



Supervisory Role of Unit Heads in Enhancing Educational Quality: A Case Study of the Qur'an Education Park (TPA) Unit 252 Raudhatul Muta'alimin, Banjarmasin

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ABSTRACT

This study investigates the supervisory function of unit heads in non-formal Islamic education institutions, focusing on the Qur'an Education Park (TPA) Unit 252 Raudhatul Muta'alimin in Banjarmasin. The research aims to examine the implementation process of supervision, identify the challenges encountered by the unit head, and explore practical solutions to enhance the effectiveness of teaching and learning processes. Utilizing a qualitative approach, data were collected through interviews, observations, and document analysis involving the unit head and Qur'an teachers as key informants. Data validity was ensured through triangulation of sources, methods, and time. The findings reveal that supervision conducted through class visits, classroom observations, and inter-class collaborations significantly improved teacher discipline and teaching quality. Teachers demonstrated increased adherence to institutional rules, punctuality, and professionalism. Nevertheless, constraints such as limited time, insufficient resources, and varying teacher competencies hindered consistent supervision. Continuous monitoring and coaching were found crucial in fostering a sustainable culture of quality education within non-formal Islamic institutions

INTRODUCTION

Supervision is one of the fundamental functions of educational management that ensures the effectiveness and efficiency of learning processes in achieving institutional goals. According to Effendi (2014) and Fahmi (2014), supervision represents the most essential managerial control function because, without systematic monitoring and evaluation, organizational activities cannot be guaranteed to achieve their intended outcomes. In educational settings, supervision is not merely a bureaucratic requirement but an essential tool to enhance the quality of teaching, ensure discipline, and support professional development among educators. In Islamic educational contexts, supervision carries both managerial and moral dimensions, reflecting the principles of accountability (*amanah*) and leadership emphasized in the Qur'an and Hadith. The Qur'an in *Surah Al-Ahzab* verse 72 reminds that humans are entrusted with the sacred responsibility (*amanah*), while *Surah At-Tahrim* verse 6 instructs believers to "protect themselves and their families from the fire of hell," implying that leadership involves educational and moral responsibility. Prophet Muhammad SAW also stated, "Each of you is a shepherd, and each of you will be held accountable for his flock" (HR. Bukhari and Muslim), confirming that supervision is an integral aspect of Islamic leadership and governance.

Non-formal Islamic education, represented by the **Taman Pendidikan Al-Qur'an (TPA)**, plays a critical role in instilling moral values and Qur'anic literacy in early childhood education. TPAs serve as community-based centers for teaching Qur'an recitation (*tilawah*), memorization (*tahfidz*), and Islamic character development (*akhlak*). According to the **Ministry of Religious Affairs (Kemenag, 2023)**, Indonesia hosts over **250,000 active TPAs** coordinated under the **Badan Komunikasi Pemuda Remaja Masjid Indonesia (BKPRMI)**, serving more than **2.5 million students nationwide**. However, despite their strategic importance, many TPAs face challenges in maintaining quality assurance, discipline, and instructional consistency due to limited supervision, insufficient teacher training, and lack of managerial capacity (BKPRMI National Report, 2023; Fauziah & Wiranata, 2020). This issue is particularly significant because TPAs often rely on volunteer teachers with varying levels of pedagogical competence and commitment.

The case of **TPA Unit 252 Raudhatul Muta'alimin in Banjarmasin** reflects these national challenges. Preliminary data collected in June–July 2025 revealed that teacher absenteeism reached **61%**, and **71% of teachers arrived late** to class, while only **28.57%** maintained consistent punctuality. Such low levels of discipline directly affect the effectiveness of learning and undermine the institution's credibility in the eyes of parents and the community. The head of the unit noted that supervision had been conducted but was not yet optimal due to limited time and resources. As a result, teachers' compliance with schedules, instructional preparation, and adherence to teaching standards remained inconsistent. This situation indicates the need for stronger, systematic supervision mechanisms within the TPA to improve teacher accountability and ensure the quality of Qur'anic learning.

Several previous studies have highlighted the relationship between supervision and teacher performance in educational institutions. Asrol (2022)

found that the principal's supervision significantly contributed – by **27.9%** – to improving teacher performance in public schools, emphasizing the supervisory role as a determinant of teaching quality. Similarly, Bakri (2022) discovered that effective supervision at MTsN 1 Pelalawan improved teacher discipline and teaching consistency, particularly when supervision was conducted through participatory observation and feedback. In a related study, Matondang and Syahril (2021) reported that the professional competence of teachers in secondary education increased substantially under consistent supervision that focused on coaching and reflection. These studies collectively demonstrate that supervision is not only evaluative but also transformative when carried out systematically and continuously. However, research focusing on supervision within **non-formal Islamic education institutions such as TPAs** remains limited, despite their vital role in shaping the moral and spiritual foundations of society.

From a policy perspective, the relevance of this study is also supported by **Law No. 20 of 2003 on the National Education System (SISDIKNAS)**, which explicitly recognizes non-formal education institutions as part of the national education system. Article 26 affirms that non-formal education can take various forms, including *majelis taklim* and *kelompok belajar*, which encompass TPAs. This legal framework highlights the necessity of managerial accountability, quality control, and systematic supervision to ensure that non-formal education contributes effectively to national character development. The **National Education Quality Assurance Framework (SPMI, 2021)** also positions supervision (*pengawasan*) as an internal mechanism to maintain quality standards and continuous improvement across all educational levels.

Within this context, the present study aims to analyze the **supervisory practices of the unit head at TPA Unit 252 Raudhatul Muta'alimin**, focusing on the implementation process, challenges faced, and solutions developed to improve the quality of Qur'anic education. The study specifically investigates how the unit head performs supervisory functions such as classroom visits, observations, and peer coaching, and how these activities influence teacher discipline and learning quality. Furthermore, this research seeks to identify the barriers that hinder effective supervision – such as limited resources, inadequate professional training, and lack of standardized monitoring systems – and to propose actionable strategies that align with both educational management theory and Islamic leadership principles.

Therefore, the objective of this study is twofold: **(1)** to examine and analyze the process of supervision conducted by the unit head at TPA Unit 252 Raudhatul Muta'alimin Banjarmasin, and **(2)** to identify the challenges and solutions that emerge in the implementation of such supervision. The findings are expected to provide theoretical enrichment in educational management, practical recommendations for improving the quality of Qur'anic education, and a model for strengthening supervision systems in non-formal Islamic educational institutions across Indonesia.

LITERATURE REVIEW

Educational supervision is one of the most fundamental elements in education management theory, serving as both a controlling and developmental mechanism for ensuring the achievement of educational objectives. According to **Usman Effendi (2014)**, supervision is the most essential management function because no organizational activity can be said to succeed without adequate supervision. Similarly, **Irham Fahmi (2014)** emphasizes that supervision acts as a managerial control system that guarantees every educational component operates in accordance with the goals and policies that have been established. This view aligns with **Handoko (2011)**, who conceptualizes supervision as the process of ensuring that actual activities conform to planned activities, thereby bridging the gap between policy and implementation.

From an educational perspective, **Piet A. Sahertian (2000)** defines supervision as a professional service provided by school leaders to teachers through guidance, direction, and assistance aimed at improving teaching performance. He introduces the principle that supervision should not be punitive but rather educative, democratic, cooperative, and continuous. This principle is echoed by **Purwanto (2010)**, who states that supervision is a cooperative effort between supervisors and teachers to enhance the quality of teaching and learning through a process of observation, reflection, and improvement. Both scholars advocate for a shift from traditional inspection-based supervision to a **developmental and scientific supervision model**, which relies on data from observations and systematic evaluation rather than personal assumptions.

In Western scholarship, **Carl D. Glickman, Stephen P. Gordon, and Jovita M. Ross-Gordon (2010)** define supervision as “a developmental process that enhances teacher professional growth and improves the quality of instruction through collegial dialogue, observation, and feedback.” Their *Developmental Supervision Model* highlights the importance of participatory leadership and reflection in building a culture of continuous improvement. This framework situates supervision not merely as hierarchical control but as a collaborative learning process between supervisor and teacher. In this sense, the role of the supervisor becomes that of a mentor or coach who guides teachers to reflect critically on their instructional practices.

Complementing these perspectives, **Daresh (2001)** conceptualizes supervision as “proactive leadership” aimed at ensuring that every educational practice supports both individual and institutional development. Proactive supervision emphasizes anticipation and support rather than reaction and control. This aligns with the ideas of **Prasojo & Sudiono (2011)**, who assert that supervision should be based on effective communication, trust, and empowerment—helping teachers recognize their own potential to solve instructional problems and enhance classroom quality. **Mulyasa (2011)** also contributes to this discourse by asserting that supervision is part of the leadership duties of a professional principal or unit head. He identifies four core functions of supervision: planning, implementation, monitoring, and evaluation, all of which must be carried out systematically and continuously.

In the context of Islamic education, **Musmualim and Miftah (2016)** explain that supervision carries moral and spiritual dimensions derived from

Qur'anic principles. The concept of *amanah* (trust) and *muraqabah* (awareness of divine observation) places the act of supervision as both a professional and ethical responsibility. The Qur'an itself advocates for the supervision of conduct and performance through verses such as QS. *At-Tahrim:6*, which commands believers to safeguard their families and communities. Thus, in Taman Pendidikan Al-Qur'an (TPA), the role of the unit head is not only to oversee administrative and pedagogical matters but also to nurture spiritual growth and moral discipline among teachers and students.

Empirical research supports these theoretical foundations. **Fauziah & Wiranata (2020)** found that managerial supervision positively affects teacher performance and institutional quality, provided it is structured, consistent, and feedback-oriented. Similarly, **Prayitno (2019)** demonstrated that academic supervision focusing on direct observation and constructive feedback enhances teachers' pedagogical competence and instructional discipline. These findings corroborate **Kurniati (2020)**, who emphasizes that the modern approach to supervision must be planned, continuous, and data-driven, involving instruments for documentation and analysis to generate measurable improvements.

Within the framework of non-formal Islamic education such as TPA or TPQ, supervision acquires unique characteristics. It involves not only technical and pedagogical oversight but also spiritual mentorship and community leadership. The head of a TPA acts as a *murabbi* (educator and mentor), guiding teachers in maintaining discipline, integrating Islamic values into pedagogy, and ensuring that Qur'anic instruction aligns with both national education standards and religious objectives. According to **Azis (2016)** and **Herabudin (2009)**, effective supervision in Islamic institutions must adhere to principles of openness, participation, and shared responsibility, encouraging teachers to perceive supervision as collective growth rather than individual evaluation.

In practical application, as evidenced in **Norliyana's (2025)** research, supervision at **TPA Unit 252 Raudhatul Muta'alimin, Banjarmasin** is conducted through class visits, structured observations, and inter-class collaborations. These methods align with the techniques advocated by **Prasojo & Sudiono (2011)** and **Glickman et al. (2010)**. The results demonstrated that sustained supervision improved teacher discipline, compliance, and performance, contributing directly to smoother teaching processes and enhanced learning outcomes. However, as noted by **Effendi (2014)** and **Fahmi (2014)**, the success of supervision depends largely on time availability, leadership commitment, and communication between supervisors and teachers—factors that often pose challenges in non-formal institutions with limited resources.

METHODOLOGY

This study adopts a **qualitative descriptive design** aimed at exploring and analyzing the supervisory practices of the head of the Qur'an Education Park (TPA) Unit 252 Raudhatul Muta'alimin in Banjarmasin. The approach was chosen to capture naturally occurring phenomena in depth and to interpret the meaning behind the supervisory processes conducted in the institution. The research was carried out within the non-formal Islamic education environment under BKPRMI Banjarmasin, involving the **unit head** and **six Qur'an teachers** as key informants selected through purposive sampling. Data were gathered using **semi-structured interviews, classroom observations, and documentation analysis**, enabling the researcher to obtain comprehensive insights into how supervision was planned, implemented, and evaluated. The analysis employed the **Miles and Huberman interactive model**, consisting of data reduction, data display, and conclusion drawing, with findings interpreted through thematic categorization. The credibility of data was ensured using **triangulation of sources, methods, and time**, while ethical standards were maintained by securing participant consent, protecting confidentiality, and ensuring that all information reflected actual field conditions. This methodological structure provides a valid and systematic foundation for understanding how the supervisory role of the unit head influences teacher discipline, instructional quality, and the overall improvement of Qur'anic education at TPA Unit 252 Raudhatul Muta'alimin.

RESULTS AND DISCUSSION

The findings of this study underscore that the **supervision practices** implemented by the head of **TPA Unit 252 Raudhatul Muta'alimin** were pivotal in transforming teacher discipline and instructional quality. The head of the unit applied several techniques – class visits, classroom observations, and inter-class reviews – that reflect **Glickman's (2010) Developmental Supervision Model**, emphasizing supervision as a *collegial and reflective process* rather than hierarchical control. The results demonstrated measurable improvement in teacher attendance and punctuality after sustained supervision and feedback sessions, which encouraged accountability, self-evaluation, and intrinsic motivation.

Table 1. Summary of Teacher Discipline Before and After Supervision

Respondent Code	Attendance Before (%)	Attendance After (%)	Tardiness Before (%)	Tardiness After (%)
R1	39.1	87.0	39.1	13.0
R2	95.7	100	0.0	0.0
R3	95.7	100	95.7	21.7
R4	100	100	4.3	0.0
R5	100	100	43.5	13.0
R6	100	100	100	26.1
Average	88.4	97.8	47.1	12.3

Source: Processed field data (Norliyana, 2025)

The improvement shown in Table 1 validates **Sahertian's (2000)** theory that supervision functions as a *constructive and supportive professional service* that helps teachers grow through mentoring rather than fault-finding. The reduction in tardiness from 47.1% to 12.3% demonstrates that continuous, empathetic supervision fosters not only compliance but also internalized discipline. This supports **Mulyasa's (2011)** assertion that supervision should follow a cyclical process – planning, implementation, observation, and evaluation – that sustains teacher growth. The data also aligns with **Bakri's (2022)** findings that effective supervision improves teacher discipline by building a learning community characterized by mutual respect and open feedback.

The study further revealed that the **head of the unit functioned as both supervisor and mentor**, embodying **Dares's (2001)** concept of *proactive supervision*. This approach involves anticipating teacher challenges, offering timely feedback, and facilitating professional dialogue rather than punitive inspection. Teachers acknowledged feeling more supported and motivated, which strengthened their engagement in instructional planning and Qur'anic pedagogy. The head's approach also exemplified **Prasojo and Sudiono's (2011)** view that supervision is most effective when it becomes a shared reflective practice among peers, thereby cultivating collective accountability and continuous improvement.

Despite these successes, several **internal and external challenges** were identified. Internally, the head of the unit struggled with limited time for consistent monitoring, inconsistent teacher motivation, and communication

barriers between management and staff. The absence of a formalized evaluation system and variation in teachers' pedagogical competence further hindered uniform implementation of standards. Externally, economic limitations—especially tuition payment delays—affected institutional stability and teacher incentives, confirming **Effendi's (2014)** assertion that supervision effectiveness is contingent on resource availability and administrative support. These obstacles correspond with **Handoko's (2011)** managerial theory, which emphasizes that effective control requires synchronized systems, clear communication, and motivational mechanisms.

To counter these barriers, the head of the unit developed several **strategic interventions** that operationalized the theoretical models of supervision. First, a structured **monitoring system** was established, including attendance records and routine evaluations. The use of periodic reporting and internal assessors ensured continuity even during the head's absence. Second, a **reward and punishment system** was introduced to reinforce positive behavior and accountability, mirroring **Mulyasa's participatory supervision model**. Third, communication and collaboration were enhanced through regular meetings and discussion forums, creating a culture of mutual learning and problem-solving—consistent with **Glickman's democratic supervision**.

In addition, **teacher competence development** was strengthened through regular workshops on *tajwid*, *classroom management*, and Qur'anic teaching methodology, reflecting **Kurniati's (2020)** emphasis on data-driven and professional supervision. The integration of moral values—*amanah* (trustworthiness), *ikhlas* (sincerity), and *muraqabah* (spiritual accountability)—in every stage of supervision exemplifies the ethical dimension of Islamic educational leadership as described by **Musmualim and Miftah (2016)**. This combination of managerial and spiritual elements demonstrates that supervision in Islamic education functions not only as administrative control but also as *tarbiyah* (educational nurturing).

The results suggest that the head of TPA Unit 252 has effectively implemented a **transformative supervision model** that merges global educational management theories with the spiritual ethos of Islamic education. The integration of **Glickman's developmental supervision**, **Sahertian's reflective coaching**, and **Mulyasa's participatory framework** has created a hybrid system that fosters teacher professionalism, discipline, and moral growth. The evidence confirms that when supervision is consistent, empathetic, and participatory, it generates both **technical improvement and character formation**, strengthening institutional credibility and the quality of Qur'anic instruction.

CONCLUSION AND RECOMMENDATION

This study concludes that the supervision implemented by the head of **TPA Unit 252 Raudhatul Muta'alimin** effectively improved teacher discipline, attendance, and instructional quality through a participatory, reflective, and value-based approach. The process—combining observation, mentoring, and evaluation—supports **Glickman's developmental supervision** and **Sahertian's reflective model**, emphasizing guidance over control. Despite internal constraints such as limited time and varying teacher motivation, the head's adaptive strategies—including structured monitoring, reward-punishment mechanisms, and teacher training—proved successful in sustaining improvements. By integrating **Islamic ethical principles** like *amanah* and *ikhlas* with managerial functions, supervision evolved into a holistic leadership model that strengthened both professionalism and spiritual integrity. It is recommended that TPAs institutionalize periodic supervision supported by professional training and simple digital tools to ensure consistent quality assurance and continuous improvement across non-formal Islamic education institutions.

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