashim and Hasan Langgulung, *"Islamic Education and Human Development," Journal of Muslim Minority Affairs* 38, no. 4 (2018): 501–514

[43] Yin Cheong Cheng, ""School Effectiveness and School-Based Management," bag. 23–38, *International Journal of Educational Management* 30, no. 1 (2016).

concerning their intentions, responsibilities, and the objectivity of their evaluations. At the same time, teachers demonstrated a willingness to receive supervision as an opportunity for professional growth. These reflective patterns were subsequently conceptualized as the muhasabah dimension because they embody moral awareness, *amanah* (trustworthiness), self-evaluation, and spiritual responsibility in educational supervision.

The next stage of analysis revealed consistent practices of clarification, dialogue, and verification following classroom observations. Rather than drawing immediate conclusions based on a single observation, supervisors and the madrasah principal engaged teachers in post-observation discussions to understand the instructional context, the challenges encountered, and the pedagogical considerations underlying teachers' classroom decisions. This process demonstrates that supervisory judgments were constructed through systematic verification and validation of evidence rather than through subjective impressions. Based on these characteristics, the researcher conceptualized tabayyun as the supervisory dimension that emphasizes verification, openness, objectivity, and fairness in educational decision-making.[44]

The data further indicate that supervision at MIS Al Washliyah Aceh Tengah does not conclude with evaluation or administrative assessment. Every supervisory finding is systematically followed by individual mentoring, peer coaching, professional consultation, in-house training, and the development of follow-up action plans tailored to teachers' professional needs. This pattern demonstrates that supervision is directed toward continuous improvement and teacher capacity building rather than toward punitive action. Accordingly, ishlah was conceptualized as a restorative dimension of supervision that promotes pedagogical competence, professional learning, and sustainable educational improvement within the madrasah.[45]

Through a comparative analysis across these categories, the study found that the three dimensions do not operate independently but instead form an integrated functional cycle of Islamic educational supervision. Muhasabah serves as the ethical and spiritual foundation by cultivating self-awareness, integrity, and accountability; tabayyun functions as the mechanism for ensuring objectivity through evidence verification and contextual clarification; and ishlah provides the transformative orientation by translating supervisory findings into continuous professional development and instructional improvement. The interaction among these three dimensions led to the formulation of the Muhasabah–Tabayyun–Ishlah (MTI) Model as a Qur'an-based supervision framework characterized by reflective, dialogical, and restorative principles.[46]

The principal novelty of the MTI Model lies in its ability to operationalize Qur'anic values within an academic supervision framework that is both systematic and practically applicable. Unlike conventional supervision models, which primarily emphasize administrative control, procedural compliance, and performance evaluation through technical instruments, the MTI Model integrates spiritual, moral, and relational dimensions as essential components of the supervision process. Previous studies have generally examined *muhasabah*, *tabayyun*, and *ishlah* as separate ethical or normative concepts. By

[44] Ervan Nurtawab and Dedi Wahyudi, 'Restructuring Traditional Islamic Education in Indonesia: Challenges for Pesantren Institution', *Studia Islamika*, 29.1 (2022).

[45] Am. Hafizul Furqan and others, 'Communication, Proactivity, and Participation as The Media to Reduce Juvenile Delinquency: The Dayah Education', *Journal of Law and Sustainable Development*, 12.1 (2024).

[46] Lailatussaadah, Asyraf Isyraqi Bin Jamil, and Fakhrul Adabi Bin Abdul Kadir, 'Designing and Assesing an Islamic Entrepreneurship Education Model for Islamic Higher Education (IHE)', *Islam Futura*, 23.1 (2023), pp. 38–59, doi:10.22373/jiif.v23i1.17556.

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contrast, this study demonstrates how these three Qur'anic principles function simultaneously within a coherent supervision cycle in the context of madrasah education.

Another significant contribution of this study is its reconceptualization of educational supervision from a hierarchical, top-down model toward a partnership-based supervision approach. Within the MTI Model, supervisors are no longer positioned solely as administrative evaluators but also as murabbi-supervisors who simultaneously fulfill pedagogical, moral, and professional mentoring roles. Consequently, supervision extends beyond ensuring administrative compliance to fostering psychological safety, openness to constructive feedback, and a culture of collaborative professional learning within the madrasah. In this way, the MTI Model advances the discourse on Islamic educational management by offering an integrated supervisory framework that bridges administrative accountability and spiritual accountability within a sustainable system of educational supervision.

Conclusion

This study demonstrates that educational supervision at MIS Al Washliyah Aceh Tengah extends beyond its conventional function as an administrative evaluation mechanism and is instead implemented as an integrated process of professional development grounded in Qur'anic values. The findings reveal that the principles of *muhasabah*, *tabayyun*, and *ishlah* operate as interconnected stages within the supervision process. *Muhasabah* cultivates ethical and spiritual awareness through self-reflection among both supervisors and teachers; *tabayyun* ensures fairness and objectivity by emphasizing evidence verification and contextual clarification before judgments are made; and *ishlah* transforms supervisory findings into continuous professional development through mentoring, consultation, peer coaching, and targeted training. Collectively, these three principles foster a supervision culture that is reflective, dialogical, restorative, and oriented toward the continuous improvement of teaching quality in Islamic educational institutions.

The principal contribution of this study is the formulation of the *Muhasabah–Tabayyun–Ishlah* (MTI) Model, which integrates Qur'anic values into an operational framework for academic supervision. Unlike conventional supervision models that primarily emphasize administrative compliance and performance control, the MTI Model combines spiritual accountability with professional accountability, thereby promoting partnership-based supervision, psychological safety, and collaborative professional learning. This model enriches the theoretical discourse on Islamic educational management by providing a holistic supervision framework that bridges ethical, pedagogical, and managerial dimensions. Practically, the MTI Model offers a viable reference for madrasahs and other Islamic educational institutions seeking to develop more participatory, objective, and sustainable supervision systems. Future research may examine the implementation of the MTI Model across different educational settings and employ comparative or mixed-method approaches to evaluate its effectiveness in improving teacher performance, organizational learning, and educational quality.

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