

Prophetic Supervision and the Strengthening of Quality Culture in Islamic Education: Evidence from MAN Kotawaringin Timur, Indonesia

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ABSTRACT. This study aims to analyze how prophetic supervision contributes to the transformation and strengthening of quality culture in Islamic education at MAN Kotawaringin Timur. Using a descriptive qualitative approach, data were collected through in-depth interviews, participatory observation, and documentation, and analyzed using thematic analysis to identify key patterns of change in the institution's quality practices. The findings reveal several core aspects of cultural transformation: the strengthening of a value-based quality culture; the growth of teachers' moral and professional motivation; the emergence of transformative leadership through spiritually grounded supervision; increased teacher participation in professional development; and the institutionalization of continuous improvement supported by reflective religious practices. The study concludes that prophetic supervision effectively integrates technical guidance with moral-spiritual development, shaping a more ethical, collaborative, and improvement-oriented educational environment. Theoretically, this research contributes to the development of Islamic educational supervision by demonstrating how prophetic values can serve as a practical framework for enhancing quality culture. Practically, it offers a model for madrasah leaders to implement spiritually rooted supervision strategies that reinforce professionalism and institutional cohesion. The novelty of this study lies in its empirical demonstration of how prophetic supervision operates as a cultural transformation mechanism within Islamic educational institutions, an area that has received limited attention in previous research.

Keywords: *Islamic education, Prophetic supervision, Quality culture, Quality management*

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INTRODUCTION

Islamic education in the era of globalization faces increasingly complex and multidimensional challenges (Ahmed et al., 2023; Harahap, 2025). Education today functions not only as a mechanism for transmitting knowledge but also as a strategic process for developing human quality comprehensively, intellectually, spiritually, and socially (Surawan et al., 2022; Ramadhani et al., 2025). As societies enter the dynamics of the industrial revolution 4.0 and transition toward society 5.0, madrasahs are required to innovate in governance, pedagogy, and character formation to maintain their relevance and sustainability (Padil et al., 2025). One of the strategic elements in addressing these demands is strengthening a quality culture that goes beyond achieving administrative targets to reflect shared values, collective habits, and a continuous commitment to improvement (Davies et al., 2000; Mitchell et al., 2006; Latupeirissa et al., 2024). In practice, however, many madrasahs

still display a ceremonial, surface-level culture of quality that has not yet been internalized into daily behaviour or professional routines (Mahfud et al., 2021; Maiya & Aithal, 2023; Iqbal & Ali, 2024).

Educational supervision is an important instrument for strengthening school quality (Sunaryo, 2020), yet its implementation in many madrasahs remains predominantly technocratic and administrative, focusing on document checking rather than fostering teacher competence, moral development, and intrinsic motivation (Landeweerd et al., 2015; Budhwar et al., 2023). Consequently, teachers often perceive supervision as a bureaucratic burden instead of a meaningful developmental process. This situation signals the need for a more humanistic, contextual, and spiritually grounded supervisory model (Hawkins & McMahon, 2020). Prophetic supervision emerges as a relevant alternative, offering an approach inspired by prophetic principles such as *hikmah* (wisdom), *mau'izhah hasanah* (good counsel), and *mujadalah* (constructive dialogue) (Retnaningdiah et al., 2023). Unlike conventional supervision, this model positions the madrasah head as a *murabbi* (spiritual educator), *musyrif* (professional guide), and *qudwah hasanah* (moral exemplar), thus integrating managerial responsibilities with spiritual development to strengthen work ethic, intrinsic motivation, and awareness of divine accountability (Watson, 2018; Allen & Fry, 2019).

Despite its potential, the central problem of this study is that the implementation of quality culture in many madrasahs remains weak because existing supervision practices do not incorporate spiritual–moral values that could enhance teachers' intrinsic commitment and professional ethics. Previous studies on supervision in Islamic education have mostly explored clinical supervision models (Kurniaty, 2024), managerial and academic supervision (Sunaryo, 2020), leadership roles in quality assurance (Karim et al., 2025), or Total Quality Management–based approaches in Islamic schools (Othman, 2016; Al-Salmani, 2017). However, these studies have not examined prophetic supervision as an empirical mechanism for transforming quality culture at the institutional level. Research on prophetic leadership and prophetic values tends to remain conceptual (Retnaningdiah et al., 2023) or limited to examining teacher satisfaction (Juhji et al., 2025), leaving a clear research gap regarding how prophetic supervision operates in daily supervisory practices and how it contributes to strengthening quality culture within madrasahs, especially in the context of Kalimantan and Kotawaringin Timur.

Empirical evidence further underscores the urgency of this issue. The Internal Quality Assurance (SPMI) Report of MAN Kotawaringin Timur in 2023 shows that several indicators, such as teacher participation in supervision, consistency in lesson planning, and the integration of Islamic values in school routines, were categorized as needs improvement. In addition, the 2022 accreditation results placed the madrasah at grade B, with specific weaknesses in supervision effectiveness and quality assurance documentation. These data demonstrate that the institution requires a more integrative, value-based approach to supervision. With more than 780 students, 62 teachers, and staff, MAN Kotawaringin Timur is one of the largest Islamic senior high schools in the region. Yet it faces persistent challenges, including uneven teacher participation in quality programs, limited internalization of Islamic values, and an overly administrative supervisory system. The madrasah has recently begun adopting elements of prophetic supervision, making it a strategic locus for examining how this model functions in practice. Therefore, this study aims to explore how prophetic supervision strengthens the quality culture at MAN Kotawaringin Timur, Indonesia.

METHOD

This study employed a qualitative descriptive case study design, a methodological approach appropriate for exploring phenomena in their natural context with minimal abstraction (Kim et al., 2017). The literature review was used only as a supporting step to build the conceptual framework and design the field instruments, not as a primary data-collection method (Fink, 2019; Susanto et al., 2024).

The research was conducted at MAN Kotawaringin Timur using purposive sampling, selecting participants who were directly involved in supervision and internal quality assurance. A total of 17 informants participated, consisting of the madrasah principal, vice-principals, teachers, and administrative staff. Semi-structured interviews were used to gather deep insights into teachers' and leaders' perceptions regarding prophetic supervision and its influence on quality culture. The interview format followed qualitative interviewing principles emphasizing flexibility, probing, and rapport building (Rutakumwa et al., 2020). To enrich and validate the interview findings, participatory observation was conducted continuously for 3 months. Observations involved classroom visits, supervision activities, and routine spiritual practices in the madrasah environment. Detailed field notes captured interactions, behaviour patterns, work climate, and the integration of Islamic values into daily school life.

Document analysis was also conducted on supervision logs, SPMI documents, lesson plans, quality reports, and the madrasah's vision–mission statements. These documents were reviewed using content analysis procedures to identify patterns, key concepts, and alignment between formal quality frameworks and actual supervisory practices in the field (Fink, 2019). Data were analysed using the interactive model of Miles and Huberman, which includes three interconnected stages: data reduction, data display, and conclusion drawing (Muthmainna et al., 2025). Data were coded openly, grouped into categories, and synthesized into broader themes such as leadership mechanisms, religious habituation, intrinsic motivation, and barriers to supervision. To ensure the trustworthiness of findings, the study applied multiple strategies: method triangulation (interviews, observations, documents), source triangulation (leaders, teachers, staff), member checking with selected informants, and peer debriefing for analytical confirmation. These procedures strengthened the credibility, confirmability, dependability, and transferability of the research, consistent with standard qualitative research quality criteria (Kim et al., 2017; Rutakumwa et al., 2020).

RESULT AND DISCUSSION

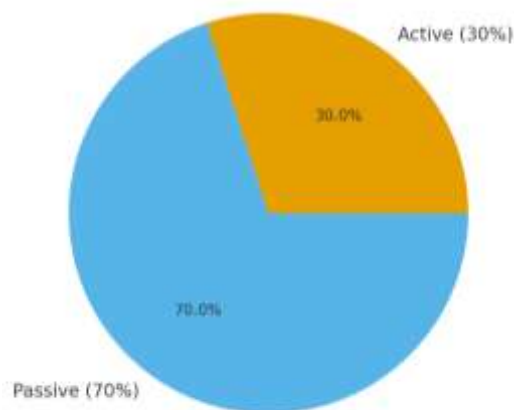
Result

Initial Condition of Quality Culture in MAN Kotawaringin Timur

An initial overview of the quality culture at MAN Kotawaringin Timur shows that the madrasah has several formally structured quality assurance programs that are consistently implemented. However, field implementation shows variations in teacher involvement, supervisory patterns, and the extent to which Islamic values are internalized in daily work practices. These findings then served as a basis for observing how the process of building a culture of quality unfolded before the introduction of the prophetic-based supervision approach.

1. Teacher Involvement in Quality Planning

Interviews with 10 teachers revealed that teacher involvement in quality planning is uneven. Seven teachers stated that the quality planning and evaluation process is still controlled mainly by madrasah management, while three teachers claimed to be regularly involved in planning. The majority view is reflected in the following statement: *"We are often only told the decisions that have been made, not invited to discuss them"*



Pie chart 1: Teacher Participation in Planning Meeting

together.” (Teacher a interview, May 12, 2025). Observations of a planning meeting attended by 20 teachers revealed a consistent pattern. Only six teachers (30%) actively contributed, while 14 (70%) preferred a passive role. This passive behavior was evident in the lack of interruptions, infrequent responses, and the participants' tendency to wait for instructions rather than discuss the agenda collaboratively. The following pie chart reinforces the observation findings regarding teacher participation in planning meetings. Thus, the data show a tendency for quality planning to remain top-down, and that most teachers do not yet feel ownership of the process. However, the three teachers who held notable roles in the quality team described a different experience: being more intensively involved in program development.

2. Supervision Approach that is Still Limited to Administrative Aspects

Interview data revealed that the supervisory approach prior to the development of prophetic supervision still focused on administrative aspects. Of the 10 teachers, eight described supervision as a process of checking the completeness of documents, while two teachers said they had received technical guidance, albeit not regularly. The head of the madrasah also confirmed this: “*Supervision has been more about technical monitoring...*” (Head of Madrasah, May 10, 2025). Observations of two supervision sessions revealed a one-way pattern of interaction, with supervisors providing assessments without lengthy dialogue. The average discussion lasted 5–10 minutes, and most conversations focused on verifying teaching materials and administrative reports. After the value-based supervision approach was introduced, observations of one session showed a relatively more open conversation. In that session, 4 out of 10 teachers actively participated in discussions about specific values, while the others followed the process without commenting.

3. Internalization of Islamic Values in Daily Work Practices

Islamic values are formally stated in the madrasah's vision and mission, but field data shows that their application in routine activities is not yet entirely consistent. Of the 10 teachers, six admitted having difficulty maintaining values such as *ihسان*, *ikhlas*, and *sabar* under administrative pressure to complete work in a short time. Meanwhile, the other four teachers stated that these values could be applied, although not always consistently. One teacher said: “*To meet administrative targets, I have to complete tasks quickly, so the values of sincerity and patience are difficult to maintain consistently.*” (Teacher B, Interview, May 15, 2025). In our observations, the expression of Islamic values appeared more dominant in certain activities, such as morning prayers or assemblies, whereas in daily administrative activities, their application tended to be fragmented. This indicates a tension between administrative demands and the aspiration to practice spiritual values at work.

4. Initiatives to Strengthen Quality Culture through Prophetic Supervision

The applied prophetic supervision approach combines technical and spiritual aspects. Initial efforts to introduce a prophetic approach to supervision were evident in discussion sessions that linked professional duties to values such as sincerity and *ihسان*. In one observed session, the head of the madrasah began the conversation by raising a hadith about *ihسان*. The teachers' responses in the session varied: three teachers responded actively, while the other seven listened without verbal participation. Excerpts from the observations show: “*We must always remember that ihسان is not only about good work results, but also the intention...*” (Observation Note, May 14, 2025). The interviews supported these findings. Four out of ten teachers stated that this approach made the supervision atmosphere more friendly, while six teachers assessed that this change was still in its early stages and had not yet been fully understood or had not yet formed a new pattern of practice. These initial efforts showed variations in acceptance and participation among teachers, indicating that the process of internalizing the value-based supervision approach still required time and reinforcement.

Table 1: Summary of Initial Findings

Aspect	Empirical Findings	Informant Distribution
Teacher Involvement	Planning is dominated by management; active participation is 30%	7 teachers are less involved; 3 teachers are involved
Supervision Approach	Administrative focus; limited discussion	8 teachers: administrative; 2 teachers: technical guidance
Islamic Values	Practices are inconsistent; influenced by work pressure	6 teachers experience difficulties; 4 teachers are situational
Early prophetic initiatives	Responses varied; active participation was low	3 teachers were active; 7 teachers were passive

Implementation of Prophetic Supervision as Observed in the Field

Research data show that prophetic supervision at MAN Kotawaringin Timur is implemented through three main activities: routine *taushiyah*, dialogic learning observation, and collective *mubasabah*. Each activity generates diverse responses and experiences among teachers, depending on their level of comfort, work experience, and perceptions of the role of the madrasah principal.

1. Routine Personal Development (*Taushiyah*)

Taushiyah is conducted weekly and attended by teachers and educational staff. Based on attendance records, this activity attracts 18–22 participants per session. From interviews with 10 teachers, eight stated that *taushiyah* helped them remember their moral orientation at work, while two considered the activity routine, which was not always relevant to their professional contexts. Statements from teachers who felt helped appear in the following excerpts: “*Taushiyah makes me more aware of my responsibilities in teaching.*” (Teacher C, May 13, 2025). Meanwhile, teachers who expressed neutral views noted that: “*The content is good, but sometimes it does not directly address the teaching issues I face.*” (Teacher D, May 17, 2025). This data shows a variation in perceptions without indicating any particular interpretive tendency.

2. Dialogical Learning Observation

Learning observations were conducted by the principal using a dialogic approach. Based on documentation, observations were conducted in 12 classes over two months. Of the 12 teachers observed, nine said they felt more comfortable because the approach used was conversational, while three still felt pressure even though the atmosphere was more open. The following interview excerpts illustrate these responses: “*The discussion after the observation made it easier for me to explain the obstacles I faced.*” (Teacher D, May 15, 2025). Meanwhile, another teacher said: “*I still feel like I'm being watched, even though it's more relaxed.*” (Teacher E, May 18, 2025). Field observations showed that the madrasah principal usually sat at the back of the classroom, noted several technical indicators, and then engaged in a dialogue for about 10–15 minutes after the lesson.

3. Value Reflection (Collective *Mubasabah*) at the End of Each Semester

Reflection was conducted at the end of the semester and attended by all 32 teachers, with varying levels of participation. Based on the facilitator's notes, approximately 11 teachers (34%) provided verbal feedback during the group reflection session, while the rest participated as listeners or offered comments in small-group discussions. The opinions of teachers who participated actively included: “*We evaluate not only learning activities, but also how we carry out our daily tasks.*” (Teacher E, May 17, 2025). Another teacher said: “*Mubasabah helps me convey obstacles that I didn't have time to discuss in other forums.*” (Teacher F, May 20, 2025).

Teachers who did not express their opinions cited not being ready to speak, limited time, or feeling that colleagues' statements already represented them. The activity usually begins with the reading of verses or motivational messages, followed by group or plenary reflection. To clarify how prophetic supervision was practiced at MAN Kotawaringin Timur, key activities and teacher

responses were grouped into specific thematic components based on interview, observation, and document data. The following table summarizes these field-based findings.

Table 2 Implementation of Prophetic Supervision as Observed in the Field

Implementation Aspect	Form of Activity	Participation/Coverage	Distribution of Responses
Routine Personal Development (<i>Taushiyah</i>)	Weekly <i>taushiyah</i> delivered by the head of the madrasah	18–22 participants per session	8 of 10 interviewed teachers reported that <i>taushiyah</i> helped remind them of moral orientation; 2 teachers perceived it as routine and not always connected to classroom challenges
Dialogical Learning Observation	Non-evaluative class observation followed by short dialogue	12 teachers observed across 12 sessions	9 teachers felt the approach made them more comfortable expressing challenges; 3 teachers still felt a sense of pressure
Value Reflection (Collective <i>Mubasabah</i>)	End-of-semester collective reflection; plenary + group format	32 teachers attended; 11 teachers (34%) actively spoke	The majority participated as listeners; active speakers represented a mix of senior and junior teachers

Changes that Occur Due to the Integration of Prophetic Supervision and Quality Culture

The implementation of prophetic supervision in MAN Kotawaringin Timur has significantly transformed the quality culture at this madrasah. Based on in-depth observation and interview data, some fundamental changes can be described as follows:

1. Patterns of Interaction and Professional Collaboration

Variations in professional interaction patterns emerged from interviews with 12 teachers who described different levels of communication and work dynamics. Seven teachers reported that regular meetings enabled more frequent dialogue among teachers. They felt that conversations about teaching methods, task distribution, and classroom issues occurred more naturally and did not always require initiative from leadership. For example: “*We discuss things more often to give each other feedback.*” (Teacher F, May 20, 2025). Meanwhile, the other five teachers explained that the communication patterns they experienced remained stable. They described the coordination process as taking place in a standard meeting format, without any increase in the intensity or frequency of informal discussions: “*Cooperation remains the same as usual; perhaps only the meetings are more regular.*” (Teacher G, May 22, 2025). Observations of three meetings showed varying dynamics of participation. Some participants actively contributed comments or questions, while others attended the meetings without speaking.

2. References to Islamic Ethical Principles in Work Practices

Interviews with 14 teachers produced a diverse picture of the presence of Islamic values in professional activities. Nine teachers noted that terms such as *amanah*, *ikhlās*, and *ihsan* were more often mentioned in formal forums, especially at the opening of activities or when delivering meeting introductions: “*Now the value of amanah is often mentioned during meetings.*” (Teacher H, May 23, 2025). Five other teachers viewed that this change was more apparent in verbal delivery than in daily practice, so that its application depended on the initiative of each individual: “*The delivery of values is indeed more frequent, but the practice depends on each individual.*” (Teacher I, May 21, 2025). Observations of six activities showed that references to religious values appeared in most meetings, though teacher responses did not always follow up with further discussion.

3. Adjustments in Lesson Plan Development

Variations in responses related to RPP preparation were identified through interviews with 10 teachers and analysis of supporting documents. Six teachers stated that they began to include character values more explicitly after participating in supervision sessions. They added descriptions of values to the learning objectives section or included them in learning activities: “*I started adding a*

character values section to the lesson plans after supervision.” (Teacher G, May 22, 2025). The other four teachers maintained the previous lesson plan format, citing its suitability to their long-established workflow. Document review showed variations among teachers in the depth and placement of character values, without any particular pattern by subject or length of service.

4. Indicators of Work Climate: Openness and Religious Nuance

Interview and observation data identified changes in the work atmosphere, particularly in relation to openness of communication and religious nuances in activities. Eight teachers stated that meetings felt more open to the expression of opinions. They indicated that they felt comfortable speaking without having to wait for a direct request from their superiors: *“It is now easier to express opinions in meetings.”* (Teacher I, May 21, 2025). Four other teachers did not feel any significant difference in communication patterns, arguing that they were already accustomed to expressing their opinions in any situation: *“Personally, I don't really see any changes, maybe because I was already used to it before.”* (Teacher J, May 19, 2025). Observations of six activities showed that meetings began with a religious reading or message in five, while one began without such an introduction. Teachers' responses varied, from small nods to no verbal response. The following table summarizes the significant changes due to the integration of prophetic supervision and quality culture in MAN Kotawaringin Timur, complete with supporting data and brief analysis:

Table 3: Establishment of a Religious, Open, and Respectful Work Climate

Category of Change	Distribution of Informants / Observations	Key Descriptive Findings
Interaction & Collaboration Patterns	12 teachers interviewed; 3 meetings observed	7/12 teachers reported more frequent informal discussions; 5/12 stated no substantial change. Observations of meetings showed that participation levels varied across teachers, with engagement remaining uneven among participants.
Expression of Islamic Ethical Principles in Work Practices	14 teachers interviewed; 6 activities observed	9/14 reported more frequent mention of values (<i>amanah, ikhlas, ihsan</i>) in formal forums; 5/14 stated changes are primarily verbal and individually interpreted, and 4/6 observed activities included references to values in opening remarks.
Teacher Engagement in Lesson Plan Development	10 teachers interviewed; 18 RPP documents reviewed	6/10 teachers added explicit character-value components to RPP; 4/10 retained previous formats, and RPP analysis showed diverse approaches to value integration with no uniform pattern.
Work Climate Indicators: Openness & Religious Atmosphere	12 teachers interviewed; 6 activities observed	8/12 teachers perceived increased openness in meetings; 4/12 perceived no significant change, and 5/6 observed activities opened with short readings or motivational messages; responses varied.

Discussion

The results of the content validity test using the Aiken V index showed that most instrument items scored above 0.8, with an average of 0.864, indicating high validity. Only one item fell into the moderate category (0.750), indicating the need for editorial adjustments to better reflect the intended construct. Overall, these findings confirm that the formulated indicators align with the OBE-based educational management competency domain as perceived by experts. From a critical perspective, these results indicate that the instrument is not only theoretically sound but also supported by strong content validity from experts, thereby providing a credible basis for measurement. The presence of one item with a moderate score is an important consideration to ensure that the revision process is not neglected, as instrument quality is determined by the consistency between items in representing core concepts.

The implementation of prophetic supervision at MAN Kotawaringin Timur reveals a complex interaction between supervisory practices, teacher perceptions, and institutional quality

culture. Rather than uniformly supporting the approach, the findings reveal varied responses, partial internalization of values, and the coexistence of administrative and spiritual expectations. The discussion below critically analyzes these dynamics, drawing on empirical findings and relevant theoretical perspectives.

A central finding of this study is that teacher responses to prophetic supervision are not homogeneous. While some teachers reported increased opportunities for participation and more open communication, several others continued to perceive supervision as a hierarchical control mechanism. This aligns with Altınok (2024), who emphasizes that teachers' historical experiences strongly shape their interpretation of supervisory practices, especially in institutions where supervision has traditionally been evaluative or compliance-oriented. The concept of prophetic supervision positions the supervisor as a *murabbi*, a nurturer of moral and spiritual development (Zufriyatun et al., 2025). However, the data indicate that teachers do not uniformly experience this relational orientation. The emergence of both positive and neutral responses suggests that organizational trust—highlighted by Badrun (2024) as a prerequisite for spiritual supervision—has not yet been fully established among the staff. This condition indicates the need for stronger communication practices, especially because communication itself plays a crucial role in shaping professional interaction and effective learning processes (Oktavaian et al., 2025).

Established models of supervision further explain the variability. According to Hawkins and McMahon (2020), supervision is relationally constructed, and shifts in supervisory philosophy require time, reinforcement, and clarity. In this case, the coexistence of encouragement, administrative monitoring, and religious reminders yields mixed perceptions: some teachers appreciate the moral guidance, while others remain cautious, interpreting it through the lens of the command-and-control supervision they are familiar with. The findings, therefore, underline that the implementation of prophetic supervision does not automatically yield a unified perception. Instead, it interacts with existing norms, prior experiences, and individual dispositions, leading to differentiated acceptance and occasional resistance.

Another significant finding concerns the tension between the spiritual expectations of prophetic supervision and the structural demands of the school's administrative system. Although the approach introduces values such as *ihسان*, patience, and sincerity (Kurniaty, 2024), several teachers reported difficulty consistently practicing these values due to high workloads and documentation requirements. This tension is not unique to this institution; similar challenges are noted by Mulawarman et al. (2024), who distinguish between the symbolic articulation of Islamic values and their substantive integration into daily routines. Teachers' remarks in this study reflect a similar pattern: Islamic values are frequently referenced during meetings but not consistently translated into everyday work practices. In a broader educational context, Anwar et al. (2025) highlight the importance of supportive communities that encourage members to explore their interests, develop new skills, and rediscover their professional identity through constructive interaction. This perspective helps explain why the internalization of values remains uneven: although discursive reinforcement occurs, its translation into behavioral change depends on sustained support, collective engagement, and individual readiness.

Theoretically, this struggle is consistent with the broader discourse on Islamic-based quality management. Busahdiar et al. (2023) argue that Islamic TQM hinges on spiritual consciousness and moral accountability, yet its real-world implementation frequently conflicts with bureaucratic expectations derived from Western TQM frameworks. In Western TQM, standardization, measurement, and documentation are dominant, whereas Islamic TQM prioritizes intention (*niyyah*), integrity, and ethical behavior. The study's findings reveal that teachers experience pressure to meet administrative standards, which sometimes limits their capacity to internalize and practice the spiritual dimension emphasized in prophetic supervision.

Furthermore, the findings support Wikaningtyas et al. (2023), who argue that internal motivation rooted in divine consciousness is more sustainable than extrinsic demands, yet developing such motivation requires long-term cultivation. Therefore, the study reveals a structural–spiritual gap wherein teachers navigate dual expectations that do not always align seamlessly. Thus, the results suggest that value internalization requires supportive structural adjustments. Without institutional mechanisms that reduce administrative burden or create reflective space, the spiritual expectations embedded in prophetic supervision risk becoming rhetorical rather than transformative.

The findings also reveal that the distinction between prophetic learning management and conventional supervision has not been fully operationalized. While prophetic supervision encourages teachers to improve not only instructional methods but also moral exemplification (Anwar et al., 2025; Aida, 2025), some teachers reported continuing to use their previous RPP formats with minimal change. This reflects a procedural continuity that challenges the claim of significant pedagogical transformation. Juhji et al. (2025) emphasize that conceptual clarity is necessary before pedagogical change can occur. In this case, teachers appear to have engaged primarily with the moral discourse of supervision, while the technical translation into learning design remains inconsistent. Leadership theory offers further explanatory depth. While Karim et al. (2025) describe the madrasah head as an inspirational leader capable of shaping collective commitment, leadership influence alone is insufficient to change deeply embedded instructional habits without structural and pedagogical support. Innovations in classroom management, highlighted by Aida et al. (2025) as highly effective in creating a conducive learning environment and addressing student learning challenges, reinforce the need for leadership practices to be supported by concrete instructional frameworks and sustained professional development.

Moreover, the partial adoption of prophetic learning indicators reflects the broader challenge identified by scholars of Islamic education: integrating spiritual ideals into pedagogical practice requires more than reminders or moral motivation. It necessitates curriculum redesign, collaborative reflection, and continuous professional development, elements that are not yet fully embedded in the institution's existing supervision system. The findings, therefore, indicate that prophetic supervision at this stage has influenced teacher discourse more than pedagogical practice, suggesting that further structural reinforcement is required to achieve a more profound instructional transformation.

Although the study positions prophetic supervision as aligned with Islamic TQM principles, particularly tawhid, trustworthiness, and moral integrity (Busahdiar et al., 2023), the findings reveal tensions that merit critical examination. Western TQM emphasizes standardization, measurement, and procedural efficiency, whereas Islamic TQM foregrounds spiritual accountability and moral orientation. These philosophical differences raise questions about whether prophetic supervision and TQM can be fully integrated without friction. In practice, the findings show partial alignment. For instance, discussions of *ihsan* in meetings reflect spiritual-quality management (Mulawarman et al., 2024), but teacher compliance remains influenced by structural obligations, indicating the persistence of Western-style procedural rationality. This validates Woiwode et al. (2021), who argue that sustainable change requires cultural alignment rather than mere procedural modification.

In addition to teacher quality, factors such as infrastructure, curriculum design, and the overall learning environment also contribute to the quality of madrasah education (Adyaputri et al., 2025). Within this context, prophetic supervision at MAN Kotawaringin Timur appears to operate in a hybrid domain that integrates spiritual principles while remaining situated within TQM-oriented administrative structures. The integration of religious activities and character development, as emphasized by Ningsih et al. (2025), offers a relevant model for contemporary Islamic education and may be replicated in other institutions with similar characteristics. This hybrid character creates both opportunities for meaningful alignment and challenges for consistent

implementation, as reflected in the variation of teacher responses and the uneven application of prophetic principles across daily practices.

CONCLUSION

This study examined how prophetic supervision strengthens quality culture at MAN Kotawaringin Timur and found that this approach operates through three key mechanisms: the madrasah head's spiritual–transformational leadership, the integration of Islamic work ethics into daily teaching practices, and dialogical supervisory processes that encourage reflection and moral accountability. These mechanisms support improvements in teacher motivation, collaboration, and the development of a religious work climate; however, the data also reveal variations in teacher responses, including administrative pressures, differing levels of readiness, and a minority of teachers who still perceive supervision as a form of control, indicating that cultural change progresses unevenly. Theoretically, this study contributes empirical evidence to the largely conceptual discourse on prophetic supervision by demonstrating how spiritual and managerial dimensions intersect in shaping quality culture. Practically, it offers a value-based supervisory model that can complement existing quality assurance systems in Islamic educational institutions. The findings imply that prophetic supervision can enrich conventional approaches, though its implementation requires ongoing capacity-building and institutional support. This research is limited by its single-site design, reliance on qualitative data without quantitative measurement of outcomes, and lack of analysis across teacher characteristics. Future studies may expand the scope through comparative or longitudinal designs, investigate gender dynamics in prophetic leadership, explore integration with modern management frameworks, such as distributed leadership, or employ mixed-methods to assess measurable impacts on institutional quality.

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