



The Role of Organisational Culture in Shaping Academic Supervision Practices in Madrasah Ibtidaiyah

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Abstract

Academic supervision in madrasahs is not implemented solely through formal procedures but may develop in response to the organisational culture embedded within the institution. This study aims to analyse how organisational culture shapes academic supervision practices and to explain how these practices develop into teachers' professional learning in a Madrasah Ibtidaiyah. The study employed a qualitative approach with a case study design at MI Asih Putera, Cimahi City. Data were collected through semi-structured interviews with the principal, vice principal, and senior teacher, a questionnaire administered to 14 teachers as supporting triangulation data, observations, and document analysis. Data were analysed through data condensation, data display, conclusion drawing and verification, and thematic analysis using source and method triangulation. The findings demonstrate that organisational culture provides the foundation for adapting academic supervision practices, which subsequently develop into a mechanism for teachers' professional learning. The study proposes a conceptual model linking organisational culture, adapted academic supervision, and teachers' professional learning within the madrasah context.

Keywords: academic supervision; Madrasah Ibtidaiyah; organisational culture; professional learning

Abstrak

Supervisi akademik di madrasah tidak hanya berlangsung berdasarkan prosedur formal, tetapi dapat berkembang mengikuti budaya organisasi yang hidup dalam lembaga. Penelitian ini bertujuan menganalisis bagaimana budaya organisasi membentuk praktik supervisi akademik serta menjelaskan perkembangannya sebagai pembelajaran profesional guru di Madrasah Ibtidaiyah. Penelitian menggunakan pendekatan kualitatif dengan desain studi kasus di MI Asih Putera Kota Cimahi. Data diperoleh melalui wawancara semi-terstruktur dengan kepala madrasah, wakil kepala madrasah, dan guru senior, kuesioner terhadap 14 guru sebagai data pendukung triangulasi, observasi, dan studi dokumentasi. Analisis dilakukan melalui kondensasi data, penyajian data, penarikan dan verifikasi kesimpulan, serta analisis tematik dengan triangulasi sumber dan teknik. Hasil penelitian menunjukkan bahwa budaya organisasi menjadi landasan adaptasi praktik supervisi akademik yang kemudian berkembang sebagai mekanisme pembelajaran profesional guru. Penelitian menghasilkan model konseptual yang menghubungkan budaya organisasi, adaptasi supervisi akademik, dan pembelajaran profesional guru dalam konteks madrasah.

Kata kunci: budaya organisasi; madrasah ibtidaiyah; pembelajaran profesional guru; supervisi akademik

Introduction

Improving learning quality in madrasahs requires sustained teacher development, with academic supervision serving as an important mechanism for reflection, collaboration, professional support, and instructional improvement. Recent studies show that instructional leadership and supervision strengthen teaching and teacher development (Dania & Andriani, 2021; Hallinger et al., 2025), while systematic observation, reflective dialogue, and feedback support pedagogical and professional growth (Siswo & Rohayana, 2023; Ahmad et al., 2023; Kurniaty & Indrayuda, 2024). In Islamic education, supervision is also connected with exemplary leadership, mentoring, teacher competence, and quality-oriented culture (Robita & Dakir, 2025; Hambali et al., 2025; Fathurrohman & Mirza, 2025). Nevertheless, administrative orientation, limited reflection, and insufficient collaboration remain challenges.

Preliminary exploration at MI Asih Putera, Cimahi City, revealed that teacher development routinely involves classroom observation, professional discussion, and mentoring. However, participants did not explicitly distinguish academic and clinical supervision as differentiated in the literature. Teachers nevertheless perceived supervision positively, within a culture characterised by collegiality, openness to learning, and collaboration. This suggests a gap between formal supervisory distinctions and how supervision develops within organisational practice.

Schein and Schein (2021) explain that shared values, beliefs, and routines shape organisational practices, while organisational culture can foster professional learning through collaboration and collective reflection (Admiraal et al., 2021; Liu et al., 2022). Yet previous studies generally examine supervision, organisational culture, instructional leadership, clinical supervision, and professional learning separately. This study addresses the gap by positioning organisational culture as the foundation through which academic supervision is designed, adapted, and interpreted, enabling it to develop into teachers' professional learning. Its novelty lies in integrating these dimensions within an empirical Madrasah Ibtidaiyah context.

Accordingly, this study examines how organisational culture shapes academic supervision, how supervision develops within that culture, and how it evolves into teachers' professional learning. The study contributes a context-sensitive conceptual explanation for Islamic Educational Management and practical insights for collaborative, responsive supervision and continuous improvement in the quality of learning practices.

Method

This study employed a qualitative case study to examine how organisational culture shapes academic supervision practices and how these practices develop into teachers’ professional learning at MI Asih Putera, Cimahi City. The study was conducted from 1 April to 4 June 2026. The site was purposively selected because academic supervision, teacher development, and reflective learning are embedded in the madrasah’s organisational practices. Supervision is supported by an internal team established by the principal and documented through supervision instruments, schedules, reports, and follow-up plans.

Participants were purposively selected based on their roles and involvement in academic supervision. The key informants consisted of the principal, vice principal for curriculum, and a senior teacher. The principal provided information on supervision policies, decision-making, and implementation; the vice principal contributed information on supervision coordination, academic documentation, and teacher development; while the senior teacher provided experience from the supervisee’s perspective. Fourteen teachers participated as questionnaire respondents to provide an overview of teachers’ perceptions of academic supervision. Participation was voluntary, and all identities were anonymised. Participant characteristics and their contributions to the study are presented in Table 1.

Table 1. Participant Characteristics

Code	Participant	Role in the Study	Type of Data Provided
I1	Principal	Key Informants	Information on supervision policies, decision-making processes, and implementation of academic supervision
I2	Vice Principal for Curriculum	Key Informants	Information on academic supervision implementation, teacher development coordination, and academic documentation
I3	Senior Teacher	Key Informants	Experience and perspectives as a supervisee regarding academic supervision and professional development
R1-R14	Teacher	Questionnaire Respondents	Perceptions of academic supervision through Likert-scale and open-ended responses

Data were collected through semi-structured interviews, classroom observations, document analysis, and questionnaires. Interviews explored supervision policies, implementation, follow-up, and the organisational culture underlying supervision. Classroom observations focused on instructional strategies, teacher–student interaction, learning media, student engagement, and instructional materials. Photographs and videos published by the madrasah were also reviewed as supporting contextual evidence. Documents included the Academic Supervision Team decree, supervision schedules and instruments, supervision reports and analysis reports, follow-up plans, instructional modules, classroom documentation, and teacher development records. The questionnaire consisted of four-point Likert-scale items and three open-ended questions. Quantitative responses were analysed using frequencies and percentages and served only as supporting evidence for triangulation.

Data analysis was conducted concurrently with data collection through data condensation, data display, and conclusion drawing and verification. Interview transcripts, observation notes, documents, and open-ended responses were thematically analysed through coding and categorisation to develop themes concerning organisational culture, academic supervision, and teachers' professional learning. Evidence was compared across data sources to assess consistency and alignment with the research objectives. Data collection continued until saturation, indicated by the absence of new relevant codes or themes. Trustworthiness was strengthened through source and method triangulation and member checking, in which interview summaries and preliminary interpretations were returned to key informants for confirmation.

Results and Discussion

Organisational Culture as the Foundation of Academic Supervision Practices

The findings indicate that organisational culture at MI Asih Putera, Cimahi City, provides the foundation for academic supervision practices. This culture is reflected in shared values of togetherness (*guyub*), collaboration, openness to learning, and teacher empowerment. Evidence from interviews, classroom observations, document analysis, and questionnaire data shows that these values shape interpersonal relationships while fostering a learning culture oriented toward continuous instructional improvement.

The value of *guyub* is distinctive, reflecting togetherness, mutual support, collective responsibility, and shared participation in programmes. The principal explained that teachers are encouraged to implement policies while contributing according to their expertise and professional responsibilities:

"We strive to maintain the spirit of guyub in this madrasah. Every programme is carried out collectively so that teachers are actively involved and share responsibility for its success."
(Principal)

Documentary evidence supports this perspective through defined roles, coordination across organisational units, and working procedures that facilitate collaboration. Classroom observations showed teachers exchanging experiences, discussing instructional challenges, and supporting one another in improving classroom practice. Thus, collaboration appears embedded in everyday organisational life rather than limited to particular programmes.

Openness to learning is also visible in continuous teacher development. Instructional documents show that teachers independently develop teaching modules, design learning media, and integrate technology according to subject characteristics and students' learning needs. These practices provide opportunities for teachers to learn, experiment, and develop instructional innovations. Questionnaire findings provide supporting evidence: twelve of fourteen teachers (85.7%) reported that academic supervision was implemented collaboratively, while thirteen (92.9%) agreed that the supervision programme had been systematically planned. Although these responses addressed academic supervision, they corroborate evidence of collaboration and systematic practice.

These findings extend Schein and Schein's (2021) perspective that shared assumptions, values, and beliefs influence how organisational members interpret situations, make decisions, and respond to challenges. At MI Asih Putera, shared values become professional practices supporting academic supervision. Organisational culture therefore functions not simply as the context in which supervision occurs, but as a foundation shaping how supervision is understood, organised, and enacted. In Islamic Educational Management, the *guyub* culture also reflects *musyawarah*, collective responsibility, mutual respect, and cooperation in pursuing educational goals. Teacher development consequently becomes a shared institutional responsibility rather than a task assigned solely to the principal or supervision team. This finding is consistent with Prasetyo and Anwar (2021), who identify organisational culture as an essential foundation for quality improvement in Islamic educational institutions. Yakin et al.

(2025) similarly emphasise organisational culture transformation in developing learning environments oriented toward educational quality and continuous improvement, while Rismawati and Nugraha (2025) highlight adaptive organisational cultures in responding to change while maintaining institutional identity. The findings further reinforce Islamic Educational Management perspectives that connect professional development, institutional values, and organisational learning. Posangi et al. (2025) argue that educational supervision should integrate professional development, institutional values, and effective technology use, while Robita and Dakir (2025) emphasise quality culture, exemplary leadership, supportive relationships, and collaborative learning as conditions for effective supervision. The guyub culture demonstrates how these principles can become part of everyday practices supporting collaboration and instructional improvement.

Compared with previous research that often positions organisational culture as a supporting factor for school improvement, this study offers a more specific perspective: organisational culture actively shapes how academic supervision is designed, implemented, and experienced. Shared values become the basis for context-responsive supervision and its development into teachers' professional learning. Thus, organisational culture does not merely facilitate supervision but helps determine how it functions within the madrasah. Overall, organisational culture at MI Asih Putera is characterised by guyub, collaboration, openness to learning, and teacher empowerment. These values provide the foundation for academic supervision and explain how supervision can develop as a mechanism for teachers' professional learning, particularly in the context of Madrasah Ibtidaiyah

Adaptation of Academic Supervision Practices within the Madrasah's Organisational Culture

The findings demonstrate that academic supervision practices at MI Asih Putera, Cimahi City, are adapted through team-based supervision, a focus on instructional quality, collective feedback, and the use of supervision outcomes to guide teacher development. These adaptations show that supervision is not implemented through rigid adherence to normative procedures but is aligned with the madrasah's organisational culture and evolving instructional needs. Adaptation therefore reshapes implementation without changing the fundamental purpose of supervision: improving learning quality.

Academic supervision is conducted not only by the principal but also by the vice principal for curriculum and several senior teachers who serve on the internal supervision team. As the principal explained:

"At MI Asih Putera, academic supervision is conducted by me as the principal, with support from the vice principal and several senior teachers. This collaborative arrangement enables the supervision programme to be implemented according to plan." (Principal)

Document analysis confirms supervision instruments, schedules, reports, analysis documents, and follow-up plans. The process focuses on instructional innovation, student engagement, and technology integration rather than merely examining administrative documents. Classroom observation considers instructional implementation, student participation, learning media, and classroom management. Teachers' documents also show independent development of modules, learning media, and technology-supported instruction.

These findings confirm the core components of academic supervision identified in previous studies: planning, classroom observation, feedback, and follow-up directed towards instructional improvement (Ahmad et al., 2023; Hambali et al., 2025). However, this study shows that these components are adapted through organisational arrangements reflecting the madrasah's *guyub* culture. Questionnaire data provide supporting evidence: twelve of fourteen teachers (85.7%) reported that classroom observations were conducted systematically, while thirteen (92.9%) stated that supervisory feedback was based on classroom observation and that supervision results were documented and used to evaluate and improve instruction. Supervision thus extends beyond observation towards professional follow-up.

A particularly important adaptation concerns feedback. Rather than relying primarily on individual post-observation conferences, supervision findings are commonly discussed through staff meetings. Twelve teachers (85.7%) reported that findings were discussed collectively, while eleven (78.6%) indicated that they also received individual feedback. This pattern suggests that feedback is predominantly organised as collective reflection, consistent with the *guyub* culture. Supervisory outcomes consequently become shared professional learning resources rather than information used only to evaluate individual teachers.

This finding extends Hallinger et al.'s (2025) perspective on instructional leadership, particularly on the principal's capacity to create conditions supporting instructional improvement. At MI Asih Putera, this capacity is reflected in aligning

supervision mechanisms with organisational culture. Academic supervision is therefore experienced less as an evaluative activity and more as a collaborative learning process. The involvement of the vice principal and senior teachers also demonstrates distributed instructional leadership, consistent with Dania and Andriani (2021), who highlight collaborative leadership. Berkovich (2022) similarly emphasises adaptive instructional leadership in responding to change. Here, adaptation reflects leadership decisions grounded in togetherness, supportive relationships, and collective learning.

Academic supervision is not the sole basis for evaluating teacher performance or determining career advancement. The madrasah uses supervision primarily for professional development, while broader considerations include professional commitment, contributions to foundation programmes, and parents' feedback on educational services. This differs from approaches positioning academic supervision as a principal source of teacher performance evaluation (Fathurrohman & Mirza, 2025). Such positioning may create a psychologically safer environment in which teachers are more willing to receive feedback.

Finally, the emphasis on instructional innovation, active student engagement, and technology integration indicates a shift from administrative compliance towards instructional quality. This supports Schildkamp (2019), who argues that school improvement should be informed by evidence directly related to teaching and learning rather than administrative requirements. Overall, academic supervision at MI Asih Putera is strategically adapted to align supervisory principles, organisational culture, and instructional needs. This alignment enables supervision to be accepted by teachers, implemented consistently, and sustained as part of continuous improvement in teaching and learning.

Academic Supervision as a Mechanism for Teachers' Professional Learning

The findings indicate that academic supervision at MI Asih Putera, Cimahi City, has evolved beyond classroom observation and instructional evaluation into a mechanism for teachers' professional learning. Supervision outcomes are used to identify professional development needs and inform mentoring, professional discussions, and competency development. As the principal explained, "Supervision outcomes are not limited to scores recorded on paper. We use them as the basis for teacher development according to instructional needs." Thus, supervision functions as a developmental process that supports teachers' professional growth rather than merely evaluating performance.

Professional learning is cultivated through collective reflection, professional dialogue, exchange of good practices, development of instructional resources, and experimentation with teaching approaches. Supervision reports, analysis documents, and follow-up plans demonstrate a continuous connection between supervision, identification of professional needs, and subsequent teacher development. Questionnaire findings reinforce this pattern: thirteen of fourteen teachers (92.9%) reported that supervisory feedback was accompanied by practical recommendations for classroom teaching, while twelve (85.7%) indicated that communication during supervision was open and supportive. These findings suggest that teachers experience supervision as an opportunity for professional dialogue, reflection, and continuous improvement.

A notable example is the development of Arabic-language learning songs by a teacher to make learning more engaging and memorable. The materials were uploaded to YouTube, enabling students to access them independently and allowing other teachers to use them as alternative learning resources. This illustrates that professional learning extends beyond individual classroom improvement and can generate instructional innovations that benefit a wider learning community. Observations and document analysis similarly showed that teachers developed instructional modules, learning media, and technology-supported resources according to students' characteristics and learning needs.

These findings are consistent with Professional Learning Communities (PLC), in which teacher capacity develops through sustained collaborative learning rather than one-off training (Stoll et al., 2006; Vescio et al., 2008). At MI Asih Putera, collective reflection transforms supervision findings into shared learning resources. Recent PLC studies emphasise collaboration, trust, and collective learning as essential conditions for professional learning (Hairon et al., 2017; Admiraal et al., 2021). Antinluoma et al. (2021) similarly highlight reflection, collaboration, and shared decision-making. The present findings demonstrate that the madrasah's guyub culture, openness to learning, and collaborative leadership provide these conditions.

The findings also reinforce de Jong et al. (2021), who argue that professional learning communities develop when teachers understand learning as a collective responsibility. At MI Asih Putera, supervision findings become shared organisational knowledge through collective reflection, exchange of good practices, and collaborative development of instructional resources. This process also strengthens teacher agency

and instructional innovation, consistent with Brodie (2021), who links PLC collaboration with teacher agency, and Liu et al. (2022), who demonstrate that collaborative organisational cultures encourage instructional innovation.

From the perspective of teacher professional development, the findings support Darling-Hammond et al. (2017), who identify continuity, contextual relevance, practice-based learning, and collaboration as characteristics of effective professional development. These elements are integrated at MI Asih Putera through classroom observation, reflective dialogue, professional sharing, resource development, and instructional innovation. Siregar et al. (2025) likewise emphasise that teacher professionalism in Islamic schools is strengthened by organisational cultures that support collaborative learning. The present study extends this perspective by showing how organisational culture sustains professional learning through academic supervision and embeds teacher development within everyday instructional practice.

Taken together, organisational culture, adapted academic supervision, and teachers' professional learning form an interconnected process supporting continuous improvement in learning quality. Guyub, collaboration, openness to learning, and teacher empowerment provide the cultural foundation; team-based supervision, collective reflection, professional feedback, and instructional innovation translate this foundation into practice; while reflection, collaboration, exchange of good practices, and innovation represent the resulting professional learning. Accordingly, the conceptual model positions organisational culture as the foundation, academic supervision as the adaptive mechanism, and teachers' professional learning as the process supporting continuous improvement in learning quality. The model is interpretive rather than causally tested and is derived from interviews, observations, document analysis, and supporting questionnaire data, as illustrated in Figure 1.

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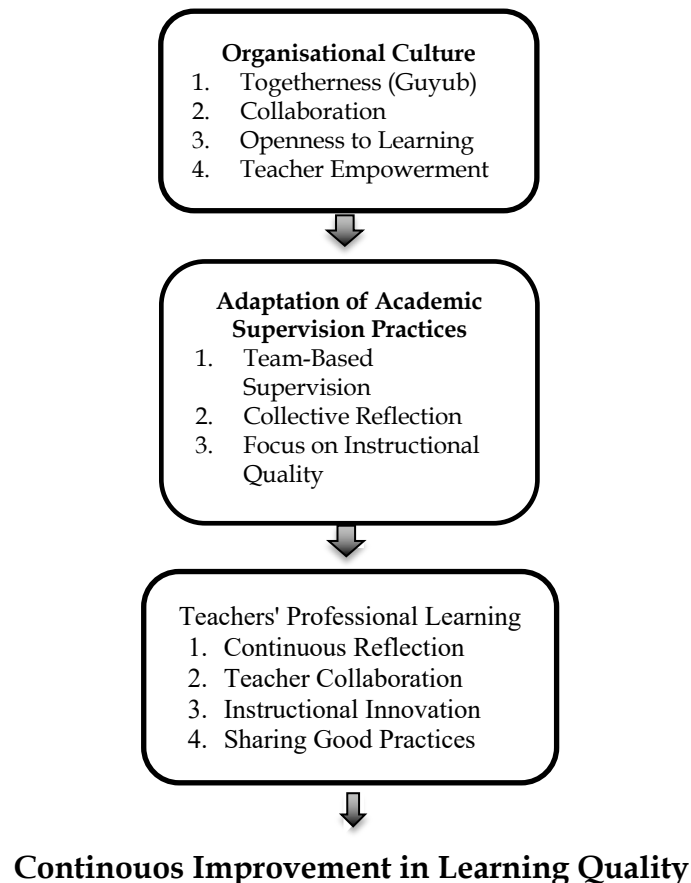


Figure 1. Model of the Relationships among Organisational Culture, Academic Supervision Practices, and Teachers' Professional Learning

Figure 1 illustrates the proposed relationship among organisational culture, academic supervision practices, and teachers' professional learning in madrasah ibtidaiyah. The model suggests that a supportive organisational culture provides the foundation for effective academic supervision by fostering trust, collaboration, openness, and shared commitment to instructional improvement. Academic supervision subsequently functions as a mechanism for translating these cultural values into structured professional learning through classroom observation, reflective feedback, collaborative discussion, and follow-up activities. In turn, teachers' professional learning strengthens the implementation of supervision and contributes to continuous improvement in teaching practices. Thus, the three components are viewed as interconnected rather than separate processes, with organisational culture shaping the quality of supervision and supervision facilitating sustained professional learning among teachers.

Conclusion

This study concludes that organisational culture provides the foundation through which academic supervision at MI Asih Putera is shaped and adapted to the madrasah's context. The values of *guyub*, collaboration, openness to learning, and teacher empowerment enable supervision to develop beyond evaluation into a mechanism for teachers' professional learning through reflection, collaboration, professional support, and instructional innovation. The study contributes a conceptual perspective that connects organisational culture, adapted academic supervision, and teachers' professional learning as mutually related elements supporting continuous improvement in learning quality. However, the study was limited to one madrasah and did not include the perspectives of madrasah supervisors or foundation administrators. Future research should examine the proposed conceptual model across diverse madrasahs through multisite or mixed-methods studies

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