

# Management of Supervision of Islamic Education Based on KKG as a Professional Learning Community in Muhammadiyah Elementary School, Bandung City

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## ABSTRACT

*This research examines the management of Islamic Religious Education (PAI) supervision, implemented through Teacher Working Groups (Kelompok Kerja Guru/KKG), as a strategy to enhance learning quality in Muhammadiyah elementary schools in Bandung City. Employing a qualitative case study approach, the study seeks to capture the contextual dynamics of PAI supervision practices. The participants comprised PAI supervisors, Islamic education teachers, school principals, and KKG facilitators who were directly involved in supervisory and professional development activities. Data were gathered through in-depth interviews, classroom and program observations, and document reviews, and were analyzed inductively through the stages of data condensation, organization, and interpretation. The results indicate a transformation in PAI supervision practices, shifting from a predominantly administrative and bureaucratic focus toward a collaborative model grounded in professional development and data utilization. The findings also demonstrate that KKG operates as an effective Professional Learning Community (PLC), fostering teacher autonomy by applying adult learning principles. Furthermore, the alignment between the National Education Standards and the Al-Islam and Muhammadiyah values provides an ethical foundation for supervisory practices. This study introduces a Moral-Digital supervision model that combines moral leadership with the strategic use of educational data to improve the quality of PAI learning.*

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## ABSTRAK

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## A. INTRODUCTION

The quality of Islamic Religious Education (PAI) instruction in elementary schools is a key indicator of the success of Islamic education in holistically developing students' character, spirituality, and competencies (Nurhayati & Lumiati, 2024). However, in educational practice, efforts to improve the quality of PAI learning have not been accompanied by adequate renewal of supervisory management. Educational supervision practices remain predominantly oriented toward fulfilling administrative requirements and document completion, thereby limiting their function as a means of professional teacher development that directly impacts classroom learning quality (Komsiyah, 2022). This situation reflects a gap between the ideal role of supervisors as instructional leaders and the realities of implementing field-level supervision.

Within Islamic education contexts, the role of PAI supervisors extends beyond technical-pedagogical aspects to include cultivating professional ethics, moral integrity, and the internalization of Islamic values among teachers (Ferdinan et al., 2024). The complexity of this role intensifies when supervisors face high workloads and broad coverage of assisted schools. This condition makes intensive and sustainable individual supervision difficult to implement, often resulting in formal assessments that provide limited space for pedagogical reflection and profound professional teacher development.

Research over the past decade has emphasized the need for a paradigm shift in educational supervision—from control-oriented approaches to collaborative mentorship. The Professional Learning Community (PLC) concept demonstrates that teacher professional development is more effective when conducted within learning communities that foster collaboration, critical reflection, and collective responsibility for learning quality (Safiudin et al., 2024). This approach aligns with adult learning principles, which view teachers as adult learners with contextual experiences,

autonomy, and learning needs. However, most PLC-related studies remain focused on public schools and have not specifically connected them with PAI supervision management grounded in Islamic values.

In Muhammadiyah educational institutions, PAI supervision carries distinct ideological dimensions. Muhammadiyah education is founded upon Al-Islam and Kemuhammadiyah (AIK) values, emphasizing the integration of faith, knowledge, and practice (Jannana et al., 2024). Consequently, PAI supervision practices cannot be separated from efforts to synchronize national education policies—particularly the National Education Standards (SNP)—with Muhammadiyah's ideological values. A primary challenge lies in managing PAI supervision professionally and based on educational quality data without losing the moral and ideological roots that characterize Progressive Islamic Education.

Previous studies indicate that Teacher Working Groups (KKGs) have significant potential as collective platforms for teacher development. However, in practice, KKG is still often perceived as a routine administrative meeting forum and has not yet fully evolved into an optimal professional learning community (Safiudin et al., 2024). This indicates a research gap regarding supervision management strategies to optimize KKG's role as an effective PLC, particularly in PAI supervision within Muhammadiyah schools. Furthermore, studies integrating data-driven approaches—such as the Education Report Card—with supervisors' moral leadership within a holistic PAI supervision framework remain relatively limited.

Addressing this gap, this research focuses on PAI supervision management through Teacher Working Groups. The study assumes that limitations in individual supervision can be overcome by strengthening collective mentorship through KKG managed as Professional Learning Communities (Safiudin et al., 2024). Within this framework, PAI supervisors are positioned as facilitators of teacher professional development—not merely as administrative evaluators. This approach is expected to encourage teacher autonomy in learning, deepen pedagogical reflection, and foster a collaborative culture, thereby enhancing the quality of PAI learning.

This research aims to comprehensively analyze PAI supervision management through KKG in improving learning quality at Muhammadiyah Elementary Schools in Bandung City.

Additionally, it examines the implementation of synchronization between National Education Standards and Al-Islam and Kemuhammadiyah values within PAI supervision practices. Theoretically, this study is expected to enrich the literature on Islamic educational supervision management by proposing a supervision model that integrates moral leadership with the utilization of educational quality data. Practically, the findings are intended to serve as a reference for PAI supervisors and Muhammadiyah education administrators in designing collaborative, contextual, and sustainable teacher development strategies.

## **B. METHOD**

This study employs a qualitative case study design to conduct an in-depth investigation of Islamic Religious Education (PAI) supervision management through Teacher Working Groups (KKG) to enhance learning quality at Muhammadiyah Elementary Schools in Bandung City. This approach was selected because it provides researchers with the space to understand the meaning, procedural flow, and dynamics of PAI supervision practices in their contextual and comprehensive contexts, aligning with the characteristics of the Muhammadiyah educational environment (Suryana, 2017).

Research informants included PAI supervisors, PAI teachers, school principals, and KKG administrators from eight Muhammadiyah elementary schools in Bandung City. Informants were purposively selected based on their level of involvement in the planning, implementation, and evaluation stages of PAI supervision. Data were collected through in-depth interviews, participatory observation of supervision activities and KKG meetings, and document analysis of supervision programs, KKG reports, teacher performance assessment results, and Education Report Card data. This triangulated data collection approach was deemed appropriate for revealing the complexity of supervisor roles (Maranting, 2020; Arif, 2024).

Data analysis was conducted inductively, following the stages of data reduction, data presentation, and conclusion. The analysis proceeded continuously from data collection through final interpretation, with a focus on identifying patterns, themes, and interconnections among concepts relevant to the research focus. Data validity was maintained through source and method triangulation, extended researcher engagement in the field, and peer discussions to ensure the consistency and credibility of the findings (Creswell & Poth, 2018; Suryana, 2017).

Through this analytical approach, the study yields a comprehensive understanding of PAI supervision management practices that integrate educational quality data with the reinforcement of Al-Islam and Kemuhammadiyah (AIK) moral and ideological values. The integration of AIK values not only constitutes a distinctive feature but also forms an ethical framework that differentiates supervision within the Muhammadiyah environment (Hanifah & Rahmanto, 2026).

### C. RESULTS AND DISCUSSION

The research findings indicate a fundamental shift in the management practices of Islamic Religious Education (PAI) supervision at Muhammadiyah Elementary Schools in Bandung City. Supervision patterns, previously dominated by administrative compliance and documentation, are now shifting toward more meaningful and sustainable professional development. This transformation is reflected in the evolving role of PAI supervisors, who no longer focus solely on compliance assessment but have become mentors and facilitators of teacher professional development.

In the planning aspect, PAI supervisors have moved away from implementing uniform development programs. Supervision programs are now designed based on an analysis of teachers' actual needs, using data from the Education Report Card, teacher performance assessment results, and reflections on prior supervision findings. This data utilization serves as a diagnostic instrument that strengthens planning rationality and prevents supervision practices from becoming formalistic routines. This finding confirms that effective educational supervision requires evidence-based approaches oriented toward substantive improvements in learning quality.

During the implementation phase, the PAI Teacher Working Group (KKG) has been established as the primary mechanism for collective professional development. KKG is no longer an administrative forum but has evolved into a Professional Learning Community (PLC). KKG activities focus on strengthening teaching practices through pedagogical discussions, collaborative reflection, the exchange of teaching experiences, and the development of instructional materials tailored to students' needs. This approach has fostered a collaborative culture and a shared sense of responsibility among PAI teachers to maintain and enhance the quality of learning.

The development of KKG as a PLC is reinforced by the application of adult learning principles. Teachers are treated as adult learners with professional experience, contextual learning needs, and autonomy in developing their competencies. Within this framework, supervisors serve

as dialogical partners who encourage critical reflection rather than as authoritative figures adopting instructional roles. This more equitable relationship has increased active teacher participation in KKG activities and strengthened their commitment to development programs. This demonstrates that teacher professional development is more effective when conducted in a dialogical, reflective, and respectful environment that honors teachers' practical experiences.

From an ideological perspective, the research findings demonstrate that PAI supervision practices within Muhammadiyah Elementary Schools are inextricably linked to *Al-Islam* and *Kemuhammadiyah* (AIK) values. These values serve as an ethical foundation that permeates the entire supervision process, particularly in shaping the integrity, exemplary conduct, and moral commitment of both supervisors and teachers (Mawaddah, 2024). AIK should not remain merely a subject of instruction but should become an ethical foundation that inspires excellence in Muhammadiyah schools, thereby imbuing all educational practices (Ali, M., 2024). The alignment between National Education Standards (SNP) and AIK is understood as a complementary relationship: SNP provides the framework for quality standards and achievement indicators, while AIK offers the value orientation and educational objectives distinctive to Muhammadiyah's Islamic education.

The integration of data-driven approaches and moral leadership has given rise to a supervision model formulated in this study as the Moral–Digital Supervision Model. This model positions educational quality data—such as the Education Report Card—as an objective foundation for mapping learning challenges and needs. Data-driven supervision has proven to bring significant changes to management by providing a comprehensive picture of measurable challenges and solutions (Surya, W., 2026). Simultaneously, this model establishes moral values as the foundation of the developmental process. Through this approach, PAI supervision avoids being trapped in purely technocratic rationality while remaining firmly rooted in Islamic values and the character of Muhammadiyah education. The transformation of PAI in the digital era requires integrating digital ethics to cultivate students who are both morally virtuous and digitally literate (Merliana, M., Shobahiya, M., & Asy'arie, M., 2026).

In the evaluation stage, the focus of supervision shifts from checking administrative completeness toward observing tangible changes in classroom teaching practices. Improvements in lesson-planning quality measure the success of professional development, the diversity of

teaching methods, and the level of student engagement in PAI learning processes. Evaluation is a crucial management function for assessing program success and driving meaningful improvement (Hidayat, S., 2022). Evaluation is also conducted reflectively through KKG forums, providing teachers with space for peer feedback and learning from colleagues' best practices. Such collaborative forums are essential for continuous professional development.

Follow-up actions are implemented through ongoing professional development programs integrated with KKG agendas. Supervision findings inform the design of training sessions, mentoring programs, and thematic discussions that address teachers' actual needs. This pattern demonstrates managerial continuity in PAI supervision, where each stage interconnects within a sustainable cycle of professional growth. Development strategies involving habituation, exemplary modeling, and personal approaches prove effective in enhancing moral awareness and religious character.

Theoretically, these findings support perspectives emphasizing the importance of moral leadership and collective learning in improving educational quality. Unlike previous studies that generally examined PLCs in public school contexts, this research provides a novel contribution by demonstrating the integration of PLC within value-based PAI supervision grounded in Islamic principles. The Moral–Digital concept further enriches Islamic educational supervision management literature by affirming the importance of integrating *ethos* (values) and *logos* (data) as foundational elements in teacher professional development.

Overall, the results and discussion affirm that PAI supervision management through KKG—developed as PLCs—can overcome the limitations of individual supervision, strengthen teacher learning autonomy, and holistically enhance learning quality. This approach is not only relevant to Muhammadiyah schools but also has potential for adaptation within broader Islamic educational contexts, with adjustments tailored to each institution's specific values and characteristics.

#### **D. CONCLUSION**

This study demonstrates that Islamic Religious Education (PAI) supervision management through Teacher Working Groups (KKG) plays a strategic role in enhancing learning quality at Muhammadiyah Elementary Schools in Bandung City—provided it is implemented

collaboratively, data-informed, and grounded in moral values. Individualized administrative-bureaucratic approaches are deemed no longer relevant and must be replaced with continuous professional development. Optimizing KKG as Professional Learning Communities (PLCs) has successfully overcome the limitations of individual supervision, creating space for teachers to engage in pedagogical reflection, professional dialogue, and sharing of best practices tailored to student needs.

The key research finding is the integration of data-driven approaches and moral leadership. Educational quality data (such as the Education Report Card) provide an objective foundation for planning. However, their use must be contextualized within the framework of Al-Islam and Kemuhammadiyah (AIK) values. This harmonization between National Education Standards and Muhammadiyah's ideological values yields the principal theoretical contribution: the "Moral–Digital Supervision Model." This model synergizes ethos (values, integrity) and logos (data, empirical evidence), thereby enriching Islamic educational supervision management literature with a perspective that pursues not only technical achievements but also the character formation of teachers. Practically, this model serves as a reference for PAI supervisors and Muhammadiyah education administrators in designing collaborative and sustainable teacher development strategies. With potential for adaptation across diverse Islamic educational contexts, this research affirms that improving the quality of PAI learning depends on a supervision system that holistically integrates values, data, and collective learning.

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