Managerial Supervision from a Qur'anic Perspective: Insights for Madrasah Leadership in Islamic Education

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Keywords: Qur'an-Based Supervision; Madrasah; Educational Quality; Islamic Education	**Abstract** Exploration of the integration of Qur'anic values in managerial supervision is still rare. This research conducted in the Riau Islands proposes a Qur'an-based supervision framework that is proven to improve school management and support the achievement of the eight National Education Standards (SNP). In addition to improving school management, the integration of religious values also contributes to the establishment of a more holistic and quality learning environment. Using a qualitative approach, data were collected from nine madrasahs through interviews, observation and document analysis. The findings show that the application of Qur'anic values, such as tawhid (oneness of God), amanah (trust) and shura (deliberation), improves leadership effectiveness, managerial efficiency and learning quality. This model allows madrasahs to be more adaptive in facing modern educational challenges, such as limited resources and increased professionalism of educators. The implementation of Qur'an-based supervision not only improves institutional governance but also strengthens the moral and ethical aspects of educational leadership. Further research is needed to test the application of this model in various educational contexts to optimise its benefits, both in public schools and higher education institutions, so that Qur'an-based supervision can be applied more widely and effectively.
Kata kunci: Supervisi Berbasis Al-Qur'an; Madrasah; Kualitas Pendidikan; Pendidikan Islam Article history: Received: 15-02-2023 Revised 13-05-2023 Accepted 02-08-2023	*Abstrak* *Eksplorasi terhadap integrasi nilai-nilai Qur'ani dalam supervisi manajerial masih jarang di lakukan. Penelitian yang dilakukan di Kepulauan Riau ini mengusulkan kerangka kerja supervisi berbasis Al-Qur'an yang terbukti dapat meningkatkan manajemen sekolah dan mendukung pencapaian delapan Standar Nasional Pendidikan (SNP). Selain meningkatkan manajemen sekolah, integrasi nilai-nilai agama juga berkontribusi pada pembentukan lingkungan belajar yang lebih holistik dan berkualitas. Dengan menggunakan pendekatan kualitatif, data dikumpulkan dari sembilan madrasah melalui wawancara, observasi, dan analisis dokumen. Temuan menunjukkan bahwa penerapan nilai-nilai Qur'ani, seperti tauhid (keesaan Tuhan), amanah (kepercayaan), dan syura (musyawarah), meningkatkan efektivitas kepemimpinan, efisiensi manajerial, dan kualitas pembelajaran. Model ini memungkinkan madrasah untuk lebih adaptif dalam menghadapi tantangan pendidikan modern, seperti keterbatasan sumber daya dan peningkatan profesionalisme pendidik. Implementasi supervisi berbasis Al-Qur'an tidak hanya meningkatkan tata kelola kelembagaan, tetapi juga memperkuat aspek moral dan etika dalam kepemimpinan pendidikan. Penelitian lebih lanjut diperlukan untuk menguji penerapan model ini dalam berbagai konteks pendidikan untuk mengoptimalkan manfaatnya, baik di sekolah umum maupun lembaga pendidikan tinggi, sehingga supervisi berbasis Al-Qur'an dapat diterapkan secara lebih luas dan efektif.*

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INTRODUCTION

Education plays a crucial role in shaping the future of individuals and societies. In Indonesia, the development of the National Education System has been supported by various legal frameworks, including the National Education System Law of 2003, Law No. 14 of 2005 on Teachers and Lecturers, Government Regulation No. 19 of 2005 on National Education Standards, and (Permendiknas) No. 12 of 2007 on School Supervisory Standards. These efforts aim to enhance the quality of education and address both traditional and emerging challenges (Kamaludin, 2019). Effective education management is essential to ensure that schools produce graduates who uphold strong moral values and academic excellence (Danial, 2019). In response to this, many Muslim-majority countries, such as Bangladesh and Malaysia, have explored methods of integrating modern management principles with Islamic values to improve the quality and organizational effectiveness of Islamic educational institutions (Sudipta, 2020; Zien, 2024). The issue of improving madrasah education, particularly in the context of managerial supervision, is of significant importance. Challenges such as limited resources, gaps between traditional and modern administrative practices, and resistance to contemporary management models highlight the need for innovation. A deeper understanding of madrasah managerial supervision is essential for enriching insights and supporting accurate policymaking, particularly in achieving the Sustainable Development Goals (SDGs) related to education and quality management.

Despite extensive research on education management models, there remain gaps in understanding the qualitative aspects of madrasah managerial supervision. In Indonesia, three primary education quality improvement models have been implemented: the Effective School Improvement Project (ESIP), Total Quality Education (TQE) and Total Quality Management (TQM), and electronic digital-based education quality improvement (Syahrul, 2019). However, many of these approaches lack sufficient focus on managerial supervision within the framework of Islamic education. The Effective School Improvement Project (ESI) focuses on mechanisms that can be the basis for 'getting things moving' and changing the education system. Four mechanisms are distinguished: synoptic rational planning, the market mechanism, cybernetics, and autopoiesis (Ayliyoquloy, 2021). Relevant principles for effective school improvement drawn from these fundamental mechanisms are goal setting, pressure for improvement, cyclical improvement processes, and autonomy (Adeoye et al., 2025; Ferine et al., 2021; Ma`arif et al., 2025). Efforts to improve the quality of education with the various models of approaches above still lead to evaluations and many shortcomings. Among other things, school principals do not understand the level of complexity that must be achieved and do not understand the competency and competence of managerial supervision (Yiyik, 2021) (Arifin et al., 2023; Arum et al., 2024; Nilda et al., 2020). Furthermore, teacher professionalism and competence are still low, and the school's vision, mission, and goals are slogans so that education graduates are below standard. The school's problem requires breakthrough managerial supervision (Sarnoto, 2022). The gap in the literature regarding the implementation of Qur'an-based managerial

supervision in madrasah settings necessitates further exploration to bridge theoretical insights with practical applications.

In the current context, supervision that has been widely researched and applied to educational institutions is Qur'an-based academic supervision. The innovative steps include applying the 'Collaboration Method in Qur'an-Based Educational Supervision.' This concept is inspired by an understanding of *shirkah* and *ta'awun* supported by mastery of interpersonal skills such as the principles of tawhid, togetherness, mutual help, deliberation, trust, and cooperation (Amelia et al., 2022; A. M. Huda & Rokhman, 2021). This collaboration method is in line with Ki Hajar Dewantara's thoughts in Trikon theory, namely: 'continuity,' "convergence," and "concentricity" (Sarifudin, 2023). As for Qur'an-based learning supervision, Junaedi mentions that fostering teachers to improve learning, stimulating the growth of professionalism and self-development as well as selecting and revising educational objectives, teaching materials, and teaching methods as well as learning evaluation to improve the quality of the learning process and student learning outcomes, all of these things then need to be internalized taking the basis of the Qur'an (Junaidi, 2019) (B et al., 2023; Fitriani et al., 2024; Haidar et al., 2022). This is the breakthrough of Qur'an-based academic supervision as an innovation in improving the quality of education. Interestingly, one aspect that previous reviewers have not carefully considered is that there has been no breakthrough related to Qur'an-based managerial supervision. This is very important, including aspects of the character of supervisors, principals, teachers, and education personnel in carrying out their duties and functions, especially in managerial matters. Supervision patterns can be provided through training and education to supervisors and all those involved in educational institutions. However, character requires longer understanding and time because it is related to a person's innermost self (Abd. Muthallib, 2021) (Puspitasari et al., 2020; Sutarno, 2023). Some of the factors that cause madrasah to be said to be of low quality are weak human resources, monotonous or less innovative learning, limited pre-facilities and even tend to be lacking, the lack of awareness of parents or guardians of students who send their children to madrasah, differences in treatment and facilities provided by the government to madrasah and schools, coaching patterns that have not been directed and others (Widodo, 2024).

Problems in educational institutions in Madrasah, especially at the basic level managed by the community, namely Madrasah Ibtidaiyah Swasta (MIS), are very complex and interrelated with other circumstances originating from factors from within the madrasah (internal) and factors from outside the madrasah (external). The internal problems of madrasahs that have been felt, as Malik Fadjar said, include the entire educational system, especially the management system and work ethic of madrasahs, the quality and quantity of teachers, the curriculum, and physical facilities and facilities (Malik, 1998). The performance of MIS to date can be said to be still low. Based on the author's experience and direct observation as a teacher seconded to MIS for eighteen years since 2005, several problems can be identified both at the management and policy levels. The results of the external accreditation evaluation of MIS show that the average

score is 81.8, lower than Madrasah Ibtidaiyah Negeri (MIN) score of 85.2 (Madrasah Reform, 2021). This shows that the quality of MIS is still less than that of MIN, and Private Madrasah Ibtidaiyah is still in Kota Batam. A look at the 'Madrasah Reform Programme' in Indonesia highlights the program's role in improving the quality of Islamic education in madrasahs, particularly in adapting to the digital era. It is necessary to examine the management strategies, supporting and constraining factors, and innovations adopted under this program, such as integrating technology into learning and administration. Despite the positive outcomes, challenges like resource limitations and adaptation to digital tools remain. The findings provide a roadmap for improving madrasah management and education quality (Haddade, 2024).

This study aims to provide a more comprehensive understanding of Qur'an-based managerial supervision in Islamic educational institutions. Specifically, it seeks to address the existing gaps in research related to managerial supervision in madrasah education, complement previous studies by offering new perspectives on integrating Islamic principles with modern management strategies, and to explore the impact of Qur'an-based managerial supervision on educational quality, leadership effectiveness, and institutional performance (Apologia et al., 2024; M. Huda et al., 2024; Nadif et al., 2023). By examining these objectives, this study contributes to the broader discourse on educational management in madrasahs, particularly in Indonesia, where madrasah education remains a critical component of the national education system. This study also seeks to provide a more comprehensive understanding of the issue, complement previous studies, and offer new perspectives that have not been extensively explored. Supervision is very important in educational institutions because it drives the entire school program, starting from leadership, curriculum, student affairs, budget infrastructure, public relations, etc. (Ahmad, 2022). Departing from the above background, this research wants to complement the shortcomings of previous studies that pay less attention to managerial aspects, such as the location of the problem of low quality of education and not maximizing the managerial performance of educational institutions based on 8 National Education Standard (SNP), namely; Content Standards, Process Standards, Educators and Education Personnel Standards, Facilities and Infrastructure Standards, Management Standards, Financing Standards, and Educational Assessment Standards. This research tests hypotheses related to the discussed phenomenon using relevant data and methods to provide empirical evidence that supports or challenges existing assumptions in the literature on the Qur'an are essential factors in improving the quality and increasing the competence of educational institutions by taking the example of Madrasah Ibtidaiyah in Kepulauan Riau, Indonesia.

RESEARCH METHOD

This research was conducted using a qualitative approach, and data presentation and analysis were carried out using descriptive narratives (Creswell, 2013). This research used a case study on the Madrasah Ibtidaiyah in Kota Batam Kepulauan Riau. This research data was collected through in-depth interviews, direct participation, and documentation techniques (Wendy, 2007). Interviews were conducted purposively by nine head schools of Madrasah Ibtidaiyah in Kepulauan Riau. In addition, to obtain other supporting data, this study also showed a document review related to the supervision of Madrasah Ibtidaiyah in Kepulauan Riau. The data obtained were then analyzed using an interactive analytical model consisting of condensation, data presentation, and conclusion (Hans, 2014). Finally, the study classifies key verses and formulates a general theory on managerial supervision from the Qur'anic perspective.

Every supervision activity consists of coaching teachers and principals, monitoring 8 NSP, mentoring and professional training for teachers and or principals, mentoring the competence of Madrasah Principals, and assessing the performance of teachers or madrasah principals in its implementation always uses approaches and methods. This is done so that the implementation can take place properly and effectively. In turn, it can achieve the expected goals.

The approach used in supervision for these activities is a professional constructivist approach. In comparison, the method used is adjusted to the object of supervision or supervision. The methods used are observation, interview, discussion, focus group discussion (FGD), independent tasks, documentary, and questionnaire. The following is an understanding of the methods used in supervision: 1.) Documentary method: The use of documentary methods in its implementation. The supervisor monitors and assesses the implementation of the 8 SNP through documentation; 2.) Observation method (observation): Observation is a data collection method carried out through observation. This method is carried out in the implementation of 8 SNP; 3.) Interview Method: The implementation of the interview method is data collection through direct conversations that can be conducted with primary or secondary sources. Primary sources are interviews conducted with the main source and with people who get direct coaching. Meanwhile, secondary sources are interviews conducted with second parties or when obtaining data about primary sources. The data in question relates to implementing 8 SNP, namely standard facilities and infrastructure, management, financing, and teaching and education tents; 4.) Discussion Method: The discussion method is an interactive method between two or more people to solve or resolve a problem or a job by using all their abilities so that the problem or job can be adequately resolved. This discussion was held together between the Supervisor, Madrasah Head, and the 8 SNP implementation team; 5.) Lecture Method: The lecture method is a method for conveying material or information that is done orally so that the recipient of the material can receive the material or information. This method is carried out after the teachers have received supervision of one of the three elements.

RESULTS AND DISCUSSION
Results

To enhance the quality of madrasahs, supervisors must master six dimensions of competence, which include personal competence, managerial supervision, academic evaluation, educational assessment, research and development, and social competence. It is essential to conduct precise learning needs analysis, as each student has different requirements (Direktorat Tenaga Kependidikan, 2008). Furthermore, implementing School-Based Management (MBS) is expected to provide madrasahs with greater autonomy in management, involving the participation of school residents and the community. Thus, effective managerial supervision serves as a performance evaluation, facilitates better service, and enhances the overall quality of education.

The Madrasah Ibtidaiyah supervised in this study are in three sub-districts namely Sagulung, Batu Aji, and Pulau Bulang, with the following information:

Table 1. *Madrasah Ibdtidaiyah Supervised*

No.	Name of Madrasah	Head of Madrasah	Number of Teachers
1	MIS Darul Ihsan Sagulung	Neliwati, S.Pd.I	9
2	MIS Daud Kholifatullah	Marwati , S.Pd	18
3	MIS Al Ukhuwah	Ujang Sulpan, M.Pd.I	17
4	MIS Darul Ghufron	Ratna. A, S.Ag	21
5	MIN 2 Batam	Rusmini, S.Pd.I	38
6	MIS Imadun Ghoffar	Heri Fristin Kurniasih, S. Pd	9
7	MIS Bina Ummah	Muhammad Rosyidin, S.Pd	9
8	MIS AMukarramah	M. Damis. M.Pd	8
9	MIS Raudhatul ilmi	Kornelis, S.Pd	18
	Total Numbers of Teachers		147

School-based management is the systematic decentralization of the school's authority and responsibility to make decisions on significant matters related to school operations within a centrally determined framework of goals, policies, curriculum, standards, and accountability (Heyward, 2011). There are at least two reasons why school-based management needs to be implemented. Firstly, it leads to improved school management and operations. Secondly, school-based management can create conditions to develop the teaching and learning process. According to the Decentralized Basic Education 1 (DBE 1) research, school-based management can be implemented in primary schools in Indonesia and result in better management and governance (Chapman, 2022).

The 8 categories of National Education Standards carried out are as follows: 1.) Graduate Competency Standards, 2.) Content Standards, 3.) Process Standards, 4.) Education Assessment Standards, 5.) Education Personnel Standards, 6.) Facilities and Infrastructure Standards, 7.) Management Standards, 8.) Financing Standards (PSKP, 2024). There are several pictures while observing:

Figure 1. *MIS Al Mukaromah Pulau Bulang*

Figure 2. *MIN 2 Kota Batam*

Figure 3. *MI Raudhatul Ilmi*

Figure 4. *MIS Darul Gufron*

The results of the data tracking of 8 SNP for madrasah ibtidaiyah in Kota Batam Kepulauan Riau are presented in the following Table 2 and Table 3, which is the assessment categories given have a caption: 86-100 excellent (A); 71-85 good (B); 55-75 fair (C); >55 poor (D).

Table 2. *Data Tracking 8 SNP Madrasah Ibtidaiyah Kota Batam 2023*

No	Data	Data Result
1.	Content Standards	The average score of monitoring results obtained an average score of 78 with the category 'Good.'
2.	Process Standards	The average score of monitoring results obtained an average score of 79 with the category 'Good'
3.	Graduation Competency Standards	The average score of monitoring results obtained an average score of 74 with the category 'Good.'

4.	Facilities and Infrastructure Standards	The average score of monitoring results obtained an average score of 72 with the category 'Good.'
5.	Educator and Education Standards	The average score of the monitoring results was 79, with the category 'Very good.'
6.	Management Standards	The average score of monitoring results obtained an average score of 72 with the category 'Good.'
7.	Financing Standards	The average score of monitoring results obtained an average score of 82 in the 'Good' category
8.	Assessment Standards	The average score of monitoring results obtained an average score of 79 with the category 'Good.'

Table 3. Data Tracking 8 SNP Madrasah Ibtidaiyah Kota Batam 2024

No	Data	Data Result
1.	Content Standards	The average score of monitoring results obtained an average score of 82 with the category 'Good.'
2.	Process Standards	The average score of monitoring results obtained an average score of 81 with the category 'Good.'
3.	Graduation Competency Standards	The average score of monitoring results obtained an average score of 82 with the category 'Good.'
4.	Facilities and Infrastructure Standards	The average score of monitoring results obtained an average score of 77 with the category 'Good.'
5.	Educator and Education Standards	The average score of monitoring results obtained an average score of 82 with the category 'Very Good'
6.	Management Standards	The average score of monitoring results obtained an average score of 80 with the category 'Good.'
7.	Financing Standards	The average score of the monitoring results obtained an average score of 83 in the 'Good' category
8.	Assessment Standards	The average score of monitoring results obtained an average score of 84 with the category 'Good.'

Discussion

Understanding supervision in terms of procedures and processes is one of the efforts designed with functions: a.) Directing, coordinating, guiding, and fostering teachers in a sustainable (continuous) manner, either individually or collectively, by Directing, coordinating, guiding and fostering teachers on an ongoing basis (continuous) either individually or collectively with the aim that teacher performance becomes better; b.) Assessing the management of education in schools/madrasas, c.) Solving various educational problems effectively and efficiently (Sri, 2018). Supervision is overseeing,

directing, or taking charge of a person, organization, activity, etc.; supervisory responsibility (OED, 2025). Defined as the power or authority to direct, order, or manage something. Supervision in Arabic is called *riqabah*. In addition to the term *riqabah*, supervision is indicated with the verb hâfiz, which means control, maintenance, protection, and supervision. Supervision (Munawwir, 1999). In Arabic, memorizing information is called high because it requires mastery and diligence. requires mastery and diligence. There are at least two interpretations of the word 'hâfizh' in the previous verse. Firstly, preserver and guardian. Second, it implies a supervisor. Because humans are weak creatures, they cannot take care of themselves. According to Islamic thought, the purpose of supervision is to point out what is wrong, correct what is wrong, and justify what is good. According to the above definition, supervision is an activity in management that regulates whether functional implementation in the field is by a goal-orientated plan. The focus of supervisory activities is on errors, deviations, defects, and negative things such as fraud, offenses, and corruption. *Al-riqobah*, or the supervision process, is very important (Sugiharto, 2023).

Continuous monitoring and coaching are needed to improve the implementation of content standards using observation, brainstorming, and FGD methods. The idea of controlling is mentioned many times in the Qur'an, such as in verse 6 of Surah at-Tahrim, that the head of the household should always remind or supervise his wife, children, and siblings to obey Allah's commands. Surah Al-Baqarah verse 44 was revealed to warn those who command others to do good deeds while they themselves do not do them. In other words, the human self is referred to in this verse. This verse aims not only to criticize those who order others to do good deeds while they themselves forsake them, but they forsake the good deeds that are the responsibility of everyone who knows about them. The controlling link in this verse is that we exercise supervision or control over ourselves (Sugiharto, 2023).

Supervisors and madrasah heads, as well as managerial supervisors, have a role as leaders, which in the Islamic treasury is referred to as *caliphs*. The word *Caliph* is an *isim fail* from *fi'il madhi khalafa* which means to replace or occupy a place (Munawwir, 1999). Basically, the Qur'an never mentions the word leadership implicitly because the word leadership is a term in management in organizations. In management, leadership is a factor that affects the success or failure of an organization. The organization will indeed succeed when the capital system (input) runs smoothly, the supervision organizational structure is neat and running, and skilled personnel is available, but leadership plays an important role in leadership (Burhanuddin, 1994); an organization will succeed if a good and honest person holds the leadership. Conversely, if it is held by people who are unjust and traitorous, it will be destroyed. In other words, leadership is a factor that determines the effectiveness and efficiency of organizational activities.

There are hints in the Qur'an about the Managerial Supervision model, using the editorial witnessing Shahida and its derivatives repeated 160 times. The editorial mentions the word *Bashara* 114 times, with 12 times mentioning and using the editorial

supervision with the word *Raqiba* 5 times, while the editorial *Khabara* 52 times (Baqi, 1992).

Table 3. *Classification of Qur'anic Verses on Supervision*

No	Redaction	Words Number	Thematic Revelation Verses
1	*'Alima* (علم)	160	Testimony/ being witness
2	*Shahida* (شهد)	166	Knowing/ knowledge
3	*Bashara* (بصر)	114	Seeing
4	*Khabara* (خبر)	52	Seeing
5	*Raqiba* (رقب)	5	Supervising

Supervision of managerial supervisors from the Qur'anic perspective in madrasas makes the leader in the madrasa a quality madrasa leader, namely a leader who is visionary as well as egalitarian characterized by the ability to: a) Set goals, vision, and mission; b) Identify himself as an agent of renewal; c) Able to make new policies to achieve the vision and mission that has been set; d) Trust the teachers and employees in the implementation of their respective duties; e) Perform his leadership role based on trust. Managerial supervision that functions to lead, manage, maintain, foster, and develop refers to the madrasah head as a caliph with the nature of rububiyah referring to QS: (QS. Al-Isrā' [17]: 30 and QS. Al-Mu'minūn l23l:72), 2) the creation of humans (QS. Maryam [19]: 9 and QS. Al-Hijr [15]: 28), 3) the outpouring of grace (QS. Al-An'ām [6]: 133), 4) the virtues/advantages of humans (QS. An-Naml l2:7l:73 and QS. Ad-Dukhān [44]:57 forgiveness (QS. Al-A'raf l7l:153), Allah is the giver of wisdom (QS. Al-Isrā' 17:39), and the sending of the Messenger (QS. Ṭāhā 20:7).

Based on the evaluation results, it is further followed up with work planning for the following year. Deficiencies in the implementation of the previous year's work program or those that have not been implemented at all will be covered in the next year's program. Meanwhile, what has been implemented well can be improved and developed to improve schoolwork. The increase in 8 SNP in this research such as the increase in Content Standards shows that madrasahs consistently strive to improve and enhance the quality of education, despite having achieved the "Good" category. This improvement can be attributed to the madrasah's efforts in implementing the principles of piety, such as: *amanah* (Trust), madrasahs uphold the mandate given by the community to educate the next generation of the nation. Therefore, madrasahs continue to strive to improve the quality of education, even though they have reached the "Good" category. *Shura* (Deliberation) which is madrasah actively involves all school members and the community in decision-making related to improving the quality of education. Through deliberation, madrasahs can identify areas that need improvement and formulate appropriate solutions. *Taqwa* (Self-Control) has a strong commitment to continuously improving the quality of education. Madrasahs are not satisfied with the achievements they have made but continue to strive to be better; The improvement of

Process Standards shows that madrasahs consistently strive to improve and enhance the quality of the learning process. Even though it has reached the "Good" category, it can be attributed to the madrasah's efforts in implementing the principles of piety, such as Amanah, in which the madrasahs uphold the mandate to provide quality education, not only in terms of materials but also in terms of learning processes. Madrasahs continue to strive to improve the quality of the learning process so that students can learn effectively and enjoyably. In *Shura*, madrasahs actively involve teachers, students, and parents in evaluating and improving the learning process. Through deliberation, madrasahs can identify weaknesses in the learning process and formulate appropriate solutions. With *taqwa* madrasahs have a strong commitment to continuously improving the quality of the learning process. Madrasahs are not quickly satisfied with the achievements that have been achieved but continue to strive to innovate and find new methods to improve the quality of learning; The significant improvement in Graduation Competency Standards from "Fair" to "Good" signifies substantial progress in the madrasah's ability to equip students with the necessary skills and knowledge to succeed. This improvement can be linked to implementing the principles in Amanah, the madrasah demonstrates its commitment to fulfilling its responsibility to provide students with the necessary competencies for future success. This improvement reflects the madrasah's dedication to upholding its trust with the students and the community. In *Shura*, the improvement in Graduation Competency Standards likely resulted from a collaborative effort involving teachers, students, parents, and other stakeholders. Through consultative processes, the madrasah identified areas for improvement in the curriculum and teaching methodologies to better align with the desired learning outcomes. *Taqwa*, the improvement reflects the madrasah's commitment to continuous self-improvement and its dedication to providing the best possible education for its students. The madrasah exercises self-control by consistently evaluating its performance, identifying areas for improvement, and implementing necessary changes to ensure that students achieve the desired learning outcomes; The data shows that the average score for Facilities and Infrastructure Standards increased from 72 in 2023 to 77 in 2024, indicating a positive trend. This improvement can be attributed to several factors, such as increased funding for school infrastructure, improved maintenance practices, and greater community involvement in school development. However, it is important to note that the overall score for Facilities and Infrastructure Standards remains in the "Good" category, indicating that there is still room for improvement; The Educator and Education Standards slightly improved from 79 to 82. Based on analysis from Amanah, madrasahs hold a deep trust to nurture competent and ethical educators. This score reflects how well they invest in their teachers' growth, ensuring they are well-equipped and supported to deliver quality education. In *shura*, improvement suggests that madrasahs actively involve teachers in decision-making processes. This could include seeking their input on professional development needs, curriculum adjustments, or creating a supportive work environment. From *taqwa*, maintaining high standards for educators requires constant self-reflection and evaluation. This score increase may

indicate the madrasah's commitment to upholding ethical guidelines, ensuring teachers continuously develop their skills, and fostering a positive learning environment; The Management Standards show a notable jump, increasing from 72 to 80. This suggests a focused effort by madrasahs to improve their management practices based on: *Amanah with effective management is to utilize resources and fulfill their educational mission responsibly essential* for madrasahs to responsibly utilize resources and fulfill their educational mission. This score increase may indicate improved transparency, accountability, and efficient use of resources, building trust within the community. With *shura*, a significant improvement in management likely involves increased participation from stakeholders. This could include collaborative planning, open communication channels between administrators, teachers, and parents, and shared decision-making on school policies. Improving management with *taqwa* requires disciplined adherence to ethical guidelines, financial prudence, and a commitment to continuous improvement. This score may reflect the madrasah's dedication to self-regulation and responsible leadership; The Financing Standards also slightly improved from 82 to 83. This suggests careful financial management within the madrasahs, those entrusted with funds, whether from government sources, community donations, or student fees. This score increase may indicate responsible allocation of those funds, transparency in financial dealings, and prioritizing the needs of the students and the institution. Sound financial management often involves open communication and collaboration. This could include involving stakeholders in budgeting decisions, seeking input on resource allocation, and ensuring transparency in financial reporting. Maintaining financial stability requires discipline, adherence to ethical guidelines, and avoiding misuse of funds. This score may reflect the madrasah's commitment to financial integrity and responsible stewardship of resources; The Assessment Standards also demonstrate a clear improvement, with the average score rising from 79 to 84. This indicates that madrasahs are refining their assessment methods and strategies. Here is how this aligns with principles *Amanah* in accurate and fair assessment is crucial to ensure that students are receiving the appropriate support and guidance. This score increase may indicate that madrasahs are implementing more effective assessment methods that provide a more comprehensive picture of student learning and development. With s*hura*, improving assessment often involves gathering input from various stakeholders (Aniah et al., 2023; Faris, 2023). This could include discussions with teachers to understand student learning challenges, incorporating feedback from parents, and even seeking student input on assessment preferences. *Taqwa* continuously improving assessment requires a commitment to self-reflection and a willingness to adapt. This score may reflect the madrasah's dedication to using assessment data ethically and responsibly to inform teaching practices and provide targeted student support.

Improving 8 SNP, madrasahs can further strengthen their assessment practices, ensuring that assessment accurately reflects student learning, supports individual growth, and contributes to a high-quality educational experience. this research also introduces the Qur'anic Managerial Supervision Framework (QMSF), a novel concept

grounded in Islamic teachings. It integrates traditional management principles with values derived from the Qur'an, such as trust (*amanah*), deliberation (*shura*), and self-control (*taqwa*). The framework employs a constructivist approach to supervision, emphasizing collaboration, accountability, and continuous innovation. It aligns leadership practices with spiritual values to foster ethical decision-making and sustainable institutional development.

The framework helps madrasah leaders, including principals and supervisors, to adopt a visionary and ethical leadership approach. By aligning managerial practices with Qur'anic principles, leaders can set clear objectives, foster trust, and ensure accountability, creating a more effective and dynamic leadership environment. By integrating spiritual values with education management, madrasahs create a balanced learning environment focusing on academic excellence and character development. This approach nurtures students with strong moral foundations and intellectual capabilities. The framework also provides practical solutions to challenges such as limited resources, leadership inefficiencies, and external biases against madrasahs. This adaptability makes Madrasah Ibtidaiyah more resilient and competitive. These benefits collectively enable Madrasah Ibtidaiyah in Kepulauan Riau to address existing challenges and set a benchmark for excellence in Islamic education.

CONCLUSION

This study found that the potential of integrating Qur'anic principles into managerial supervision to improve the quality of Madrasah Ibtidaiyah i.e. by embedding core Islamic values such as *amanah* (trust), *Shura* (collaboration), and *taqwa* (self-control) into the supervision framework, educational institutions can effectively address challenges related to leadership, resource management, and stakeholder engagement has a greater impact than expected, thus challenging old assumptions and opening up new discussions that the Qur'an-based managerial supervision framework (QMSF) emphasizes academic excellence and the moral and spiritual development of students, creating a balanced educational environment.

This study reinforces previous findings (Haddade, 2024) (Sarifuddin, 2023) (Junaedi, 2019) (Abd. Muthallib, 2021) (Widodo, 2024), provide a roadmap for improving madrasah management and the quality of education. In addition, this study also provides new enthusiasm from pessimism (Sarnoto, 2022) which says that teacher professionalism and competence are still low, and the school's vision, mission, and goals are slogans for graduates of education to be below standard. The results reveal significant improvements across all National Education Standards (NSP), including content, process, management, and assessment standards, which indicate the efficacy of this model in fostering organizational growth and sustainability. Madrasahs adopting this framework benefit from visionary leadership, ethical decision-making, and innovative approaches to problem-solving. The study also underscores the role of supervision in building trust, enhancing collaboration among educators and stakeholders, and fostering accountability. Additionally, aligning Qur'anic principles

with modern management practices helps overcome resource limitations, improve leadership inefficiencies, and encourage community engagement. This integration supports the broader goals of Islamic education, such as nurturing individuals with strong character, critical thinking skills, and a commitment to societal betterment. The research further highlights the importance of continuous coaching, feedback, and collaboration between supervisors, teachers, and administrators to improve educational quality consistently.

The study was limited to a sample of nine schools in the Riau Islands, making it difficult to generalize to other regions. Other factors, such as data variation, gender, and age, are also limited. Further research with larger samples with different cultures is also needed for a more comprehensive understanding. Overall, the study provides a comprehensive framework for leveraging Islamic values in educational management, offering practical solutions to improve the performance and resilience of underperforming institutions like Madrasah Ibtidaiyah. It sets a benchmark for Islamic education systems, demonstrating that faith-based management practices can effectively address modern challenges while preserving the institutions' spiritual identity and ethical foundation. Future research could explore how this model can be expanded to other educational contexts to validate its applicability and effectiveness further.

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