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ANALYSIS OF PROPHETIC LEADERSHIP OF MADRASAH HEADS IN DEVELOPING THE QUALITY OF EDUCATORS THROUGH LEARNING SUPERVISION: A STUDY AT MA MUHAMMADIYAH BIMA CITY

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ABSTRACT

Penelitian ini bertujuan untuk menganalisis kepemimpinan profetik kepala sekolah dalam membentuk moralitas peserta didik melalui supervisi pembelajaran di MA Muhammadiyah Kota Bima. Kepemimpinan profetik dipahami sebagai model kepemimpinan yang berlandaskan pada nilai-nilai kenabian, yakni *siddiq* (jujur), *amanah* (dapat dipercaya), *tabligh* (menyampaikan kebenaran), dan *fathanah* (cerdas), yang diimplementasikan dalam manajemen sekolah maupun pembinaan pendidikan. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi kasus. Data dikumpulkan melalui observasi, wawancara mendalam dengan kepala sekolah, guru, dan peserta didik, serta dokumentasi terhadap kebijakan dan program sekolah. Hasil penelitian menunjukkan bahwa kepemimpinan profetik kepala sekolah terwujud dalam praktik supervisi pembelajaran yang tidak hanya bersifat administratif, tetapi juga mengintegrasikan nilai religius dan moral. Kepala sekolah melakukan supervisi dengan cara memberikan keteladanan dalam sikap dan tindakan, membangun komunikasi edukatif dengan guru, serta melaksanakan pembinaan berkelanjutan guna meningkatkan profesionalitas pendidik. Selain itu, kepala sekolah berperan aktif dalam menumbuhkan budaya sekolah berbasis nilai Islami melalui kegiatan keagamaan, penanaman disiplin, dan penguatan etika sosial. Implikasi dari kepemimpinan profetik ini tampak pada perilaku peserta didik yang lebih jujur, bertanggung jawab, disiplin, dan berakhlak mulia. Supervisi yang dilakukan bukan sekadar instrumen pengawasan, melainkan sarana internalisasi nilai profetik dalam proses pembelajaran. Dengan demikian, kepemimpinan profetik kepala sekolah memiliki peran strategis dalam mengarahkan pendidikan menuju terbentuknya moralitas peserta didik yang sesuai dengan visi pendidikan Islam.

Keywords:
Prophetic Leadership; Educators; Learning; Supervision

ABSTRACTS

This study aims to analyze the prophetic leadership of school principals in shaping the morality of students through learning supervision at MA Muhammadiyah Bima City. Prophetic leadership is understood as a leadership model based on prophetic values, namely siddiq (honest), amanah (trustworthy), tabligh (conveying the truth), and fathanah (intelligent), which are implemented in school management and educational development. This study uses a qualitative method with a case study approach. Data was collected through observations, in-depth interviews with principals, teachers, and students, and documentation of school policies and programs. The results of the study show that the prophetic leadership of school principals is manifested in the practice of supervising learning that is not only administrative, but also integrates religious and moral values. The principal supervises by providing examples in attitudes and actions, building educational communication with teachers, and carrying out continuous coaching to improve the professionalism of educators. In addition, school principals play an active role in fostering a school culture based on Islamic values through religious activities, instilling discipline, and strengthening social ethics. The implications of this prophetic leadership can be seen in the behavior of students who are more honest, responsible, disciplined, and noble in character. The supervision carried out is not just a supervisory instrument, but a means of internalizing prophetic values in the learning process. Thus, the prophetic leadership of school principals has a strategic role in directing education towards the formation of student morality in accordance with the vision of Islamic education

A. INTRODUCTION

Prophetic leadership is a leadership paradigm that departs from prophetic values, namely siddiq, amanah, tabligh, and fathanah (Pamungkas et al., 2021; Rifaudin, 2017). In the context of Islamic education, prophetic leadership is not just about regulating school administration, but guiding teachers, students, and all school residents to be able to internalize moral values derived from the Qur'an and Sunnah (Zainiyati et al., 2020). According to Abdurrahman Mas'ud, prophetic leadership is the process of grounding the prophetic mission in educational praxis in order to produce a generation that is not only intellectually intelligent, but also socially pious (Mas'ud, 2020). Thus, the prophetic leadership of school principals becomes very relevant to study, especially in relation to the formation of students' morality.

This seems to be made clear by Louise Kretzschmar in her research on prophetic leadership contextualized in Christian ethics. According to him, the historical and theological aspects based on the Bible have important relevance in developing prophetic leadership. So that this can be a guideline for priests, nuns or other teachers to form morality in individuals (Kretzschmar, 2023). Thus, the theological aspect becomes a substratum that has urgency to be used in developing the concept of prophetic leadership. Faishol explained that prophetic leadership is leadership that bases the personality of the Prophet (saw) in carrying out his leadership based on the Qur'an (Faishol, 2020).

Looking at the more comprehensive aspect, the concept of prophetic leadership can not only be implemented in primary and secondary schools. In line with that, Atiqullah through his research is of the view that prophetic leadership style in private universities in Indonesia can be a strengthening model to achieve quality and superior

education. According to the research, prophetic leadership reflects an attitude of liberation, humanism, and transcendence behavior, and has a significant influence on academic quality (Atiqullah, 2024). This is also strengthened by the research of Purwanto, et. who explained that liberalization and humanist attitudes can strengthen public trust in leaders (Purwanto et al., 2022).

Ibrahim Obet and Akhmad in their research entitled 'Principal Leadership Model Based on Prophetic Values in Improving the Quality of Education at Mts Abu Bakar Al-Islamy Sumbawa' explained that the meaning of the prophetic leadership model in educational institutions cannot be separated from the main elements contained in the structure of prophetic values built in the verse of the Qur'an Al-Imran 110, namely humanization, liberation, and transcendence. Humanization as a derivative of amar ma'ruf contains the meaning of humanity. Liberation taken from the verse nahi munkar contains the meaning of liberation (Obet & Shunhaji, 2025). As for Sen Sendjaya in his research explaining the concept of Machiavellianism. He explains that this concept can balance the positive relationship between moral reasoning and authentic leadership. Specifically, we show that when Machiavellianism is high, both the positive relationship between moral reasoning and authentic leadership, as well as the positive relationship between authentic leadership and moral action (Sendjaya et al., 2014). Although the above research discusses the concept of authentic leadership, the researcher views that this can be a synthesis that can be a reflection or reference.

The problem of this research arises from the phenomenon of declining morality of the younger generation. In the era of globalization and digitalization, students are exposed to a lot of popular culture that tends to be materialistic, hedonistic, and permissive. A report by the Indonesian Child Protection Commission in 2021 showed an increase in cases of disciplinary violations, violence between students, and deviant behavior in schools. This condition indicates that education has not fully succeeded in internalizing moral values. Tilaar emphasized that education that only emphasizes the cognitive aspect will produce intelligent but morally poor human beings (Tilaar, 1992). Therefore, the prophetic leadership of school principals through learning supervision is an important strategy to overcome this morality problem.

Learning supervision in the classical view is better understood as administrative supervision of educators. However, if you look at a more modern perspective, learning supervision is seen as an effort to coach, mentor, and improve the quality of teachers. This is in line with what Sergiovanni explained by calling supervision a process that aims to improve the quality of teaching by emphasizing the moral and ethical dimensions. This means that the supervision carried out by the principal with a prophetic approach not only monitors the performance of teachers, but also guides them to become moral examples for students. This is the pressure point of this study (Sergiovanni, 1992).

Based on observations to find preliminary data in this study, the researcher found that MA Muhammadiyah Bima City has strong Islamic traditions, such as morning motivation programs based on Islamic values, strengthening Qur'an literacy, and habituating congregational prayers. In addition, school principals actively supervise learning that is oriented towards character values, not just curriculum targets. Teachers are required not only to teach subjects, but also to instill the values of honesty, responsibility, and discipline in every learning process. This fact shows that there is a real effort to integrate prophetic leadership in learning supervision.

Looking at the practical aspect, this research provides direct benefits for school principals, teachers, and Islamic educational institutions. School principals can use the results of this research as a reference in designing a supervision strategy based on prophetic values. Teachers can get inspiration in integrating moral education into learning activities. Meanwhile, Islamic educational institutions can strengthen their vision in forming a generation with Islamic character. According to Bourdieu, the habitus formed through the educational environment will influence the behavior and morality of individuals (Bourdieu, 1993). In this context, the supervision of learning carried out by school principals with prophetic values can become a new habitus that shapes student behavior.

This seems to be justified by research conducted by Raudatul Jannah which highlights the relationship between teachers' self-efficacy and the supervision of school principals in increasing learning effectiveness. The results of the study showed that the supervision of the principal had a positive correlation with learning effectiveness, but this influence would be more optimal if the teacher had a high level of self-efficacy. This finding can be analyzed that the supervision of the principal is not just an external factor that drives teacher performance, but must be combined with internal factors in the form of teachers' confidence in their abilities (Jannah, 2022). Thus, the example of the principal in siddiq, amanah, tabligh, and fathanah will become a pattern that is reproduced by teachers and ultimately imitated by students.

This is in line with the research conducted by Siti Nur Rahmawati Shafariah which highlights the quality of learning Islamic Religious Education through supervision practices at MTs Al-Amanah. The analysis in the study emphasizes that the success of supervision cannot be understood solely from the fulfillment of administrative standards, but from the extent to which supervision is able to internalize religious values that are at the core of Islamic Religious Education subjects (Shafariah et al., 2024). Thus, the study shows that there is a close relationship between the pedagogical and spiritual dimensions in supervision practice, which places teachers not only as material presenters, but also as moral figures and religious role models for students.

Based on several studies that have been conducted by previous researchers, this research has a gap to find novelty. If you look at and compare it with a number of previous studies, several previous studies have indeed discussed prophetic leadership and learning supervision, both in the academic dimension and the professionalism of teachers. However, there are still relatively limited studies that comprehensively integrate the prophetic leadership of school principals with learning supervision as a strategic instrument in shaping the morality of students, especially in the context of Islamic-based secondary education such as Islamic high schools or madrasas at the level in the Malang and Bima regions. In addition, this research also refers to the theory of value internalization put forward by Muhaimin, that the internalization process involves three stages: value transformation, value transaction, and transinternalization. The supervision of learning carried out by the principal can be positioned as a transinternalization process, namely when prophetic values are not only taught, but also exemplified consistently (Muhaimin, 2001).

In addition, previous research has emphasized more on academic effectiveness, improving the quality of learning, and developing teachers' professional competencies. Moral and spiritual aspects as outcomes of prophetic supervision, such as the

transformation of students' morals, the internalization of prophetic values, and the formation of sustainable moral behavior, are still rarely analyzed in depth. This research also adds a distinctive contextual dimension, namely by placing prophetic supervision in the Islamic education environment at MA Muhammadiyah Bima City and SMA Islam Malang, which have unique characteristics both in terms of values, culture, and moral challenges of students. Thus, this research is expected to enrich the treasures of academic literature by presenting a new perspective on the implementation of prophetic leadership in learning supervision, which is not only oriented towards improving academic quality, but also on the formation of students' Islamic morality as a holistic.

Thus, this study not only records the leadership practices of school principals at MA Muhammadiyah Kota Bima, but also provides critical reflection on the value-based educational leadership model. The results of this research are expected to be able to enrich the literature on Islamic education, especially in terms of prophetic leadership and learning supervision. This will open up opportunities for wider follow-up research, both at the elementary, secondary, and Islamic college levels. Overall, the research on the prophetic leadership of school principals in shaping the morality of students through learning supervision is an urgent and relevant study. Through this approach, Islamic education is not only directed at academic achievement, but also the formation of noble character. As emphasized by Ki Hadjar Dewantara (1935), education is actually an effort to liberate human beings both physically and mentally. Therefore, this research is important to ensure that Islamic education is able to produce a generation that is superior, has character, and is ready to face the challenges of the times with a solid moral foundation.

The formulation of the problem in this study is formulated into several main questions. First, what is the learning supervision strategy carried out by school principals in shaping the morality of students? Second, how is the implementation of prophetic leadership on the moral behavior of students? The formulation of this problem is an important foundation for exploring the leadership practices of school principals in depth. The purpose of this study is to analyze and describe the prophetic leadership of school principals through learning supervision, identify teacher development strategies that are oriented towards moral values, and explore the implications of this leadership on the formation of educators' character and morals. With this goal, this research is expected to be able to provide a comprehensive overview of the relevance of prophetic leadership in contemporary Islamic education.

The importance of this research can also be seen from a theoretical perspective. Nata emphasized that Islamic education must be oriented towards the formation of a whole human being, namely human beings who have faith, knowledge, and morals. If the prophetic leadership of the school principal can be internalized through the supervision of learning, then it serves as an effective instrument in realizing the goals of Islamic education (Nata, 2013). In other words, this research not only examines the practical dimension, but also contributes to the development of Islamic educational leadership theory.

B. METHOD

This research uses a qualitative approach with a case study type. This approach is used by the researcher to explore the meaning and context behind the phenomenon that is thoroughly researched regarding how the representation of transformational leadership of school principals in developing institutional quality through Islamic education supervision at MA Muhammadiyah Bima City (Busetto et al., 2020; Scharp, 2021). Through the design of the case studies in this study, it is hoped that it can provide more complex insights into the local context and the experiences of the individuals involved, as well as help understand the phenomena that occur contextually. This research was carried out at MA Muhammadiyah Bima City. The reason the researcher chose this location is because this school has significant development to become an advanced and superior vocational school in Malang City. Therefore, this study uses data collection techniques with in-depth interviews and observations. The resource persons who were asked for information consisted of: the principal of MA Muhammadiyah Bima City, the vice principals, two teachers of MA Muhammadiyah Bima City.

The data in this study, the researchers collected in a span of two months, namely from August to October 2025. The collected data were then analyzed by the researcher using qualitative data analysis of the Miles and Huberman model. This data analysis has four stages, namely: 1.) data collection, 2.) data presentation, 3.) data condensation, and 4.) conclusion drawing (Miles et al., 2020). So that the results of interviews with the informants can be analyzed based on the themes used by the researcher related to transformational leadership in school institutions.

C. RESULT AND DISCUSSION

The Concept of Prophetic Leadership in Islam

Prophetic leadership in education is basically a concept that places the principal as a leader who not only carries out administrative functions, but also carries out moral and spiritual missions. The word prophetic comes from the word prophet, which means that this leadership emulates prophetic qualities in managerial and leadership practices. According to Abdurrahman Mas'ud, prophetic leadership is based on three main dimensions of prophetic mission, namely amar ma'ruf (inviting goodness), nahi munkar (preventing evil), and instilling transcendental values (human relationship with God) (Mas'ud, 2020). This means that a principal with prophetic leadership not only ensures that the teaching and learning process runs well, but also becomes a real moral example for teachers and students. In the context of Islamic education, this is increasingly relevant because educational institutions are not only transferring knowledge, but are also responsible for shaping the personality and noble character of students.

This definition is also in line with Kuntowijoyo's view of prophetic social science, which emphasizes the importance of social transformation through prophetic values (Kuntowijoyo, 2004). In the scope of education, this means that the principal is required not only as an administrator, but also as an agent of transformation who brings a prophetic vision into the school culture. This is reflected in efforts to instill the values of honesty, discipline, responsibility, and spirituality that animate the learning process. Thus, prophetic leadership is unique compared to other leadership models because it combines aspects of modern management with a noble religious mission.

Meanwhile, Tobroni emphasized that leadership in Islamic education must be directed towards achieving the main goal of Islamic education itself, which is to form people who have faith, knowledge, and noble character (Tobroni, 2015, 2018). Within this framework, prophetic leadership has a central role in guiding school citizens to not only achieve academic achievements, but also to have moral integrity. In other words, prophetic leadership exists as an answer to the challenges of modern education that is often too oriented towards cognitive achievement, but forgets the affective and spiritual aspects. Through prophetic values, the principal can ensure that the vision of Islamic education is not uprooted from the roots of morality and transcendence.

Another view is put forward by Sergiovanni who highlights the importance of the moral dimension in educational leadership. He stated that effective leadership is not only measured by technical or administrative success, but by a leader's ability to instill moral values, ethics, and commitment to the noble goals of education (Sergiovanni, 1992). In this perspective, prophetic leadership is particularly relevant, as it inherently contains a strong moral mission. School principals who practice prophetic leadership not only regulate, but also give meaning and direction to all educational activities, so that learning becomes a means of internalizing the values of honesty, responsibility, discipline, and social concern.

Based on the above explanation, by combining the views of Mas'ud, Nata, and Sergiovanni, it can be understood that prophetic leadership in education is a leadership model that unites three dimensions at once: transcendence (relationship with God), morality (moral formation), and professionalism (effective school management). The three complement each other, so that the principal as a prophetic leader is able to become a moral example as well as a visionary education manager. The concept of prophetic leadership in Islam is as follows:

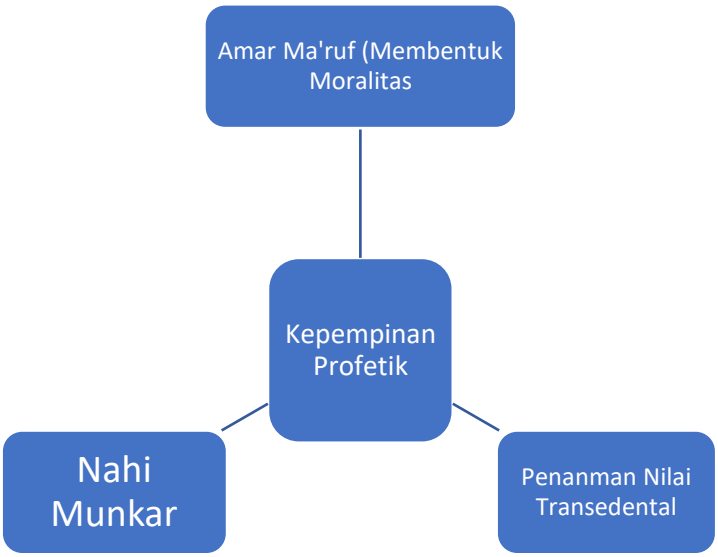


Figure 1 The Concept of Prophetic Leadership

The Relevance of Prophetic Leadership and Modern Education

Leadership and education are two entities that are closely related to each other in shaping the morality of individuals and society. Effective leadership is not only seen

from its ability to regulate, but also in instilling moral values that are the basis of behavior. According to George R. Terry, leadership is the activity of influencing others to want to work together towards achieving a common goal (Terry, 2005). In the context of education, the goal is not only academic achievement, but also the formation of noble morals of students. Therefore, educational leadership has a strong relevance in the process of internalizing moral values, because through the example, policy direction, and coaching carried out by leaders, students are directed to behaviors that are rooted in ethics, norms, and spiritual values (Juhji et al., 2025).

Education itself in essence is never separated from the moral dimension. Ki Hajar Dewantara emphasized that education is an effort to guide all the natural forces that exist in children, so that they achieve the highest safety and happiness, both as human beings and as members of society. From this view, it is clear that education is not only the transmission of knowledge, but also the transformation of values. However, education will lose its moral meaning if there is no directing leadership. This is where the relevance of leadership arises, because educational leaders, both principals and teachers, play a role model in shaping student morality through example, motivation, and value management applied in the school environment.

Looking at Islamic education theory, leadership is the center of the formation of morality because an educational leader is not only in charge of regulating the teaching and learning process, but also guiding morals. As according to Abuddin Nata, Islamic education emphasizes the formation of noble morals as the highest goal, so an Islamic education leader must practice prophetic qualities such as shiddiq, amanah, tabligh, and fathanah (Nata, 2016). It is through this prophetic leadership that the morality of students is formed comprehensively, not only in the cognitive dimension, but also affectively and psychomotorly. In other words, the relevance of leadership and education lies in the integration of both in presenting a consistent example between words and deeds, so that students can emulate moral values directly.

In addition, leadership in education has a transformational dimension that has a great influence on the formation of morality. Burns explains the concept of transformational leadership which emphasizes the importance of a leader in inspiring, motivating, and transforming the values held by his followers (Burns, 1978). When this concept is applied in education, leadership is no longer just administrative, but becomes a driving force that internalizes moral values in students. Through visionary leadership, teachers and principals can develop a school culture that upholds honesty, fairness, and responsibility, so that students' morality is formed naturally through a conducive environment.

In the end, the relevance of leadership and education in shaping morality can be seen from their contribution to the development of the nation's character. Mulyasa emphasized that the internalization of moral values in schools must be supported by a leadership system that emphasizes habituation, example, and strengthening school culture (Mulyasa, 2003). If educational leadership is able to create a learning atmosphere that is full of moral values, then students will be formed into individuals with strong character, integrity, and social sensitivity. Therefore, leadership and education cannot be separated in an effort to build the morality of the younger generation. Leadership based on moral values will strengthen the function of education as a means of character formation, so that the relevance of both is fundamental in

realizing a moral and civilized society (Ghafar, 2023). Thus, the concept of prophetic leadership has relevance that can be implemented in 21st century education.

Prophetic leadership is a leadership model based on prophetic values, namely siddiq (honest), amanah (responsibility), tabligh (communicative), and fathanah (intelligent and wise). This model is seen as relevant in the world of education because a principal not only plays the role of an administrator, but also an exemplary figure who leads teachers and students towards the formation of noble morals. Prophetic leadership carries out the mission of amar ma'ruf, nahi munkar, and the cultivation of transcendental values that link humans with God. That is, prophetic leadership integrates moral, spiritual, and professional dimensions in the management of education. With this approach, school principals are expected to be able to internalize Islamic values in daily educational visions, policies, and practices, so that schools become a space for the formation of religious character as well as improving academic quality, which is further realized through learning supervision instruments as a means of maintaining the quality of education.

Learning Supervision as a Leadership Instrument

Learning supervision is basically an important instrument used by school principals to nurture teachers to continuously improve professionalism and learning effectiveness (Mujahidin et al., 2025). In the classical perspective, supervision is more often understood as a control activity that emphasizes the evaluation of teacher performance, but in a modern perspective, supervision is seen as a process of mentoring, guidance, and empowering teachers to be able to develop their competencies in a sustainable manner. Made Pidarta emphasized that modern supervision must be oriented towards coaching and motivation, not just looking for faults (Pidarta, 2009). Therefore, prophetic leadership becomes relevant in giving a more humanistic, transformative, and religious tone to the practice of learning supervision, because the principal not only assesses the technical aspects, but also instills moral and spiritual values in every learning process (Baidhawy, 2005).

Learning supervision in the world of education is basically an important instrument used by school principals to ensure that the quality of learning runs according to the objectives. In a classical perspective, supervision is better understood as a form of supervision that tends to be controlling and evaluative of teacher performance. However, in a modern perspective, supervision is no longer seen only as supervision, but as mentoring, coaching, and empowering teachers to develop their competencies. According to Sahertian, modern learning supervision is oriented towards improving teachers' professionalism through guidance and motivation, not just finding mistakes (Sahertian, 1990). It is in this context that prophetic leadership becomes particularly relevant, as prophetic qualities can give new color to the practice of educational supervision.

The nature of siddiq (honest), for example, has relevance to modern supervision that emphasizes openness and honesty in providing input to teachers. An honest principal will convey the teacher's strengths and weaknesses proportionally, not with the aim of bringing down, but building. This honesty makes teachers believe that the supervision carried out by the principal is an effort to improve the quality of learning, not just a formality or a form of unilateral control. The nature of trust (responsibility) is also closely related to learning supervision. A trustworthy principal will carry out

supervision with dedication, consistency, and in accordance with the principles of justice. He will not discriminate between teachers in coaching, and will ensure that every input given is really oriented towards the interests of improving the quality of learning. Thus, the mandate is an important basis so that supervision does not turn into a discriminatory act or a mere formality.

Furthermore, the nature of tabligh (communicative) is directly related to the modern supervisory function that emphasizes dialogue and mentoring. A tabligh principal will be able to convey the purpose of supervision clearly, use polite language, and open a healthy discussion room with the teacher. Good communication makes supervision a means of shared learning, not just a one-sided assessment. This is in line with Cogan's theory of clinical supervision which emphasizes the importance of dialogical interaction between supervisors and teachers. Meanwhile, the nature of fathanah (intelligence) requires school principals to be able to use the results of supervision to formulate appropriate strategies to improve the quality of learning (Cogan, 1972). The intelligence here is not only intellectual, but also emotional and spiritual. A good school principal will be able to understand the context of teachers' difficulties, design appropriate training programs, and provide innovative solutions. In practice, a good school principal can use supervision not only as a means of evaluation, but also as an instrument for the development of teacher professionalism in a sustainable manner (Garman, 2020).

Thus, the supervision of learning in a modern perspective finds its spirit when combined with the values of prophetic leadership. If classical supervision tends to emphasize the aspect of supervision, then with a prophetic approach, supervision can turn into a humanist process that prioritizes honesty (siddiq), responsibility (amanah), educational communication (tabligh), and intelligent wisdom (fathanah). It also aims to make learning supervision not only improve teacher competence, but also form a religious, moral, and transformative school culture.

General Objectives of Learning Supervision

Learning supervision in Islamic education basically aims to ensure that the teaching and learning process runs in accordance with the vision of Islamic education, which is to form knowledgeable and noble people (Imron, 2022). Supervision is not only understood as an administrative technical activity, but also as a process of accompanying and fostering teachers to be able to carry out their functions properly (Ubabuddin, 2020). Sahertian emphasized that modern educational supervision should be seen as professional assistance provided to teachers to improve and improve the quality of their teaching (Sahertian, 1990). In the context of Islam, this is even more important because teachers are not only academic educators, but also moral role models for students (Dahlan, 2022). Thus, supervision in Islamic education contains a double dimension: improving the professionalism of teachers and at the same time ensuring that Islamic values are integrated in the entire learning process.

The main goal of learning supervision is to improve the quality of teachers. Teachers are the main actors who determine the success of education, because they play a direct role in transferring knowledge as well as shaping the character of students. According to Arikunto, a qualified teacher is characterized by his ability to master the material, manage the class, and instill values that are beneficial to the lives of students (Arikunto, 2004). Therefore, the supervision carried out by the principal serves as an

effort to coach teachers so that they are able to meet these professional standards. In Islamic education, teacher quality development includes mastery of religious knowledge, contextual learning methods, and the ability to present Islamic moral values in the classroom (Benigno, 2016). Learning supervision ultimately serves as a transformation tool to produce teachers who are competent and have noble character.

Improving the quality of teachers through supervision is not only done by assessing technical performance, but also providing constructive feedback and providing a means of professional development (Andina & Arifa, 2021). Sergiovanni stated that effective educational leadership must be able to inspire teachers to want to develop and learn sustainably (Sergiovanni, 1991). In the context of learning supervision, this means that the principal not only plays the role of an evaluator, but also a facilitator and motivator (Abadi et al., 2019). For example, if in supervision it is found that teachers have weaknesses in the use of digital media, school principals can hold Islamic learning technology training. In this way, supervision becomes a means of improving competence, not just assessment, so that the quality of teachers will increase in accordance with the demands of the times and based on Islamic values.

In addition to being oriented towards improving the quality of teachers, learning supervision in Islamic education also has another fundamental goal, namely instilling moral values in the teaching process. Islamic education emphasizes a balance between cognitive, affective, and psychomotor aspects, so that learning cannot simply focus on academic achievement. Nata explained that Islamic education aims to form a complete Muslim person, namely faith, knowledge, and noble character (Nata, 2016). Therefore, learning supervision is directed so that teachers are able to present Islamic moral values in every teaching and learning process. For example, teachers not only teach Mathematics cognitively, but also insert moral messages about honesty, seriousness, and discipline in working on problems (Djailani, 2023). Thus, learning supervision emphasizes the importance of teaching that is loaded with moral values.

Looking at the perspective of Islamic education, the cultivation of moral values in teaching is an integral part of the teacher's duties as uswah hasanah (good example). The principal through his supervision must ensure that teachers not only transfer knowledge, but also internalize Islamic values into teaching. This is in line with Tilaar's view that education should be a vehicle for the formation of a whole human being, not just an instrument of mastering knowledge (Tilaar, 2002). Morality-oriented learning supervision will lead teachers to be more aware of displaying honest, fair, disciplined, and affectionate attitudes to students (Aisyah et al., 2023). Thus, learning is not only an academic process, but also a means of forming morality in all elements in educational institutions.

The cultivation of moral values through learning supervision is also related to the prophetic mission in prophetic leadership, namely amar ma'ruf and nahi munkar. The principal as a prophetic leader must ensure that every learning activity in the school contains an invitation to good and prevention of evil. Kuntowijoyo in the concept of prophetic social science emphasizes that transcendental values must color every aspect of social life, including education (Kuntowijoyo & Priyono, 1991). Therefore, supervision in Islamic education should not only assess the technical aspects of teachers in teaching, but also evaluate the extent to which teachers succeed in instilling Islamic values in teaching. In this way, supervision functions as a controller so that education stays on track as a medium for forming morality that is trusted by the community.

Thus, the purpose of learning supervision in Islamic education is comprehensive, which is to combine the dimension of improving the professional quality of teachers with the dimension of instilling moral values in teaching (Hidayat, 2021). Supervision based on prophetic leadership will be able to form intelligent, professional, and religious teachers as well as become moral examples for students. This is especially important in the midst of the challenges of modern times that often prioritize cognitive aspects and ignore morality. Through prophetic supervision, teachers are not only directed to improve academic competence, but also to become true educators who foster noble morals in students. In other words, learning supervision in Islamic education is a strategic means in realizing the ideals of national education, namely producing a generation that has faith, knowledge, and noble character.

Prophetic leadership-oriented learning supervision is also a bridge between the theory and practice of Islamic education (Efendi, 2022). The theory put forward by experts such as Mulyasa emphasizes that teacher development must be directed at the creation of a conducive, innovative, and character-building learning environment (Mulyasa, 2003). In practice, school principals through supervision can encourage teachers to develop creative and fun learning strategies without abandoning the spirit of Islamic moral values. For example, through the discussion method, teachers can teach critical thinking skills while instilling an attitude of mutual respect for opinions (Dian & Prayoga, 2019). Thus, the supervision of learning in Islamic education is not only a means of control, but also a means of professional development of teachers, strengthening moral values, as well as a real transformation of the vision of Islamic education into the reality of the classroom.

This is in line with the conditions at MA Muhammadiyah Bima City, where the application of prophetic leadership through learning supervision can be seen from the efforts of madrasah heads in fostering teachers so that they are not only academically professional, but also able to instill Islamic values in the teaching and learning process (Mujahidin et al., 2025). The head of the madrasah at this institution emphasized the importance of integrating the values of siddiq, amanah, tabligh, and fathanah in every learning activity, so that students are accustomed to honest, disciplined, communicative, and critical thinking behavior (Surani et al., 2022). The supervision carried out is not only administrative, such as the examination of learning tools, but also a reflective dialogue with the teacher about strategies to strengthen Islamic character in the classroom. This is in line with Tilaar's view that education must be contextual, meaning rooted in the culture and needs of the local community (Tilaar, 1992). Therefore, at the Supreme Court of Muhammadiyah Bima City, learning supervision is a space to contextualize prophetic leadership in the reality of local education that emphasizes the balance between academics and Islamic morality, in accordance with Muhammadiyah's vision to produce a generation of knowledge and noble character.

Prophetic Supervision Approach of the Head of the Supreme Court of Muhammadiyah Bima City

1.) Exemplary Supervision

Exemplary-based supervision at the Supreme Court of Muhammadiyah Bima City is the main foundation in building the trust and authority of madrasah heads as prophetic leaders. The head of the madrasah realizes that it is easier for teachers and

students to imitate real behavior than just receiving verbal instructions. This concept is in line with the theory of exemplary education (uswah hasanah) explained by Al-Ghazali, that noble morals are not enough to be taught, but must be shown through real behavior. In this context, the head of the madrasah tries to present himself as a disciplined, communicative, and honest figure, so that he becomes a mirror for teachers and students. This is in accordance with Bandura's opinion through social learning theory, that humans learn more through the process of observation and imitating models that are considered credible (Bandura, 1971). Thus, the example of madrasah heads in daily life becomes an indirect, but effective supervision instrument in shaping the work culture of teachers and the character of students.

The Head of the Muhammadiyah Supreme Court of Bima City also internalizes exemplary values in formal supervision, such as class visits or learning evaluations. In this activity, the head of the madrasah not only provides criticism or direction, but also shows how to teach in a communicative, creative, and still integrating Islamic values. Sahertian emphasized that supervision is not just a technical evaluation, but a mentoring process with an inspirational approach, where the supervisor becomes a model for teachers (Sahertian, 1990). With this exemplary approach, teachers feel motivated to improve the quality of teaching without feeling pressured, because they see firsthand how the head of the madrasah behaves professionally and religiously. This kind of supervision fosters a positive culture in schools, where teachers strive to emulate leadership that is rooted in prophetic values.

As a concrete example, the Head of the Supreme Court of Muhammadiyah Bima City when supervising is not only present in class to observe, but also involved in the learning process. For example, in the supervision in Arabic class, the head of the madrasah once gave a direct example of how to deliver vocabulary material with a simple but interesting language game method, as well as relate it to relevant verses of the Qur'an. This not only provides technical direction, but also demonstrates an example of creative and religious teaching. On another occasion, while accompanying Islamic Religious Education teachers, the head of the madrasah emphasized the importance of starting the lesson with joint prayer and spiritually motivating students so that learning is seen as worship. Teachers who witnessed the example were finally encouraged to imitate and integrate Islamic values in daily learning.

2.) Religious Values-Based Supervision

Furthermore, supervision based on religious values at MA Muhammadiyah Bima City is realized with an emphasis on the integration of science and Islamic values in the learning process. The head of the madrasah emphasized that every teacher should be able to relate the subject matter to spiritual values, such as honesty, trust, and responsibility. This is in line with the view of Arifin Furqon, who states that prophetic leadership carries the mission of amar ma'ruf nahi munkar in education. With religious supervision, teachers are not only judged from the technical aspects of learning, but also from their ability to instill transcendental values that link students with Allah SWT (Arifin, 2025). This supervision strengthens the identity of the madrasah as an Islamic educational institution that balances intellectual and moral intelligence (Egel & Fry, 2017).

Through its practical implementation, the head of the Supreme Court of Muhammadiyah Bima City often associates supervision with the spiritual development of teachers, for example through routine study programs, habituation of congregational

prayers, and religious reflection in learning evaluation. Sergiovanni emphasized that educational leaders who emphasize the moral and spiritual dimensions will be better able to foster long-term commitment from teachers than just administrative instruction (Sergiovanni, 1992). This supervision based on religious values makes teacher training more meaningful, because it not only directs to how to teach, but also why to teach, namely instilling awareness that teaching is a form of worship. Thus, religious values-based supervision creates a balance between academic achievement and the formation of Islamic character in madrassas.

As a concrete example, the head of the Supreme Court of Muhammadiyah Bima City has a halaqah tarbiyah program or socialization to strengthen the special competence of teachers, where the discussion is not only about the curriculum, but also the reflection of Islamic values in teaching. During class supervision, the head of the madrasah emphasizes that the teacher always begins and closes the lesson with prayer, as well as inserting verses of the Qur'an or hadith that are relevant to the material. It is not uncommon for the head of the madrasah to give direct examples, such as when entering a science class and connecting the concept of nature with the verses of creation in Surah Al-Anbiya. With this pattern, teachers feel that supervision is not only administrative evaluation, but spiritual strengthening, so they are encouraged to consistently make learning a means of worship as well as da'wah.

The impact of religious-based supervision can be seen in the attitude of teachers who are more consistent in instilling noble morals in students. For example, a math teacher who emphasizes honesty in working on problems, or a language teacher who teaches manners in communication. This reinforces what Tilaar affirmed, that contextual education must be rooted in the noble values of society, and in this case Islamic values that are strongly embraced by the Muhammadiyah community (Tilaar, 1992). With supervision based on religious values, madrasas are not only a center for knowledge transfer, but also a center for internalizing values that are able to form students with knowledge and morals.

3.) Supervision Based on a Humanist and Participatory Approach

Participatory and humanist supervision at MA Muhammadiyah Bima City is carried out by providing an open dialogue space between madrasah heads, teachers, and staff in formulating strategies to improve the quality of learning. The head of the madrasah does not position himself as an authoritarian supervisor, but as a partner who is ready to listen and respect the aspirations of the teacher. According to Hoy and Miskel, participatory leadership is able to increase teachers' motivation and performance because they feel valued and involved in the decision-making process (Hoy & Miskel, 2001). This concept is also in accordance with the prophetic values of tabligh which emphasizes honest and effective communication. With a participatory approach, supervision at the Supreme Court of Muhammadiyah Bima City becomes a collaborative tool, not just hierarchical control.

As for its implementation, madrasah heads often hold post-supervision discussion group forums to discuss more effective learning strategies. Teachers are given the opportunity to express their opinions, share experiences, and even convey the difficulties faced in the classroom. Glickman emphasized that supervision should function as a collegial dialogue, which is a collegial conversation that encourages critical reflection and learning innovation (Glickman, 1990). Through a participatory pattern, teachers at MA Muhammadiyah Bima City feel more empowered, so they are

encouraged to develop creativity and teaching methods that suit the needs of students. This participatory supervision creates a democratic, open, and trust-filled work atmosphere.

The humanist approach is also seen in the way the madrasah head gives feedback, namely by prioritizing appreciation for the teacher's efforts before giving suggestions for improvement. This is in accordance with Herzberg's motivational theory which states that recognition and recognition of achievement are the main factors that increase individual performance (Herzberg et al., 2011). With a humanist approach, teachers do not feel rigidly supervised, but are persuasively guided. At MA Muhammadiyah Bima City, this has positive implications for student morality, because motivated and respected teachers tend to present learning that is compassionate, communicative, and respects the uniqueness of each student. In the end, participatory and humanist supervision revives the collective spirit to make madrassas an inclusive center of Islamic learning and build the morality of the younger generation.

As for a concrete example, the head of the Supreme Court of Muhammadiyah Bima City in every monthly evaluation meeting always begins by giving appreciation to teachers who have succeeded in increasing learning creativity or showing high dedication despite limited means. After that, the head of the new madrasah provides input or suggestions for improvement in persuasive language. For example, when an English teacher has difficulty utilizing technology media, the head of the madrasah does not directly criticize, but appreciates his efforts first, then offers assistance from other teachers who are more experienced. This supervision model makes teachers feel appreciated, motivated, and open to continue learning, thus creating a healthy, cooperative academic environment, and prioritizing prophetic values in education.

Implementation of Prophetic Leadership of School Principals

The implementation of prophetic leadership of school principals in education is an effort to integrate prophetic values into the school management process, especially in fostering the morality of students. According to Kuntowijoyo, prophetic leadership includes the dimensions of humanization, liberation, and transcendence, which means that leaders not only focus on academic achievements, but also the liberation of students from ignorance, the cultivation of human values, and the strengthening of spiritual relationships with Allah SWT (Kuntowijoyo & Priyono, 1991). The principal in this case is tasked with being a moral example for all school residents by instilling the qualities of siddiq, amanah, tabligh, and fathanah. Abdurrahman Mas'ud added that prophetic leadership is leadership that carries the mission of amar ma'ruf nahi munkar so that every policy and action of the principal must be oriented towards upholding the truth, eradicating evil, and forming noble morals (Mas'ud, 2020). Therefore, the implementation of prophetic leadership means that the principal not only manages the administration, but also guides teachers, staff, and students within the framework of transcendental values.

Furthermore, the implementation of prophetic leadership of school principals is also seen in the mechanism of supervision, decision-making, and teacher coaching. Sergiovanni emphasized that effective leadership in education must have moral, spiritual, and symbolic dimensions, as it is able to bind the commitment of school citizens more strongly than mere formal rules (Sergiovanni, 1992). On this basis, prophetic principals not only rule, but inspire through real example, transparent

communication, and just policies. Sahertian emphasized that supervision should be understood as humanist assistance, not just technical control. This means that the prophetic school principal guides teachers to improve the quality of learning while instilling religious values in the classroom (Sahertian, 1990). The implication of this implementation is the creation of a holistic educational environment: academic, moral, and spiritual runs in balance, so that schools are not just a place for knowledge transfer, but a center for the formation of Islamic character that is able to give birth to a generation of noble character.

Looking at the context of the Muhammadiyah Supreme Court in Bima City, the implementation of the prophetic leadership of the head of the madrasah can be seen in the way he builds synergy between teachers, staff, and students through a humanist and religious supervision approach. The head of the madrasah is not only present as an administrator, but also an exemplary figure who consistently shows discipline, honesty, and concern in daily life. The supervision carried out does not only focus on the fulfillment of learning tools or technical evaluations, but rather on spiritual guidance, for example by encouraging teachers to integrate the values of the Qur'an and hadith in the teaching of each subject. This is in line with the view of Tilaar that contextual education must be rooted in the cultural and spiritual values of the local community, so that education at MA Muhammadiyah Kota Bima not only prepares students academically, but also shapes them into a generation with noble character that is relevant to the vision and mission of Muhammadiyah (Tilaar, 1992). Thus, prophetic leadership in this madrasah is able to present a balanced education between science and morality, which ultimately makes a real contribution to building the Islamic character of students.

The findings from the researcher through the results of interviews and observations found that the attitude or actions carried out by the Principal of MA Muhammadiyah Bima City in carrying out learning supervision, are as follows:

1.) Conducting Value-Based Observations

Value-based classroom observation is a learning supervision strategy that emphasizes the assessment of not only the technical aspects of teaching, but also the moral, ethical, and religious dimensions of the teaching and learning process. According to Sahertian, effective classroom observation should not be limited to assessing teachers' methodological abilities, but must also pay attention to aspects of attitudes, motivations, and teacher-student interactions in the context of character formation (Sahertian, 1990). In practice at MA Muhammadiyah Bima City, the head of the madrasah makes observations by paying attention to whether the teachers have integrated Islamic values, such as honesty, discipline, and responsibility, in the way they teach. Sergiovanni emphasized that observation in supervision must have a moral basis, because education is actually a moral process that shapes character. With this approach, observation is no longer seen as an activity to look for teachers' weaknesses, but as a means of collective reflection to strengthen the role of teachers as educators as well as moral examples (Sergiovanni, 1991).

The implementation of observation at the Muhammadiyah Supreme Court in Bima City, was carried out through direct supervision from the head of the madrasah who entered the class to witness how the teacher delivered the material. The main focus is not only on teachers' mastery of the material, but also how they set a moral example, build a religious learning atmosphere, and instill moral values in each topic. This is in

line with Glickman's opinion that modern supervision must be constructive and dialogical, so that the results of observation are not used as a tool of punishment, but as a means to develop the quality of teachers (Glickman, 1990). Thus, class observation in this madrasah is directed at efforts to improve the professionalism of teachers while instilling prophetic values so that learning not only transfers knowledge, but also shapes students' morality.

2.) Teacher Development through Mentoring

The implementation of learning supervision from the principal is the second and second is teacher coaching through mentoring, which in the context of prophetic supervision is understood as a mentoring process full of guidance, motivation, and example. According to Robbins, mentoring in educational organizations helps create mutually supportive working relationships between leaders and subordinates, so that there is a transfer of knowledge, skills, as well as ethical values (Nurdiyanto et al., 2024; Robbins & Judge, 2009). At MA Muhammadiyah Bima City, the head of the madrasah actively guides new teachers through mentoring sessions, both formally in coaching forums and informally through daily conversations. The goal is for teachers not only to master teaching strategies, but also to understand Islamic values that are characteristic of madrasas. This corroborates Bush and Middlewood's opinion that effective mentoring will foster professional competence while building teachers' moral commitment to the goals of the educational institution (Bush & Middlewood, 2005).

In addition to direct mentoring from the head of the madrasah, the learning supervision strategy is also carried out through peer coaching or peer training between teachers. This concept is in line with the view of Joyce and Showers who say that peer coaching can improve teachers' skills more effectively than formal training, because teachers learn in a real context through collaboration and joint practice (Joyce & Showers, 1995). At MA Muhammadiyah Bima City, the head of the madrasah encourages senior teachers to become partners for younger teachers, both in lesson planning and when facing challenges in the classroom. This also strengthens the value of togetherness and Islamic ukhuwah in the madrasah environment, where supervision is no longer only vertical from superiors to subordinates, but also horizontal between peers. In this way, the quality of learning can be improved collectively, and teachers are more open to learning from each other.

3.) Integration of Al-Islamic Values through Teaching Practice

The next supervision strategy is to ensure the integration of Islamic values in the Learning Implementation Plan (RPP) and daily teaching practices. According to Muhaimin, a character-based curriculum requires teachers to integrate moral values into the planning, implementation, and evaluation of learning (Muhaimin, 2001). At MA Muhammadiyah Bima City, the head of the madrasah gave directions for each teacher to write down aspects of Islamic values in their lesson plans, such as honesty, discipline, or responsibility, which were then practiced in the learning process. This integration is in accordance with Muhammadiyah's vision in instilling moral character in students, so that learning not only emphasizes cognitive achievements, but also affective and psychomotor achievements based on Islamic values.

The implementation of the integration of Islamic values in learning at MA Muhammadiyah Kota Bima is evident, for example when science teachers associate material about nature with Qur'anic verses about creation, or economics teachers instill

the value of fairness and honesty in transactions. The head of the madrasah in his supervision often checks the teacher's lesson plan to ensure that there are elements of Islamic values, as well as to observe whether the values are really internalized in the classroom. This is in accordance with Abudin Nata's opinion that contextual education must be based on the values contained in the Quran, so that in its practice it becomes more directed and structured (Nata, 2016). Thus, the supervision of learning at MA Muhammadiyah Bima City not only ensures that teachers work according to curriculum standards, but also ensures that Islamic value-based education runs consistently in teaching practices.

D. CONCLUSION

Based on the results of the research above, there are points that are the conclusions of this study, including: First, the prophetic leadership of madrasah heads is proven to play a strategic role in developing the quality of educators through the integration of prophetic values such as sidiq, amanah, tabligh, and fathanah into every learning supervision policy and practice. This leadership is not only administrative, but also contains moral, spiritual, and exemplary dimensions that are able to guide teachers in improving professional competence while building religious commitment in the learning process. Second, the supervision strategy implemented by the head of the Supreme Court of Muhammadiyah Bima City is oriented towards three main aspects: moral and discipline example, strengthening religiosity, and participatory-humanist approach. In practice, the head of the madrasah at MA Muhammadiyah Bima City not only assesses the administrative apparatus of teachers, but also encourages the internalization of Islamic values in the learning process and invites teachers to collaborate to present meaningful learning.

Third, the discussion shows that prophetic supervision makes a real contribution to improving the quality of teachers. Teachers not only gain improvements in methodological aspects, media use, and classroom management, but are also encouraged to become moral role models for students. This is in accordance with Mulyasa's (2013) view that the success of character education is highly determined by the quality of teachers as educators who are able to integrate science with moral values. Thus, prophetic supervision creates a synergy between the professional competence of teachers and the formation of Islamic personalities of students. Fourth, this study shows the relevance of prophetic leadership in answering the challenges of contemporary education in madrasas. Supervision based on prophetic values is able to present a balance between improving academic quality and establishing morality, which is the essence of Islamic education. At MA Muhammadiyah Bima City, the implementation of prophetic leadership can be seen from the consistency of madrasah heads in setting an example, building religious culture, and fostering teachers with a persuasive and participatory approach. This distinguishes this study from previous studies that tend to focus on academic supervision technically, while this study emphasizes the integration of prophetic leadership and supervision as an instrument of teacher quality coaching that has an impact on the morality of students.

Thus, it can be concluded that the prophetic leadership of madrasah heads through the supervision of learning at MA Muhammadiyah Bima City not only increases the professional capacity of teachers, but also strengthens the role of Islamic education in forming a generation of knowledge, morals, and Islamic character. Supervision based on prophetic values becomes a relevant, contextual, and applicative model of educational leadership in facing the dynamics of Islamic education in the modern era.

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