ISSN : 2962-9195 E-ISSN : 2963-8992

Journal of Educational Management Research
Vol. 05 No. 06 (2026) : 6974-6992
Available online at https://serambi.org/index.php/jemr

The Function of Supervision and Evaluation in Islamic Educational Institutions

Umi Kalsum[1*], Romat Efendi Sipahutar[2], Rini Dewi Andriani[3], Devi Syukri Azhari[4], Bagas Aryo Kusumo[5], Hayatun Ulfiyah[6]

[1,2,3,5,6]Universitas Islam Sumatera Utara Medan, Indonesia
[4]Universitas Putra Indonesia Yptk Padang, Indonesia
Email : *umikalsum@fai.uisu.ac.id*

DOI: https://doi.org/10.61987/jemr.v5i5.3354

Keywords:
Islamic Educational Management, Educational Supervision, Controlling Functions, Islamic Ethical Values

**Corresponding Author*

ABSTRACT

Islamic educational institutions maintain standards while cultivating moral and spiritual responsibility. Effective supervision and evaluation sustain institutional accountability and educational quality. This study examines supervision at madrasah aliyah, focusing on managerial procedures, Islamic values, and institutional constraints. A descriptive qualitative approach was adopted through a single-case study conducted from May to October 2026. Eleven purposively selected informants provided data through semi-structured interviews, passive observation, and document review; Miles, Huberman, and Saldaña's interactive model guided analysis. Three findings emerged. First, controlling operates through feedforward, concurrent, and feedback stages, connecting preparation, monitoring, assessment, and corrective action. Second, evaluation combines National Education Standards with amanah, muhasabah, justice, and accountability, addressing academic, behavioral, and religious dimensions. Third, implementation is constrained by limited external supervision, uneven digital competencies, administrative workload, and resistance. The madrasah responds through internal supervision, peer mentoring, Islamic-oriented guidance, and performance-based recognition. These strategies aim to strengthen collaboration and accountability, although their effects were not quantitatively measured. The study contributes an integrated, value-based controlling framework to Islamic educational management. Practically, it offers directions for stronger supervision and quality improvement; its single-site design calls for comparative and longitudinal research.

Article History:

Received: August 2026; Revised: September 2026; Accepted: October 2026

Please cite this article in APA style as:

Kalsum, U., Sipahutar, R. E., Andriani, R. D., Azhari, D. S., Kusumo, B. A., & Ulfiyah, H. (2026). The Function of Supervision and Evaluation in Islamic Educational Institutions. *Journal of Educational Management Research*, 5(6), 6974-6992.

This journal is an open-access article under a CC BY-NC-SA 4.0 license. © 2025, the author(s)

INTRODUCTION

Islamic educational institutions serve a public purpose that extends beyond the delivery of academic instruction. They contribute to the formation of knowledgeable, ethically responsible, and spiritually aware citizens who can participate constructively in family, community, and national life. Their social significance therefore depends on the quality of both learning and institutional governance. Planning, organizing, leading, and controlling provide an essential managerial framework for coordinating educational resources, maintaining standards, and ensuring that institutional responsibilities are fulfilled (Banciu et al., 2023; Thirakulwanich, 2025). In Islamic education, however, quality cannot be measured exclusively through academic attainment; it also encompasses the development of religious values, moral conduct, and social responsibility (Asnawan, 2021; Riyuzen et al., 2026). Accordingly, effective supervision and evaluation matter to society because they help ensure that madrasahs deliver education that is academically credible, ethically grounded, and responsive to wider public expectations.

The importance of accountable educational management becomes clear when institutions are expected to sustain public trust while changing. Families and communities rely on schools to provide safe, equitable, and meaningful learning, while governments expect them to use public resources responsibly and meet established educational standards. These expectations require more than policy statements: they depend on processes for monitoring implementation, identifying weaknesses, and acting on evidence. Controlling, understood as a continuous cycle of monitoring, performance assessment, corrective action, and improvement, helps connect institutional plans with outcomes (Zamzam et al., 2021). When these processes are weak, problems may remain undetected, resources may be used inefficiently, and improvement initiatives may become fragmented. Thus, strengthening supervision and evaluation is not simply an internal administrative concern; it is a public-interest priority for maintaining educational quality, institutional integrity, and confidence in Islamic education and public institutions.

Despite their importance, supervision and evaluation remain challenging managerial responsibilities in education. Supervisors must balance instructional support, administrative accountability, performance measurement, and the professional development of teachers, often within limited time and resource conditions. The expansion of documentation requirements and the growing use of digital systems also demand technological competence. If supervision is reduced to checking compliance, it may generate reports without producing changes in learning. Conversely, evaluation without clear standards or consistent follow-up can make institutional decisions difficult to justify and improvement

efforts hard to sustain. These challenges are particularly consequential in Islamic educational settings, where institutional performance is expected to reflect both national education requirements and religious-ethical commitments. A comprehensive approach is therefore needed to connect monitoring, assessment, feedback, and corrective action while ensuring that accountability remains developmental, fair, and oriented toward educational purposes and student learning outcomes.

Existing scholarship has examined several dimensions of supervision practice. Zamzam et al. (2021) describe controlling as a systematic process involving monitoring, assessment, corrective action, and continuous improvement, for examining accountability. Research has also highlighted the relationship between academic supervision, school leadership, and teacher development. Supriyanto et al. (2026) underscore the contribution of integrated leadership and academic supervision to teachers' professional and instructional performance. Nuhuyanan et al. (2026) similarly argue that supervision should move beyond administrative compliance by providing professional guidance and systematic follow-up. These studies establish that supervision supports improvement when connected to leadership and teacher learning. Effective control requires ongoing engagement. This literature offers useful theoretical foundations, but it does not by itself explain how managerial control is operationalized as an integrated institutional process in a madrasah operating within the wider national education system and its accountability framework.

Literature emphasizes the ethical and spiritual foundations of Islamic educational leadership. The Qur'anic principle of *muhasabah*, reflected in Surah Al-Hashr (59:18), encourages believers to examine their actions. In this context, *amanah, muraqabah*, and *al-'adl* frame supervision in terms of trustworthiness, awareness of accountability, and justice. Prabowo et al. (2025) and Saputra et al. (2024) associate these values with integrity, responsibility, and continuous improvement. Hamdanah (2026) further identifies spiritual-moral leadership and supervision-based mentoring in Islamic instructional leadership. Other research points to the role of digital literacy in administrative efficiency (Daulay & Daulay, 2025). Although these contributions illuminate ethical leadership, mentoring, and digital competence, they tend to address these concerns as distinct themes rather than dimensions of institutional control and educational quality assurance. Less attention has been given to how they interact within a single framework of supervision and evaluation.

The gap concerns limited integration of managerial control stages, Islamic ethical principles, and digital administrative practices in state madrasah research. Studies of academic supervision have clarified its developmental role, while work on Islamic leadership has articulated the moral values that should

guide institutional practice. Research on digital literacy has recognized the changing demands of educational administration. However, these strands do not explain how feedforward, concurrent, and feedback control interact, how performance can be evaluated against national educational standards and Islamic values, or how internal and external constraints shape their implementation. Addressing this gap is important because fragmented approaches may separate planning from monitoring, evaluation from follow-up, and accountability from ethical responsibility. An integrated analysis can clarify the relationships among these elements and explain controlling as both a managerial function and a value-based practice in Islamic education at the institutional level.

This study addresses that gap by examining supervision and evaluation at *madrasah aliyah*, a state Islamic senior high school responsible for educational quality, administrative accountability, and religious character development. It does not treat supervision, evaluation, Islamic values, or digital administration in isolation, but in analyzing their connections through an integrated controlling perspective. It considers feedforward control as anticipatory planning and guidance, concurrent control as monitoring during implementation, and feedback control as evaluation and corrective response. It also examines how performance assessment relates to national educational standards and Islamic ethical principles, and implementation challenges. By bringing these dimensions into one analytical frame, the research seeks to extend existing discussions from the general importance of supervision toward explaining value-based control across educational management stages and institutional quality assurance, with implications for leadership practice and organizational learning.

The research problem is: how are supervision and evaluation implemented at *madrasah aliyah*, and how do managerial procedures, educational standards, Islamic values, and institutional constraints shape these practices? It examines four concerns: the mechanisms and procedures of supervision; the evaluation of performance in relation to national standards and Islamic values; the internal and external challenges in implementation; and the strategies for institutional improvement. The study argues that supervision and evaluation are more likely to support sustainable quality when the three control stages are connected, professional guidance is accompanied by systematic follow-up, and performance judgments are informed by both measurable standards and ethical responsibility. This proposition guides the inquiry. The contribution is an integrated understanding of controlling that may inform more accountable, participatory, and sustainable management practice in Islamic educational institutions, including comparable public madrasahs facing similar accountability demands.

RESEARCH METHODS

This study employed a descriptive qualitative approach with a single-case study design to examine the implementation of supervision and evaluation (controlling) at State Islamic Senior High School (MAN) 2 Deli Serdang. This design was selected to explore institutional processes, participants' perspectives, and contextual conditions within a real-life educational setting. Eleven informants were purposively selected based on their relevance to the research focus. This sampling strategy enabled the inclusion of information-rich participants rather than statistical representation (Ahmad & Wilkins, 2025), with sample adequacy considered in relation to contextual depth (Hennink & Kaiser, 2022).

The research was conducted at MAN 2 Deli Serdang, North Sumatra, Indonesia, from May to October 2026. The institution was selected because it integrates national educational standards, academic supervision, administrative accountability, and Islamic educational values within its management practices. The informants comprised the madrasah principal, two vice-principals responsible for curriculum and infrastructure, one external madrasah supervisor, six teachers with varied professional experience, and one head of administrative staff. Their diverse institutional responsibilities provided perspectives on supervisory policies, implementation, professional practices, and administrative management.

Data were collected through semi-structured interviews, passive participant observation, and document analysis. Interviews explored supervisory procedures, performance evaluation, implementation challenges, and improvement strategies, allowing participants to describe their experiences while maintaining alignment with the research objectives (Buys et al., 2022). Observations focused on academic supervision, administrative activities, teacher performance monitoring, and evaluation meetings. Documentary sources included the Madrasah Annual Work Plan (RKTM), Madrasah Self-Evaluation (EDM) reports, academic supervision records, teacher performance reports, and SIMPATIKA/EMIS records. Combining these methods enabled source and methodological triangulation (Janis, 2022), while document analysis provided a systematic basis for interpreting institutional records (Morgan, 2022).

Data were analyzed using the interactive model of Miles et al. (2014), comprising data condensation, data display, and conclusion drawing and verification. Interview transcripts, observation notes, and documents were coded and categorized into four domains: supervision mechanisms, performance evaluation, implementation challenges, and institutional improvement strategies. Findings were presented through descriptive narratives and matrices to identify patterns and relationships across data sources. The analytical process

involved iterative coding and theme development (Naeem et al., 2023; Byrne, 2022), with attention to methodological coherence (Braun & Clarke, 2021). Data trustworthiness was strengthened through source and methodological triangulation, member checking, prolonged field engagement, and discussions with Islamic educational management scholars to support credibility, dependability, and reflexive scrutiny (Janis, 2022; Olmos-Vega et al., 2023).

RESULTS AND DISCUSSION

Results

Implementation of Three-Stage Controlling

The findings indicate that MAN 2 Deli Serdang implements educational management through an integrated framework encompassing academic administration, instructional supervision, personnel management, religious character development, and quality assurance. Supervision and evaluation involve the principal, vice-principals, teachers, administrative staff, and external supervisors, covering instructional performance, student discipline, administrative compliance, religious activities, and educational facilities. The principal coordinates these responsibilities by establishing supervisory priorities, distributing tasks, monitoring implementation, and using evaluation results to inform institutional decisions. Academic supervision focuses on instructional preparation, classroom practices, and student assessment, while administrative and religious supervision address institutional documentation, personnel attendance, worship activities, Qur'anic recitation, and students' moral development. This arrangement demonstrates that institutional supervision integrates academic performance, administrative accountability, and Islamic character formation within a coordinated managerial framework.

The implementation of controlling operates through three interconnected stages: feedforward, concurrent, and feedback control. Feedforward control ensures institutional readiness through RKAM and EDM validation, verification of teachers' instructional documents, and inspection of educational facilities. Concurrent control monitors implementation through attendance verification, classroom observations, student discipline, religious activities, and digital systems such as SIMPATIKA. Feedback control involves semester and annual evaluations, student achievement reviews, Teacher Performance Assessment (PKG), and employee performance assessment (PKP). Evaluation meetings generate recommendations for professional guidance, corrective action, and subsequent planning. Collectively, these stages connect institutional preparation, ongoing monitoring, performance evaluation, and improvement, positioning supervision as a continuous mechanism for strengthening educational accountability and institutional quality.

Table 1. Implementation Matrix of Controlling Functions

Supervision stage	Main activities	Responsible personnel	Outputs
Feedforward control (preliminary)	Verification of instructional documents, EDM, RKAM validation, and facilities inspection	Madrasah principal, curriculum development team, vice-principal for facilities and infrastructure	Approved RKAM documents and validated lesson plans
Concurrent control (process)	Classroom supervision, biometric attendance monitoring, and Islamic character development activities	Madrasah principal, Ministry of Religious Affairs supervisor, vice-principal for academic affairs	Classroom journals and supervision observation sheets
Feedback control (final)	Semester evaluation meetings, examination results analysis, and teacher performance assessment (PKG)	Madrasah principal, performance assessment team, madrasah committee	PKG/PKP reports and professional development recommendations

Table 1 illustrates the relationship between supervisory stages, operational activities, institutional responsibilities, and documented outputs. Feedforward control emphasizes the verification of institutional readiness, concurrent control focuses on monitoring educational activities during implementation, and feedback control concentrates on performance assessment and corrective recommendations. The distribution of responsibilities indicates that supervision is not exclusively conducted by the principal but involves institutional stakeholders according to their respective functions. The use of formal documentation provides an administrative basis for recording supervisory activities and reviewing institutional performance. Taken together, these findings indicate that controlling at madrasah aliyah operates through a structured process connecting preventive monitoring, operational supervision, and institutional evaluation.

Performance Evaluation and Islamic Values

The findings indicate that performance evaluation at madrasah aliyah integrates National Education Standards (*Standar Nasional Pendidikan*, SNP) with Islamic ethical values. This approach encompasses instructional performance, administrative responsibilities, and educational program implementation while emphasizing moral and spiritual accountability. Teacher evaluation covers instructional preparation, classroom management, learning implementation, student assessment, and participation in institutional activities. Beyond fulfilling professional and administrative requirements, teachers are expected to

demonstrate integrity, contribute to students' spiritual development, and exemplify *uswah hasanah* (exemplary conduct). Accordingly, professional performance is understood through two complementary responsibilities: achieving educational objectives and serving as moral role models within the Islamic educational environment.

Islamic ethical principles are reflected through *muhasabah* (self-reflection), *amanah* (trustworthiness), fairness, and transparency in performance assessment. Daily and monthly reflection encourages institutional personnel to evaluate their responsibilities and identify areas for improvement. Student evaluation similarly encompasses cognitive, affective, and religious dimensions, including academic achievement, discipline, honesty, responsibility, worship participation, and the application of Islamic values. Importantly, religious participation alone is not considered sufficient evidence of character development; observable behavioral changes and the practical demonstration of Islamic values are also emphasized. These practices demonstrate that educational evaluation at the madrasah extends beyond academic and administrative achievement to integrate professional accountability, moral development, and religious responsibility.

Table 2. Dimensions of Educational Evaluation

Evaluation dimension	Evaluated aspects	Indicators of success
Cognitive	Students' knowledge and understanding	Improvement in student learning outcomes
Affective	Attitudes, morality, and Islamic character	Honesty, discipline, responsibility, and politeness
Psychomotor	Practical skills and application of knowledge	Ability to apply acquired knowledge in practice

Table 2 illustrates three dimensions of educational evaluation: cognitive, affective, and psychomotor. These dimensions assess students' academic understanding, moral attitudes, personal responsibility, and practical application of knowledge. Together, they reflect a holistic approach to educational quality that extends beyond academic achievement to encompass intellectual, behavioral, and practical development. However, the available data do not include numerical scores or detailed assessment rubrics; therefore, the table represents the reported evaluation framework rather than quantified outcomes.

Overall, performance evaluation at madrasah aliyah integrates professional accountability with Islamic ethical responsibility. National Education Standards provide the basis for assessing institutional and educational performance, while Islamic values guide professional conduct and student development. This integration demonstrates that educational quality encompasses academic competence, moral responsibility, and religious character formation.

Challenges, Strategies, and Quality Implications

The findings identify four principal challenges affecting supervision and evaluation at the madrasah: limited availability of external supervisors from the Ministry of Religious Affairs, disparities in teachers' digital competencies, organizational resistance, and administrative workload. The limited frequency of external supervisory visits increases reliance on internal supervision. Meanwhile, differences in teachers' ability to use SIMPATIKA and EMIS 4.0 affect the efficiency of digital reporting and documentation.

Another challenge concerns the perception of supervision as a process of identifying mistakes rather than supporting professional development. This perception may hinder the establishment of a constructive supervisory environment. In addition, teachers' instructional responsibilities and extensive administrative requirements create time constraints that can reduce opportunities for lesson preparation and other professional activities.

These challenges indicate that supervisory effectiveness depends not only on formal procedures but also on personnel availability, digital competencies, organizational attitudes, and workload management. In response, the madrasah adopts organizational, professional, cultural, and motivational strategies to maintain supervisory continuity, encourage staff participation, and strengthen institutional accountability. These efforts are intended to support more consistent supervision and contribute to educational quality improvement.

Table 3. Identified Challenges in the Implementation of Supervision and Evaluation

No.	Identified challenge	Reported operational implications
1	Limited availability of external supervisors	Restricted frequency of external supervisory visits
2	Differences in digital literacy	Difficulties operating SIMPATIKA and EMIS 4.0
3	Cultural resistance to supervision	Supervision perceived by some personnel as fault-finding
4	High administrative workload	Reduced time available for instructional preparation

Table 3 summarizes the principal barriers affecting the implementation of controlling functions. Limited external supervisory availability increases the importance of internal monitoring, while differences in digital competencies create a need for targeted technical assistance. Organizational resistance indicates that supervisory effectiveness also depends on how institutional personnel understand the purpose of evaluation. Furthermore, administrative workload demonstrates the importance of balancing documentation requirements with teachers' instructional responsibilities. These findings suggest that strengthening supervision requires coordinated improvements in organizational arrangements,

professional support, digital competencies, and administrative procedures.

To address these challenges, the madrasah adopts four institutional strategies: establishing an internal supervision team to reduce dependence on external supervisors; implementing peer mentoring to strengthen teachers' digital competencies and administrative skills; promoting an Islamic-oriented supervisory culture that frames supervision as *tashih* (correction and collective improvement); and providing performance-based incentives and annual recognition to motivate teachers and administrative staff. Together, these strategies aim to strengthen professional collaboration, supervisory continuity, staff motivation, and institutional accountability, although the effects of incentives on performance have not been quantitatively established.

Table 4. Institutional Strategies for Optimizing Controlling Functions

No.	Strategy	Form of implementation	Expected outcome
1	Strengthening academic supervision	Classroom observations and examination of instructional documents	Improved instructional quality
2	Periodic performance evaluation	Performance assessment of teachers and administrative personnel	Greater professionalism and discipline
3	Strengthening religious culture	Monitoring worship activities and providing moral guidance	Development of Islamic character
4	Digitalization of supervision	Utilization of information systems and digital reporting	More efficient supervision
5	Evaluation of madrasah programs	Evaluation meetings and analysis of program achievements	Institutional quality improvement
6	Follow-up on evaluation findings	Professional guidance, training, and program improvement	Continuous quality improvement

Table 4 presents the broader institutional strategies reported in the manuscript, including supervisory activities and their expected outcomes. Academic supervision and periodic performance evaluation address instructional and personnel responsibilities, whereas religious culture development emphasizes students' moral and spiritual formation. Digitalization is intended to improve reporting efficiency, while institutional program evaluation provides a mechanism for identifying performance gaps and improvement priorities. Follow-up activities connect evaluation findings with professional development and subsequent program adjustments. The six strategies in this matrix represent the broader operational measures associated with institutional improvement, complementing the four principal leadership responses described above. Their expected outcomes should be interpreted as institutional objectives rather than independently measured effects.

The findings highlight several implications of controlling functions for Islamic educational quality. Continuous academic supervision, classroom

observations, document reviews, and performance assessments help identify teachers' strengths and areas for improvement, while monitoring religious activities and student behavior supports discipline and Islamic character development. However, the available evidence does not include longitudinal measurements or quantitative comparisons to establish the extent of these outcomes.

Furthermore, institutional documents, including RKAM, EDM, observation sheets, and personnel performance reports, support managerial accountability, program monitoring, and evidence-based decision-making. Internal supervision, peer mentoring, reflective evaluation, and performance recognition also encourage collaboration and shared responsibility among institutional stakeholders. Guided by Islamic ethical principles, these mechanisms aim to strengthen fairness, accountability, and professional commitment, although their measurable contribution to educational quality has not been established.

Table 5. Summary of Interview and Documentary Evidence Reported in the Manuscript

Evidence category	Information reported in the manuscript	Availability of direct quotations
Principal and institutional leadership	Supervision coordination, performance evaluation, and institutional improvement strategies	Not provided
Vice-principals	Curriculum preparation, academic monitoring, and facilities supervision	Not provided
External madrasah supervisor	Supervisory involvement and limitations in visit frequency	Not provided
Six teachers	Professional supervision, digital competency differences, and administrative workload	Not provided
Head of administrative staff	Administrative management and institutional reporting	Not provided
Institutional documents	RKAM, EDM, supervision records, PKG/PKP, and SIMPATIKA/EMIS records	Documentary categories identified; complete records not reproduced

Table 5 clarifies the evidentiary basis of the findings by distinguishing information reported from interviews and observations from the institutional documents identified in the manuscript. The study involved eleven informants, comprising the principal, two vice-principals, one external supervisor, six teachers, and one head of administrative staff. The available manuscript summarizes the interview-based findings but does not reproduce verbatim transcripts, participant-specific quotations, or detailed question-and-answer records. Similarly, institutional documents are identified as supporting sources,

although their complete contents are not reproduced. Consequently, the reported findings provide a thematic account of institutional practices rather than transcript-level evidence attributed to individual participants. Incorporating authentic quotations from the principal, teachers, external supervisor, and administrative personnel would further strengthen the transparency and empirical depth of the qualitative analysis. Such quotations should only be included after verification against the original recordings or transcripts.

Taken together, the three interconnected findings demonstrate that controlling at madrasah aliyah operates through an institutional framework that combines three-stage supervision, performance evaluation grounded in national standards and Islamic ethical values, and adaptive strategies for addressing organizational constraints. The implementation of feedforward, concurrent, and feedback control provides a structure for monitoring educational activities before, during, and after implementation. Performance evaluation extends beyond administrative and academic requirements to encompass professional integrity, student behavior, and religious responsibilities. Meanwhile, institutional responses to supervisory constraints demonstrate efforts to strengthen internal capacity, professional collaboration, and organizational accountability. These findings provide a contextual understanding of how managerial control is organized within an Islamic educational institution, while the reported outcomes remain institutional intentions and implications rather than independently measured causal effects.

Based on the three findings, the implementation of controlling functions can be represented through an integrated institutional framework connecting supervisory stages, performance evaluation, Islamic ethical principles, organizational challenges, and improvement strategies.

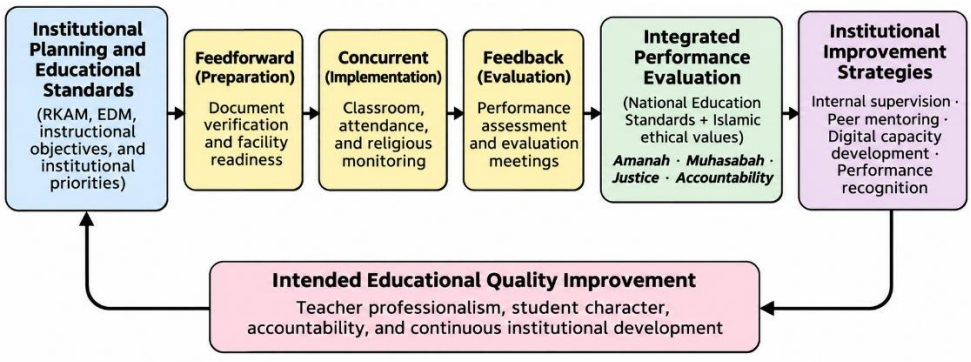


Figure 1. Integrated Supervision and Evaluation (Controlling) Framework

Figure 1 illustrates the integrated controlling framework derived from the institutional findings. The process begins with educational planning and the establishment of operational standards, followed by feedforward, concurrent,

and feedback control. These stages generate information for performance evaluation based on National Education Standards and Islamic ethical principles. The evaluation process informs institutional improvement strategies, including internal supervision, professional mentoring, digital capacity development, and performance recognition. The framework connects the three findings by illustrating how supervisory procedures, ethical performance evaluation, and institutional responses to operational challenges contribute to the broader objective of educational quality improvement. It represents the managerial relationships and intended improvement pathways reported in the study rather than empirically tested causal relationships.

Discussion

The findings show that supervision and evaluation at madrasah aliyah operate through feedforward, concurrent, and feedback control, linking preparation, monitoring, and corrective action across educational activities. This pattern is consistent with the managerial cycle described by Robbins et al. (2021), while extending it through its application to an Islamic madrasah. It also accords with Burhan & Sauri (2025), Istikomah et al. (2025), Rochmah et al. (2026), and Srimulyani et al. (2023), who emphasize planned supervision, structured implementation, multidimensional evaluation, and follow-up. Similarly, Jaenab et al. (2022), Sari et al. (2026), and Syarofah & Mardiana (2026) associate systematic supervision, communication, and principal-led coaching with teacher professionalism. The present findings add that these elements can be organized as one continuous control sequence across different institutional roles and levels, strengthening institutional accountability and providing a practical basis for sustained educational improvement.

The integration of National Education Standards with *amanah, muhasabah, al-'adl*, and *uswah hasanah* indicates that performance evaluation at madrasah aliyah extends beyond administrative compliance to ethical and professional responsibility. This is consistent with Haryani et al. (2025), who emphasize the moral dimensions of Islamic educational evaluation, and with Afif et al. (2026), who associate professional standards and Islamic values with holistic teacher assessment. The emphasis on spiritual-moral leadership and mentoring also corresponds with Rizza et al. (2026) and Thoyib & Ihwan (2026). Theoretically, this finding suggests that controlling in Islamic education should be understood not solely as a mechanism for measuring performance, but as value-informed accountability integrating institutional standards with moral reflection. Practically, it encourages madrasahs to make ethical conduct, fairness, and self-evaluation explicit components of performance review and professional guidance as integrated criteria for assessment and mentoring.

The challenges identified limited external supervision, uneven digital competencies, administrative workload, and resistance to supervision partly reflect concerns in the wider educational management literature. Mulyasa (2022) stresses managerial competence and institutional support, while Deja et al. (2021) and Nurhayati et al. (2024) connect teachers' digital literacy with more efficient documentation and reporting. The finding that supervision may be perceived as fault-finding also resonates with Nuhuyanan et al. (2026), who identify administrative orientation and weak follow-up as constraints on teacher development. However, the present case shows that these barriers intersect rather than operate separately: limited supervisory capacity increases reliance on internal monitoring, while digital and workload pressures shape how consistently it can be carried out. Practically, improvement therefore requires coordinated capacity-building, streamlined documentation, and a developmental supervisory culture rather than isolated administrative solutions. These conditions require responses tailored to institutional capacity and context.

The madrasah's responses an internal supervision team, peer mentoring, Islamic-oriented guidance, and performance recognition show how institutional actors adapt supervision to local constraints. These strategies are consistent with Sunarya (2025), who highlights collaborative supervision, reflective evaluation, and follow-up, and with Hadi (2025), Maalip et al. (2026), and Siagian et al. (2025), who associate coordinated supervision and leadership with teacher professionalism, instructional quality, and discipline. The emphasis on sustained follow-up also aligns with Hadi (2025), Maalip et al. (2026), and Zamri et al. (2026). The practical implication is that supervisory improvement requires a combination of formal structures and collegial support: internal teams sustain monitoring, peer mentoring addresses digital disparities, ethical guidance reframes supervision as development, and recognition reinforces professional commitment. Together, these measures offer a context-sensitive strategy for strengthening institutional learning and accountability. This combination is important where external supervisory resources remain limited.

This study contributes to Islamic educational management by bringing three-stage managerial control, standards-based performance evaluation, and Islamic ethical accountability into one integrated account of madrasah supervision. Whereas the cited literature commonly addresses supervision, professional development, digital competence, or ethical leadership as related but distinct concerns, this study explains how they connect across preparation, implementation, evaluation, and institutional response. Its novelty lies in treating feedforward, concurrent, and feedback control as a continuous cycle whose evaluation criteria combine National Education Standards with amanah, muhasabah, justice, and accountability. This extends the managerial perspective discussed by Robbins et al. (2021) and the value-based evaluation perspective of

Afif et al. (2026). The model offers practical guidance for aligning supervisory routines, staff development, and improvement planning. Its single-site design limits transferability; comparative studies are needed to assess its relevance across diverse Islamic educational institutions and contexts.

CONCLUSION

This study concludes that the implementation of supervision and evaluation at madrasah aliyah demonstrates the importance of integrating three stages of managerial control feedforward, concurrent, and feedback control within a continuous institutional improvement cycle. The most important lesson is that effective educational supervision should not be limited to administrative monitoring and performance assessment but should integrate institutional accountability, professional development, and Islamic ethical responsibility. The integration of National Education Standards with *amanah, muhasabah*, justice, and accountability provides a value-based foundation for evaluating educational performance holistically. The scientific contribution of this study lies in developing an integrated perspective of controlling that connects managerial supervision, Islamic ethical values, and institutional quality assurance within Islamic educational management. The practical implications highlight the importance of strengthening internal supervision, peer mentoring, digital competencies, constructive professional guidance, and systematic evaluation follow-up to support sustainable educational improvement. Nevertheless, this study is limited to a single madrasah and relies on qualitative evidence without longitudinal or quantitative measurements of improvement. Future research should employ comparative multi-site and longitudinal designs to examine the applicability of this framework across different Islamic educational institutions and investigate its relationship with teacher professionalism, student character development, and institutional performance.

REFERENCES

Afif, N., Shunhaji, A., & Syaidah, K. (2026). Performance-Based Teacher Evaluation in Indonesian Public and Private Madrasah Tsanawiyah: A Qualitative Comparative Case Study. *AL-ISHLAH: Jurnal Pendidikan, 18*(1), 495–503. https://doi.org/10.35445/ALISHLAH.V18I1.9234

Asnawan, A. (2021). Enhancement Integrated Quality Management in Islamic Education Institutions. *Bulletin of Science Education, 1*(1), 42. https://doi.org/10.51278/bse.v1i1.108

Banciu, D., Verera, A. V., & Popa, I. (2023). Digital Transformation Impact on Organization Management and Several Necessary Protective Actions. *Studies in Informatics and Control, 32*(1), 49–56. https://doi.org/10.24846/v32i1y202305

Braun, V., & Clarke, V. (2021). One Size Fits All? What Counts as Quality Practice in (Reflexive) Thematic Analysis? *Qualitative Research in Psychology, 18*(3), 328–352. https://doi.org/10.1080/14780887.2020.1769238

Burhan, B. M., & Sauri, S. (2025). Quality Management of Academic Supervision in Indonesian Madrasahs: A Case Study Analysis of Principal Leadership and Teacher Professional Development. *Journal of Innovation and Research in Primary Education, 4*(4), 2608–2618. https://doi.org/10.56916/JIRPE.V4I4.2164

Buys, T., Casteleijn, D., Heyns, T., & Untiedt, H. (2022). A Reflexive Lens on Preparing and Conducting Semi-Structured Interviews with Academic Colleagues. *Qualitative Health Research, 32*(13), 2030–2039. https://doi.org/10.1177/10497323221130832

Byrne, D. (2022). A Worked Example of Braun and Clarke's Approach to Reflexive Thematic Analysis. *Quality & Quantity, 56*(3), 1391–1412. https://doi.org/10.1007/s11135-021-01182-y

Daulay, N. A., & Daulay, N. K. (2025). Digital Literacy for Teachers for Efficient Management of Learning Administration at MTS Al-Washliyah Kuala Silo Bestari Tanjung Balai. *Electronic Journal of Education, Social Economics and Technology (eJESET), 6*(1).

Deja, M., Rak, D., & Bell, B. (2021). Digital Transformation Readiness: Perspectives on Academia and Library Outcomes in Information Literacy. *The Journal of Academic Librarianship, 47*(5), Article 102403. https://doi.org/10.1016/j.acalib.2021.102403

Hadi, R. (2025). Organizational Management of SMP IT Mutiara in Improving Teacher Professionalism Through Academic Supervision. *Continuous Education: Journal of Science and Research, 6*(1), 110–119. https://doi.org/10.51178/ce.v6i1.2529

Hamdanah. (2026). Islamic Instructional Leadership Practices in Madrasah Ibtidaiyah. *MUMTAZ: Jurnal Pendidikan Agama Islam, 5*(4), 1278–1300. https://doi.org/10.69552/MUMTAZ.V5I4.3628

Haryani, S., Alimuddin, A., & Darwis, D. (2025). Islamic Ethics as the Antithesis of Manipulation Culture: A Critical Study on the Failure of Trust (Amanah) in Financial Reporting Practices. *Amkop Management Accounting Review (AMAR), 5*(2), 1513–1539. https://doi.org/10.37531/amar.v5i2.3396

Hennink, M., & Kaiser, B. N. (2022). Sample Sizes for Saturation in Qualitative Research: A Systematic Review of Empirical Tests. *Social Science &*

Medicine, 292, Article 114523. https://doi.org/10.1016/j.socscimed.2021.114523

Istikomah, I., Sumarno, S., & Rasiman, R. (2025). Implementation of Academic Supervision in Improving Teachers' Pedagogical Competence in Elementary School. *Prima Magistra: Jurnal Ilmiah Kependidikan, 6*(2), 190–199. https://doi.org/10.37478/jpm.v6i2.5026

Jaenab, S., Trisnamansyah, S., Sauri, S., & Hanafiah, H. (2022). Academic Supervision of Madrasah Heads in Improving Teacher Performance in Karawang State Madrasah Aliyah. *International Journal of Educational Research & Social Sciences, 3*(4), 1663–1673. https://doi.org/10.51601/IJERSC.V3I4.429

Janis, I. (2022). Strategies for Establishing Dependability Between Two Qualitative Intrinsic Case Studies: A Reflexive Thematic Analysis. *Field Methods, 34*(3), 240–255. https://doi.org/10.1177/1525822X211069636

Maalip, F., Amirul Mukminin, & Sofyan. (2026). The Impact of School Principal's Instructional Leadership on Enhancing Teacher Professionalism. *Al-TA'DIB: Jurnal Kajian Ilmu Kependidikan, 19*(1), 94–108. https://doi.org/10.31332/atdbwv19i1.13787

Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative Data Analysis: A Methods Sourcebook* (3rd ed.). SAGE Publications.

Morgan, H. (2022). Conducting a Qualitative Document Analysis. *The Qualitative Report, 27*(1), 64–77. https://doi.org/10.46743/2160-3715/2022.5044

Naeem, M., Ozuem, W., Howell, K., & Ranfagni, S. (2023). A Step-by-Step Process of Thematic Analysis to Develop a Conceptual Model in Qualitative Research. *International Journal of Qualitative Methods, 22*, 1–18. https://doi.org/10.1177/16094069231205789

Nuhuyanan, W. R., Jumaeda, S., & Maimuna, M. (2026). Improving Islamic Education Teachers' Performance and Learning Quality Through Academic Supervision in Madrasahs. *Al-Iltizam: Jurnal Pendidikan Agama Islam, 11*(1), 229–237. https://doi.org/10.33477/alt.v11i1.14341

Nurhayati, S., Fitri, A., Amir, R., & Zalisman, Z. (2024). Analysis of the Implementation of Training on Digital-Based Learning Media to Enhance Teachers' Digital Literacy. *AL-ISHLAH: Jurnal Pendidikan, 16*(1). https://doi.org/10.35445/alishlah.v16i1.4029

Olmos-Vega, F. M., Stalmeijer, R. E., Varpio, L., & Kahlke, R. (2023). A Practical Guide to Reflexivity in Qualitative Research: AMEE Guide No. 149. *Medical Teacher, 45*(3), 241–251. https://doi.org/10.1080/0142159X.2022.2057287

Prabowo, M. A., Fadjerini, L. N., Hidayadi, T., Zuhdi, M., Ulfah, F., Razik, M. A., & Hanifah, M. N. (2025). Supervision of Ethical Compliance and Government Integrity in Improving Accountability and Transparency of

Educational Governance. *Mandalika Journal of Business and Management Studies, 3*(1), 1–5. https://doi.org/10.59613/mjbms.v3i1.180

Riyuzen, R., Arifin, Z., & Hidayati Murtafiah, N. (2026). Leadership as an Institutional Mechanism: Academic Quality Formation in State Islamic Higher Education Institutions. *Munaddhomah: Jurnal Manajemen Pendidikan Islam, 7*(3), 571–586. https://doi.org/10.31538/munaddhomah.v7i3.2890

Rizza, M., Qurrotu'Ain, S. J. N., Nurdzakiyyah, R., & Nurfadilah, S. R. (2026). Integrating Intellectual, Ethical-Spiritual, and Psychological Dimensions of Teacher Personality in Islamic Education. *Journal of Multidisciplinary Science: MIKAILALSYS, 4*(3), 8445–8464. https://doi.org/10.58578/mikailalsys.v4i3.12366

Robbins, P. S., Mary, K. C., & Randel, A. (2021). *Management, Global Edition*. Pearson Education Limited.

Rochmah, V. B., Kuncahyono, K., & Tinus, A. (2026). Implementing Deep Learning-Oriented Academic Supervision in Vocational Schools. *Journal of General Education and Humanities, 5*(3). https://doi.org/10.58421/gehu.v5i3.1425

Saputra, D., Fawaidi, B., & Salabi, A. S. (2024). Qur'anic Principles of Educational Supervision: An Effort to Realize Quality Islamic Education. *ITQAN: Jurnal Ilmu-Ilmu Kependidikan, 15*(2), 190–202. https://doi.org/10.47766/itqan.v15i2.2012

Sari, E., Usman, N., & Rasyid, S. (2026). From Supervision to Empowerment: Building a Coaching Ecosystem to Enhance Teacher Professionalism in Madrasahs. *KASTA: Jurnal Ilmu Sosial, Agama, Budaya dan Terapan, 6*(3), 2683–2700. https://doi.org/10.58218/kasta.v6i3.3793

Siagian, N., Amin, H., Munawati, S., Syafruddin, & Suprihatin. (2025). School Principal Supervision and Teacher Professionalism: A Study on Leadership in Islamic Schools. *Munaddhomah: Jurnal Manajemen Pendidikan Islam, 6*(2), 223–237. https://doi.org/10.31538/munaddhomah.v6i2.1765

Srimulyani, S., Fitria, H., & Eddy, S. (2023). Implementation of Principal's Academic Supervision at MTs Negeri 2 Palembang. *Journal of Social Work and Science Education, 4*(3), 1077–1088. https://doi.org/10.52690/jswse.v4i3.773

Supriyanto, A., Suharto, S., & Anshori, M. A. (2026). Academic Supervision, Management, and Madrasah Principal Leadership in Strengthening Professional Competence and Performance of State Islamic Junior High Schools Teachers. *Scaffolding: Jurnal Pendidikan Islam dan Multikulturalisme, 8*(2), 285–306. https://doi.org/10.37680/scaffolding.v8i2.9536

Syarofah, L., & Mardiana, D. (2026). Principal Supervision Management in Enhancing Teachers' Information and Communication Technology

Competence. *Journal of General Education and Humanities, 5*(1). https://doi.org/10.58421/gehu.v5i1.1010

Thirakulwanich, A. (2025). Management Practices in Hospitality Campaigns: Linking Social Media Influencers to Hotel Booking Decisions. *Polish Journal of Management Studies, 32*(1), 250–267. https://doi.org/10.17512/pjms.2025.32.1.15

Thoyib, M., & Ihwan, M. B. (2026). Servant-Spiritual Leadership and Its Relationship with the Quality of Working Life Index for Teachers at Islamic Primary Educational Institutions. *Journal of Counseling, Education and Society, 7*(1), 196–205. https://doi.org/10.29210/08jces686000

Zamri, R., Jamaludin, Z., & Abdullah, L. (2026). Continuous Quality Improvement (CQI) Mechanisms Effectiveness of Closing-the-Loop (CTL) Processes on Subsequent Course Outcomes Attainment. *International Journal of Research and Innovation in Social Science, 10*(9), 1377–1396. https://doi.org/10.47772/IJRISS.2026.100900092

Zamzam, A. H., Abdul Wahab, A. K., Azizan, M. M., Satapathy, S. C., Lai, K. W., & Hasikin, K. (2021). A Systematic Review of Medical Equipment Reliability Assessment in Improving the Quality of Healthcare Services. *Frontiers in Public Health, 9*. https://doi.org/10.3389/fpubh.2021.753951