

Perspective Supervision in Islam

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ABSTRACT

In the Islamic context, educational supervision has high relevance, as education is considered one of the important aspects in the development of spiritually and academically balanced individuals. This article discusses educational supervision from an Islamic perspective and explains the principles, objectives, and methods of supervision that are in accordance with Islamic values. **Theoretical Studies:** This article refers to various sources of theory in Islam that are relevant to educational supervision. Some of the concepts that are in focus are "tarbiyah" (coaching), "science" (science), and "amanah" (amanah). **Methodology:** This study uses an analytical descriptive approach by analyzing Islamic literature and sources relevant to educational supervision. The data were analyzed qualitatively to understand the principles of educational supervision in Islam. The results of this study identify several principles of educational supervision in Islam, including: **Respect and Relationship Building:** Supervision in Islam is based on the values of mutual respect and building a good relationship between the supervisor and the supervised. **Coaching and Development:** The main objective of supervision in Islam is the formation and development of individuals to reach their true potential, both academically and spiritually. **Justice and Fair Leadership:** Supervision of education in Islam should be fair and just-based, with supervisors acting as just and responsible leaders. Supervision of education in Islam has a strong foundation of principles that include Islamic values such as justice, guidance, and trust. Understanding and applying these principles in the practice of educational supervision can help create an educational environment that conforms to Islamic values and contributes to the development of spiritually and academically balanced individuals

INTRODUCTION

Education has a crucial role in the development of individuals and society. Supervision of education is one of the most important tools in improving the quality of education. Supervision supports the development of education quality by ensuring the teaching and learning process runs effectively and efficiently. (Ramadina et al., 2023). In the context of Islam, education has a high significance, because education is seen as one of the ways to understand, apply, and spread the teachings of Islam. (Susilo, 2023).

Supervision of education based on Islamic values can make a major contribution in producing individuals who have strong knowledge, good morals, and commitment to Islamic principles. (Hodgson et al., 2023). Therefore, it is important to understand educational supervision from an Islamic perspective and how Islamic principles can guide the process of supervision in educational institutions based on Islam. (Islami & Pendahuluan, 2008). (Bakar, 2011)

LITERATURE REVIEW

This article aims to discuss educational supervision from an Islamic perspective, identifying its underlying principles, goals, and values. In addition, this article will also consider the implications of Islamic-based supervision on educational practices in Islamic educational institutions. (Permana & Eliza, 2022)

METHODOLOGY

The Writing Methodology of "Perspective Supervision in Islam" is very important to understand how this research was conducted, including the approach used, the data sources collected, and the analytical methods applied. The following is the research methodology that can be used in this journal :

Research Approach

This research uses a qualitative approach. This approach was chosen because this research focuses on an in-depth understanding of educational supervision from an Islamic perspective and the concepts that underlie it.

Data Source :

Data sources in this research will consist of Islamic literature and sources relevant to educational supervision. It includes religious texts, works by Islamic scholars, and sources that discuss educational supervision from an Islamic perspective.

Data Collection Process :

Data collection was carried out through literature study. Researchers will collect various sources of theories, concepts and views from Islamic literature and sources that are relevant to educational supervision.

Analysis Method :

The data collected will be analyzed qualitatively. Qualitative analysis will involve :

- Identify the principles of educational supervision in Islam.
- Categorization and classification of relevant Islamic concepts.
- Deep understanding of the implications of Islamic-based supervision on educational practices.

Validity and Reliability :

Validity in qualitative research is considered through data triangulation, namely by comparing findings from various sources of different Islamic theories. This will ensure that the findings are conceptually stronger.

Reliability in qualitative research is generally considered through consistency in the interpretation of data by the researcher.

Research Ethics :

Research ethics are maintained by respecting copyright and the sources used in literature studies. All sources used will be properly cited.

Research Limitations :

This research is limited to the analysis of available Islamic literature and sources. Therefore, the results of the study may be limited in understanding from the perspective of the available literature.

By using this qualitative methodology, this research will provide an in-depth understanding of educational supervision from an Islamic perspective and the concepts underlying it. This will help understand how educational supervision can be integrated with Islamic values to improve the quality of education in Islamic-based educational institutions.

RESULTS AND DISCUSSION

Theoretical Studies in the Journal "Supervision of Perspectives in Islam" is an important part that helps understand the conceptual framework of research as well as the theoretical foundations on which the analysis is based in the study. Here are some concepts of Islamic theory and views that are relevant to this study:

1. Education Supervision

Educational supervision is a process of supervision and guidance on educational practices that aims to improve the quality of education. Supervision is all the efforts of school officials in leading teachers and other education personnel, to improve teaching including stimulating, selecting the growth and development of teachers' positions, selecting and revising educational objectives, teaching materials, and teaching methods and teaching evaluation. Supervision in schools is carried out by the principal who acts as a supervisor, so he must be able to carry out various supervision and control to improve teacher performance. The role of the supervisor is to provide guidance, guidance, and

guidance on the teacher's teaching and learning process for improvement. These corrective steps are intended to make the teaching and learning process and the roles and duties of teachers more professional. (Ubabuddin, 2020)

In the field of education and teaching, supervisors are needed who can dialogue and help personal and professional growth so that everyone experiences personal and professional improvement. The headmaster has the obligation to manage the running of the school and can also cooperate and relate closely with the community, raise the enthusiasm of the staff of teachers and school employees to work better, build and maintain family, cohesiveness and unity between teachers, employees and students, develop the school curriculum, know the school plan and know how to run it, pay attention and strive for the welfare of teachers and employees. Supervision can be carried out by the principal who acts as a supervisor, although in the modern educational organization system a special supervisor is needed who is more independent, and can increase objectivity in coaching and carrying out his duties. The function of supervision or supervision in education is not just a control to see whether all activities have been carried out in accordance with the plans and programs that have been outlined, but more than that. Supervision in education contains a broader understanding. Supervision activities include determining the personnel and material conditions or requirements necessary for the creation of an effective teaching-learning situation, and efforts to meet those requirements. (RAHMAN ABD, 2021)

2. Supervision of Education Perspective of the Prophet's Hadith

According to the Journal (Fauziyah, 2020) that educational supervision is the process of researching, correcting and assessing the performance of teachers or educators, directing and providing solutions to various shortcomings of educators and improving and developing everything in educational progress. Supervision of education in the perspective of the prophet's hadith is related to the principle of supervision, namely the hadith on "Accountability, Education, Correctiveness, Integrity, Credibility, and Objectivity." Improving teacher professionalism can be done by paying attention and implementing; planning, looking authoritative, understanding the characteristics of students, providing evaluations of students and collaborating with parents of students and the community.

Here is a hadith about educational supervision:

a. Accountability (Responsibility for the Mandate As A Leader)

In educational supervision, it is known as the principle of "Accountability", namely everything assigned to an educator or supervisor including the mandate from Allah SWT., as well as from the parents of students who will one day be held accountable in carrying out their duties. This is in accordance with the hadith of the Prophet (H.R. Bukhori) : ﷺ

Meaning: Each of you is a leader and each of you will be held accountable for what you lead. A king is a leader for his people, and he will be held accountable for what he leads. A husband is a leader for his family members and he will be held accountable to them. A wife is the leader of the home, her husband and her children, and she will be held accountable for what she leads. A servant is the

leader of his master's property, and he will also be held accountable for what he leads. And remember each of you is a leader and will be held accountable for his leadership. (H.R. Bukhori).

B. Educational; Doing your Best in Educational Tasks

One of the prophet's hadiths related to educational supervision is: ٥٥
Meaning: "From Umar (may Allah be pleased with him) he also said: As we sat by the side of the Prophet (peace and blessings of Allaah be upon him) one day suddenly there came a man wearing very white clothes and very black hair, there were no traces of a long journey and none of us knew him. Until then he sat before the Prophet and attached his knees to his knees (Prophet Sallallahu'alaihi wasallam) saying: "O Muhammad, tell me about Islam?", then said the Prophet Sallallahu'alaihi wasallam: " Islam is you testify that there is no God (God worshipped) but Allah, and that the Prophet Muhammad is the messenger of Allah, you establish prayers, perform zakat, fast Ramadan and go on Hajj if able", then he said: "You are right". We were all astonished, he who asked him also confirmed. Then he asked again: "Tell me about the Faith". Then he said: "You have faith in Allah, His angels, His books, His apostles and the last days and you have faith in both good and bad destiny", then he said: "You are right". Then he said again: "Tell me about ihsan". Then he said: "Ihsan is that you serve Allah as if you see it, if you do not see it then He sees you "(H.R Muslim).

In the hadith, Islam is built with three aspects, namely Iman, Islam and Ihsan. Faith concerns aspects of theology, while Islam concerns aspects of sharia or worship. The last one is Ihsan which concerns the moral aspect. In the explanation of the hadith, the definition of Ihsan is, Tell me about ihsan". Then he (Muhammad) said: "Ihsan is that you serve Allah as if you see it, if you do not see it then He sees you". Our every step and breath will always be watched by God. When God watches over his servant, there is no doubt about his justice. Unlike human supervisors, there may be a handful of supervisors who do not meet procedures. This is what makes a supervisor and educator motivated to always do the best in carrying out their duties because that everything is supervised not only in the world, but also in the hereafter. Therefore, the principal as a supervisor must always provide motivation, direction to teachers, and teachers as educators must provide good teaching and example to their students.

c. Corrective and Self-Introspection (Control/Self-Evaluation)

Several hadiths of the Prophet (peace be upon him) suggest the need to carry out supervision or evaluation in every work. Islamic teachings are very concerned about the form of self-supervision first before supervising others. This is partly based on the hadith of the Prophet SAW., as follows :

"Telling us Sufyan bin Waki', telling us Isa bin Yunus, from Abi Bakr bin Abi Maryam (al hadith...), telling us Abdullah bin Abdurrahman, telling us Amr bin 'Aun, telling us Ibnul Mubarak, from Abi Bakr bin Abi Maryam from Dlamrah bin Habib from Syaddad bin Aus from the Prophet SAW. said: "The intelligent person is the one who overcomes his passions and does deeds for (life after death), while a weak person is one who follows his passions and dreams of Allah (hoping for His destiny). Sufyan said "this is hadith hasan", saying again The

meaning of "Man daana nafsahu" is to evaluate himself in the world before being chastened later in the Day of Judgment. And it is narrated from Umar ibn Khattab saying: "Evaluate yourselves before being chastened in the Hereafter and adorn it for great honor and that hisab on the Day of Judgment is lightened for one who evaluates himself in the world. It is also narrated from Maimun ibn Mihran saying: "It is not said that a servant is devout, so he evaluates himself as interrogating his friend from where he gets food and clothing. (HR. Turmudzi). In a learning process to education, of course, there are mistakes, irregularities and even leaks which are certainly sought for causes and then solutions are sought to correct these errors so that educational goals can be achieved properly. In the Islamic view everything should be done in a planned, orderly manner. No exception to the process of teaching and learning activities which is something that must be considered, because the substance of learning is to help students so that they can learn well and optimally. Supervisor in this case means organizing or managing and directing teachers about something to be good. Based on the above hadith, supervision in Islam is done to correct the crooked, correct the wrong and justify the right. In addition, based on the hadith narrated by Imam Thabrani that the Prophet (peace be upon him) said: "Verily Allah loves people who, if they do a job, are done in an itqan (precise, directed, and complete) manner (HR. Thabrani).

d. Integrity; Honesty and Consistency (Istiqomah)

The principle of integrity is the personality of a supervisor who carries out supervision with a good mentality full of honesty, sympathetic, responsibility, meticulous and consistent. This is recommended through the following hadith of the prophet: From the narration of Sufyan that someone said: O Messenger of Allah, tell me about something in Islam, which no one questions after you (explain), he said: say I believe in Allah Almighty, then istiqomahlah, he said: O Messenger of Allah, from what should I be afraid, then he pointed with his hand to his tongue. (H.R. Ahmad).

The hadith shows that the prophet taught a very important thing in Islam, namely faith in Allah, istiqomah in doing everything that is worth worship, especially in carrying out the mandate as an educator, and consistent in speaking and acting. A supervisor and educator who believes will always hold his mandate well and be responsible for carrying out his duties carefully, orderly and consistently with honesty both verbally and attitude.

e. Objectivity; Professional According to Expertise

In this case supervision should be based on professional relationships, not on personal relationships, it should be realistic. From the narration of his grandfather Sa'id bin Abi Burdah from the Prophet SAW. he said: For every Muslim to be subjected to sadaqah, they say: "O prophet of Allah (how) with someone who does not find it, he said: let him work with his hands and then use it for himself and pray, they said: should he help those who have the dignity to suffer, they say: if it is not found, He said: Should he do good deeds and refrain from evil, then it is of great value to him. (H.R. Bukhori).

The hadith shows that a professional supervisor and educator should always try to improve one's potential and improve everything for mutual progress in his environment (school and community).

3. Supervision of Qur'anic Perspective Education

In the journal (Deny, 2023) that the gesture of supervision in the Qur'an is found in verse 29 of Sura Ali Imron, in that verse it hints at the position of Allah SWT as the Creator is the owner of the highest authority that oversees all His creatures, which when related to the context of the understanding of supervision proposed by Arikunto, namely supervision is carried out by superiors or leaders who certainly have higher authority over things under him or his subordinates have similarities. The concept of the supervising subject is equally carried out by subjects who have higher authority over lower subjects / subordinates. In the Qur'an the sign of supervision can be identified from (one of the) following verses:

Meaning: Say: "If you hide what is in your heart or you give birth to it, surely God knows". "God knows nothing in heaven and nothing on earth. and Allah is almighty over all things" (Q.S. Ali Imran (3): 29).

The above verse implicitly reveals the vast scope of Allah's knowledge of everything related to his creatures. Similarly, the verse hints at the position of Allah SWT as the Creator is the owner of the highest authority that oversees all His creatures, which when related to the context of the understanding of supervision proposed by Arikunto, namely supervision is carried out by superiors or leaders who certainly have higher authority over things under him or his subordinates have the same concept of the subject of supervision actors, which are equally carried out by the subject who have higher authority over lower subjects/subordinates. Meanwhile, according to Shihab commenting on Q.S. Ali Imran (3):29, namely That because Allah is almighty over all things so that, with His vast knowledge and all-round power, He can impose appropriate sanctions, fair, and appropriate rewards for every creature.

In the context of supervision stated by Arikunto, the follow-up action of supervision is not to carry out appropriate sanctions that are fair and appropriate rewards for each creature as stated by Shihab above, but what Arikunto intended as a logical consequence (follow-up) of supervision activities (viewing, inspection, supervision) emphasizes more on the improvement aspects of supervision activities which are followed up by coaching to improve activities for the better.

In another verse Allah says: ٥ It means: "O men, be fearful of your Lord who created you from one self, and from whom God created his wife; and from these two God bred many men and women. And be fearful of Allah by whose name you ask one another, and (maintain) a relationship of friendship. Verily God is always watching over you." (Q.S An-Nisa:1) (Abu Ja'far at-Thabari Muhammad bin Jarir, Jami'ul Bayan fi Ta'wil Al-Qur'an, [Beirut, Muassasatur Risalah: 1420 H/2000 M], juz VII, halaman 523).

One of Egypt's most famous contemporary mufassir, Syekh Muhammad Mutawalli As-Sya'rawi (1329-1419 H), explained, the meaning of the word raqib is that which sees deliberately, as people say: "Fulan yuraqibu Fulanan (Si Fulan sees deliberately other Fulan)". The reality in human life, there are indeed people who take a cursory look without accident. But if a person is referred to as muraqib (raqib-pen), then the context is that he is watching others closely, as in the verse: "Truly Allah is the All-Watching Substance. That is, Allah is not only the All-Seeing Substance, but He is Raqibun, the All-Supervising Substance. As we find someone sometimes sees things in passing. He saw many things he encountered, but could not be said to be a raqib or one who watches except with full awareness of his heart. The truth is that Allah is watching over us all without any details being missed as in another verse:◌"

It means: "Surely your Lord really watches over (all man's deeds and cannot escape from them, and He will reward him)." (Al-Fajr: 14). (Muhammad Mutawalli As-Sya'rawi, *Tafsir As-Sya'rawi*, [Mesir, Akhbarul Yaum: 1991 M], jilid VI, halaman 1992). In reference to other interpretations, Syekh Muhammad Nawawi Banten (1230-1316 H) straightforwardly interprets: Allah is the Substance Who Guards and Sees all the deeds and words that come out of you, and all the intentions stored in your hearts, and the Almighty Substance who desires to reward all of them. (Syekh M Nawawi Al-Jawi, *At-Tafsirul Munir li Ma'alimit Tanzil*, [Beirut, Darul Fikr: 1425 H/2006 M], juz I, halaman 152).

So in the conclusion about the supervision of education in the perspective of Islam there is already a foundation. We as Islamic religious educators have no doubt about the religious basis of educational supervision because Islamic religious educators must also know the religious basis of law on something both state and religious law. In essence, this superintendent of education is very noble as long as it acts according to the laws of the country and religion.

4. Supervision of Education in the Perspective of Islamic Epistemology

Building Indonesian people means preparing the Indonesian nation to be responsible citizens and able to realize a just and prosperous society based on Pancasila. This is in accordance with the mandate contained in the preamble to the 1945 Constitution (Fatkhurokhim, 2016).

Internationally, the quality of Indonesian education is ranked 64th out of 120 countries worldwide based on the annual UNESCO Education For All Global Monitoring Report 2012. When viewed in the Education Development Index (EDI), Indonesia was ranked 69th out of 127 states in 2011. Looking at the data above indicates that education in Indonesia must still be improved in quality (Fatkhurokhim, 2016). Improving the quality of education is one of the duties of supervisors. This is an illustration that the education system in Indonesia has not failed, because it is able to forge people who can carry out development in all fields as it is now. In the educational process there are 3 dimensions that must be considered by supervisors, namely: (1) substantive dimensions, regarding what materials will be taught, (2) behavioral dimensions, about how teachers teach, (3) dimensions of the physical environment, regarding facilities and infrastructure (Setiyono, 2005).

Supervision that functions to trigger or drive change is focused on elements related to or even factors that affect the improvement of learning quality. Because of its nature to serve or support learning activities, this supervision is known as administrative supervision. Good supervision is supervision that is able to reflect these multi-goals. Supervision is not successful if it pays attention to only one particular goal to the exclusion of others. So thus it can be understood, that the purpose of educational supervision is the improvement and development of the teaching and learning process in total. In addition, to achieve student engagement to be effective and efficient in learning requires various supporters in the teaching and learning process. (Baharun 2015). This means, the purpose of supervision is not only to improve the quality of teacher teaching, but also to foster the growth of the teaching profession in a broad sense, including the provision of facilities, leadership services and fostering good relations to all parties involved. (Suryani, 2015).

In the Qur'an Surah Al-Ashr verse 3 is explained the matter concerning supervision in a broad sense, namely in terms of mutual advice, advising in truth and mutual advice advising in patience. The Word of Allah (swt) in Sura Al-Ashr: means: "Except those who believe and do righteous deeds and exhortations exhort to obey the truth and counsel exhort to keep patience".

The Word of Allah Almighty above contains an implicit message that mutual advice in kindness and patience is the key in organizing educational supervision in schools in order to improve the quality of education, improve morals and ethical procedures as well as in terms of providing motivation for the achievement of quality education in schools. (Suryani, 2015).

Supervision in Islam is done to correct the crooked, correct the wrong and justify the right. In Islamic teachings, supervision is divided into two things: (1) Supervision that comes from oneself and (2) Comes from tawhid and faith in Allah SWT. A person who is convinced that at all times God is watching over His servant will act cautiously. When alone, he believes in the second God, and when both he believes in the third God The application of educational supervision is one of the efforts in order to achieve a quality education, especially at the basic education level, it is necessary to optimize the quality of educational resources. One of these resources is energy engaged as educational education personnel. Whether it covers the top component at the ministerial level to the front level, namely schools. Teachers are one component of educational resources in schools This theoretical study will help build a strong conceptual framework for research, help explain and interpret findings, and link the practice of educational supervision to Islamic principles. This enables researchers to gain a deeper understanding of educational supervision from an Islamic perspective and its impact in the context of Islamic-based education.

CONCLUSIONS AND RECOMMENDATIONS

Conclusion

In the context of writing "Supervision of Perspectives in Islam," we can conclude that supervision of education based on Islamic values has an important role in improving the quality of education and individual development that is spiritually and academically balanced. Some important points that can be taken as a conclusion are:

1. Principles of Islamic Supervision: Supervision of education in Islam is based on principles such as justice, guidance (*tarbiyah*), development of science (science), and holding amanah (amanah).
2. These principles guide the practice of supervision in accordance with Islamic values. Purpose of Supervision in Islam: The main purpose of educational supervision in Islam is to improve the quality of education by ensuring educational practices that are in accordance with Islamic principles. It includes coaching students academically and morally.
3. Values in Supervision: Values such as honesty, justice, equality, and compassion are important aspects in the practice of Islamic-based educational supervision. Supervisors are expected to be role models in applying these values.

Suggestions

Based on the results of the research and the conclusions that have been described, we provide some suggestions as a guide to consider the implementation of Islamic-based educational supervision:

1. Training and Awareness: Conduct training and coaching for supervisors, teachers, and educational staff to understand Islamic values and how to integrate them in supervision practices.
2. Development of Evaluation Criteria: Create evaluation criteria that are clear and in accordance with Islamic principles in the assessment of student and teacher performance. These criteria should include academic, moral, and ethical aspects.
3. Supervision Material Development: Develop supervision material that includes an Islamic values-based approach. This includes character building, ethical development, and moral education for students.
4. Leadership Based on Islamic Values: Ensure that leadership in Islamic-based educational institutions is leadership that is fair and based on Islamic values. Leadership should be an example in applying the principles of Islamic supervision.
5. Continuous Evaluation: Conduct continuous evaluation of the effectiveness of Islamic-based supervision in achieving educational goals in accordance with Islamic values. The use of feedback from teachers, students, and parents can help with continuous improvement.

The implementation of Islamic-based education supervision is not only about improving the quality of education, but also about forming individuals who have a strong moral and ethical foundation in accordance with Islamic teachings. By understanding and applying these principles, Islamic-based educational institutions can make a major contribution to the spiritually and academically balanced development of individuals and create a better society in accordance with Islamic teachings.

FURTHER STUDY

This research still has limitations, so it is necessary to carry out further research related to the topic of Perspective Supervision in Islam in order to perfect this research and increase insight for researchers.

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