



THE INFLUENCE OF PROPHETIC LEADERSHIP ON ACADEMIC SUPERVISION IN FACING THE DIGITAL ERA (A SEQUENTIAL EXPLANATORY MIXED METHOD APPROACH)

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Abstract:

The head of the madrasah is required to carry out adaptive academic supervision in the transformation of learning in the digital era. This study aims to analyze the influence of prophetic leadership on academic supervision, as well as to explain the implementation of prophetic leadership values in carrying out academic supervision at MTsN 1 Tulungagung. This research uses a Sequential Explanatory Mixed Method approach. The quantitative phase was conducted through a survey of 39 teachers and analyzed using simple linear regression. The qualitative phase was conducted through in-depth interviews with the head of the madrasah, the vice principal of curriculum, and 3 teachers, participatory observation, and a documentation study to provide an in-depth explanation of the quantitative research results. The results of the study indicate that prophetic leadership has a positive and significant effect on academic supervision with a regression coefficient value of 0.729 ($t = 6.587$; $p < 0.001$). Qualitative findings reveal that the value of *siddiq* is realized through transparency and objectivity in supervisory activities; *amanah* through consistency in guidance; *tabligh* through dialogical communication and constructive feedback; and *fathanah* through the ability to analyze teachers' needs and adaptive innovation. The synergy of these four values enables academic supervision to remain oriented towards enhancing teachers' professionalism, even within the context of learning that is continuously undergoing digital transformation. This study confirms that in the context of madrasahs in the digital era, the success of academic supervision is determined not only by supervisory procedures but also by the quality of prophetic leadership of the madrasah principal.

Keywords: *Prophetic Leadership, Academic Supervision, Madrasah, Digital Era*

INTRODUCTION

The development of digital technology has changed the paradigm of educational management, including in madrasahs, which are required to conduct learning in an adaptive, innovative manner and oriented towards quality improvement. The digitalization of learning is not only related to the utilization of technology, but also demands changes in leadership and professional teacher development towards managing digital transformation and building a sustainable learning culture (Ruloff et al., 2025). In this context, academic

supervision becomes a strategic instrument to ensure that the quality of learning is maintained through a systematic, reflective, and continuous development process. Goldhammer, Anderson, and Krajewski explain that academic supervision is a professional development process carried out through the stages of pre-conference, conference, and post-conference to help teachers improve the quality of learning (Goldhammer et al., 1980).

Academic supervision has also transformed to become more reflective, collaborative, and data-driven, which has been shown to contribute significantly to enhancing teachers' digital learning competence (Rahyasih et al., 2024). The effectiveness of academic supervision is greatly influenced by the leadership capacity of the head of the madrasa. Bass and Avolio assert that effective leadership can drive organizational change through exemplarity, motivation, and individual development (Bass & Avolio, 1994). The leadership capacity of the head of the madrasa greatly influences the effectiveness of academic supervision. Budiharto and Himam operationalized prophetic leadership into four main dimensions: *siddiq*, *amanah*, *tabligh*, and *fathanah* (Budiharto & Himam, 2006). These four values serve as both moral and managerial foundations for the head of the madrasa in building trust, open communication, responsibility, and the ability to make wise decision. Prophetic communication is able to strengthen the professional relationship between the head of the madrasah and the teachers, so that guidance takes place in a more dialogical and humane manner.

Various studies indicate that leadership and academic supervision contribute to the improvement of education quality. Budiarti, Gunawan, and Pambudi found that spiritual leadership together with academic supervision contributes to the enhancement of teacher performance (Budiarti et al., 2020). Similar findings were reported by Japemar, Rusdinal, and Fauzan, who demonstrated that academic supervision and school leadership are important factors in improving teacher work effectiveness (Japemar et al., 2020). Mahasir also affirmed that clinical supervision actions supported by school principal leadership contribute to the enhancement of teacher professionalism (Mahasir, 2021). These studies indicate that leadership and supervision are two interrelated aspects in improving the quality of learning.

In the context of Islamic education, studies on prophetic leadership have begun to develop in recent years. Research by Robita and Dakir shows that prophetic supervision not only functions as technical guidance but also strengthens a culture of quality through the internalization of Islamic values (Robita & Dakir, 2025). Nadhira Rifqi and Munirul Abidin also emphasize the importance of school principals' leadership and academic supervision in enhancing teacher professionalism in the era of educational transformation (Rifqi & Abidin, 2023). Nevertheless, existing studies mostly portray prophetic leadership as a determinant of teacher performance, organizational culture, or professionalism. As a result, attention given to understanding how prophetic leadership directly influences academic supervision practices as a primary mechanism for teacher professional development remains limited.

Moreover, most previous studies have employed quantitative or qualitative approaches separately. The quantitative approach is able to explain the extent of the influence between variables, whereas the qualitative approach emphasizes the description of leadership practices. Consequently, the mechanism by which the values of *siddiq*, *amanah*, *tabligh*, and *fathanah* are realized in each stage of academic supervision has not yet been comprehensively explained. In fact, understanding this mechanism is important so that academic supervision is not only perceived as an administrative activity, but as a professional development process grounded in the values of Islamic leadership.

Based on the above explanation, it appears that there has been limited research integrating quantitative and qualitative evidence to explain how prophetic leadership values are implemented at each stage of academic supervision, particularly in madrasahs that are developing digital-based learning. In this study, the digital era is positioned as the context for the implementation of education, not as a research variable. The focus of the study remains directed at the relationship between prophetic leadership and academic supervision. This study aims to analyze the influence of prophetic leadership on academic supervision and to explain the implementation of prophetic leadership values in the execution of academic supervision through a sequential explanatory mixed-method approach. This research is expected to provide a theoretical contribution by expanding the study of prophetic leadership in the realm of academic supervision, while also offering a practical contribution for the development of a teacher mentoring model that is adaptive to the dynamics of learning in the digital era.

RESEARCH METHODS

This study uses a Sequential Explanatory Mixed Method approach, beginning with the collection and analysis of quantitative data, followed by the collection and analysis of qualitative data to more deeply explain the results obtained in the quantitative phase (Sugiyono, 2017). This design was chosen because the study not only aims to test the influence of prophetic leadership on academic supervision but also to understand how the values of prophetic leadership are implemented in the practice of academic supervision in the context of madrasahs in the digital era. Therefore, qualitative data serve to explain the statistical findings obtained in the first phase.

The quantitative phase used a survey method with a correlational approach. The research was conducted at MTsN 1 Tulungagung with a population of all teachers, totaling 58 individuals. The sample determination was carried out using saturation sampling; however, only 39 teachers were willing to participate as respondents. Data were collected using a closed questionnaire with a five-point Likert scale, ranging from strongly disagree to agree strongly. The independent variable in this study is prophetic leadership, operationalized based on four dimensions developed by Budiharto and Himam, namely *siddiq*, *amanah*, *tabligh*, and *fathanah*. The dependent variable is academic supervision, developed based on the clinical supervision concept by Goldhammer, Anderson, and Krajewski, including pre-conference, conference, and post-conference. Quantitative data analysis was conducted in stages, including descriptive statistics to describe the characteristics of the data, testing regression assumptions in the form of normality tests, linearity tests, and heteroscedasticity tests, followed by simple linear regression analysis to examine the effect of prophetic leadership on academic supervision. The significance level of the study was set at $\alpha = 0.05$. All statistical analyses were performed using SPSS version 25.

The second stage is a qualitative study aimed at explaining the results of the quantitative analysis. The selection of informants was carried out by considering their involvement in the implementation of academic supervision at the madrasa. The research informants consisted of the head of the madrasa, the deputy head for curriculum affairs, and teachers. Data collection was conducted through in-depth interviews, participatory observation, and documentation. Qualitative data analysis followed the Miles, Huberman, and Saldaña model, which includes data condensation, data display, and drawing and verifying conclusions (Miles et al., 2014). The validity of the data was maintained through source triangulation, technique triangulation, and member checking with the

main informants so that the interpretation of the research results reflected the actual conditions.

The integration of the two research stages was conducted at the stage of result interpretation. Quantitative findings regarding the magnitude of the influence of prophetic leadership on academic supervision were used as a basis for designing interview and observation foci in the qualitative phase. Furthermore, the results of the qualitative analysis were used to explain the implementation mechanisms of the values of siddiq, amanah, tabligh, and fathanah in each stage of academic supervision, so that the statistical relationships found in the quantitative phase could be understood more comprehensively in accordance with the characteristics of the Sequential Explanatory Mixed Method design.

RESULTS AND DISCUSSION

Descriptive Statistics of the Research Variables

The data description section presents descriptive statistics to provide an overview of the general characteristics of data obtained from 39 respondents. The data characteristics are described through descriptive statistical measures, including mean, median, mode, standard deviation, variance, range, minimum value, maximum value, and total scores. The variable prophetic leadership is measured using four indicators, namely siddiq, amana, tabligh, and fathanah, developed into 21 items of statements. Meanwhile, the variable academic supervision is measured based on three stages of clinical supervision, namely pre-conference, conference, and post-conference, expressed in 15 statements. The data results of the two variables are then analyzed descriptively and presented as follows:

Table 1. Descriptive Statistics of Prophetic Leadership and Academic Supervision Variables

	KP	SA
Data Type	Skor	Skor
Range	22	18
Minimum	58	57
Maximum	80	75
Sum	2873	2584
Median	76	66
Mean	73.67	66.26
Std. Deviation	6.849	6.801
Variance	46.912	46.248

Descriptive statistical analysis results of Prophetic Leadership (KP) implementation with an average score (mean) of 73.67 (range 58–80) and a median of 76 indicate a tendency for respondents' perceptions to be positive toward prophetic leadership practices. In line with this, the Academic Supervision (SA) variable also shows performance that is good, with an average achievement of 66.26 (range 57–75) and a median of 66. The standard deviation value that is relatively smaller than the mean indicates that the dispersion of respondents' scores tends to be concentrated around the middle value. This indicates a pattern of perceptions that are relatively consistent regarding prophetic leadership as well as academic supervision.

The Impact of Prophetic Leadership on Academic Supervision

The results of a simple linear regression analysis show that prophetic leadership has a positive and significant effect on academic supervision ($\beta = 0,735$; $B = 0,729$; $t = 6,587$; $p < 0,001$). The positive regression coefficient value indicates that an increase in the prophetic leadership of the head of the madrasa is followed by an improvement in the quality of the implementation of academic supervision. Based on the regression equation obtained,

$$Y = 12,522 + 0,729X$$

Each increase of one unit in the prophetic leadership score is estimated to increase the academic supervision score by 0,729 units. In addition, the coefficient of determination (R^2) of 0,540 indicates that 54,0% of the variation in academic supervision can be explained by prophetic leadership, while the remaining 46,0% is influenced by other factors outside the research model. The value of Adjusted R^2 of 0,527 indicates that the model has a relatively stable explanatory power for the population. These findings show that prophetic leadership is an important factor in supporting the effectiveness of academic supervision in the madrasa. The stronger the head of the madrasa implements the values of siddiq, amanah, tabligh, and fathanah, the more effective the process of professional development of teachers through academic supervision. These results indicate that the success of academic supervision is not only determined by the procedures of the supervision carried out, but also by the quality of the leadership that underlies the entire development process. Theoretically, these findings are in line with the concept of prophetic leadership developed by Budiharto and Himam, which places siddiq, amanah, tabligh, and fathanah as leadership dimensions that shape the leader's moral integrity, influencing how leaders build working relationships, make decisions, and develop organizational members (Budiharto & Himam, 2006). In the context of academic supervision, these values enable the head of the madrasa to carry out the supervision function in a more objective, responsible, communicative, and adaptive manner to meet teachers' needs.

These findings also support the concept of clinical supervision proposed by Goldhammer, Anderson, and Krajewski that the effectiveness of supervision is not solely dependent on carrying out the stages of pre-conference, conference, and post-conference, but also on the quality of professional interaction between the supervisor and the teacher (Goldhammer et al., 1980). Prophetic leadership provides an ethical foundation that strengthens that relationship so that supervision is not perceived as an evaluative activity alone, but as a collaborative professional development process.

These findings are consistent with the research of Budiarti, Gunawan, and Pambudi, who show that shared leadership in academic supervision contributes to an improvement in teacher performance quality (Budiarti et al., 2020). However, this study provides a different contribution in that it shows prophetic leadership is not only related to improving teacher performance, but also plays a role in shaping the quality of the implementation of academic supervision itself. This finding extends the results of Robita and Dakir, who explain that prophetic supervision functions as a means of internalization of Islamic values in teacher development (Robita & Dakir, 2025). This study shows that this internalization is not only reflected in the normative dimension, but also yields measurable empirical effects on the implementation of supervision in academics. Thus, prophetic leadership can be understood as a foundation that is both managerial and moral, strengthening the effectiveness of academic supervision in madrasah.

Implementation of Prophetic Values in Conducting Academic Supervision

Regression analysis results show that prophetic leadership has a significant influence on academic supervision, but has not yet been able to explain the mechanism that underlies the relationship. Therefore, the qualitative stage was conducted to explore how the values of siddiq, amanah, tabligh, and fathanah are implemented in each stage of academic supervision so as to explain the statistical relationship found in the quantitative stage. The analysis yields four main themes that represent the dimensions of prophetic leadership. Based on field data collection, the performance of the head of the madrasah in driving the academic supervision instruments is highly influenced by the internalization of nilai-nilai of prophethood. The influence relationship that is substantial in the quantitative phase is explained in detail through the manifestation of the four main attributes, namely siddiq, amanah, tabligh, and fathanah, which have proven capable of transforming the paradigm of clinical supervision into a movement of more comprehensive guidance.

In this framework, the role of the head of the madrasah as supervisor shifts from merely a technical evaluator to a murabbi. Murabbi is a mentor who integrates the transfer of knowledge with character strengthening, moral responsibility, and professional maturity. The educator bears a holistic responsibility that integrates the transfer of knowledge with internalization of values aimed at constructing character, spiritual maturity, and the nobility of students' character. A detailed data presentation related to the dimensions of prophetic values is described as follows:

Siddiq Value Builds Trust in Academic Supervision

Findings show that the value of siddiq is realized in the form of personal honesty of the head of the madrasa, then translated into governance of supervision that is transparent and objective. Schedule transparency, assessment instruments, and agreement on observation indicators since the pre-conference stage build trust among teachers toward the supervision process. Thus, teachers view supervision as a means of professional development, not as an administrative control mechanism. These findings are supported by interview results with the head of the madrasa, who emphasizes that openness is a core principle in the implementation of supervision. The supervision schedule and assessment instruments are socialized to all teachers before observations are conducted, while the focus of the observations is determined through agreement at the pre-conference stage. The head of the madrasa also asserts that the assessment is conducted based on actual learning conditions, not influenced by personal closeness with the teacher. This statement is reinforced by the deputy head of the curriculum division as follows:

"The Head of School is very strict about this objectivity. We, as part of the curriculum, are asked to disseminate curriculum-based assessment instruments to all teachers. The focus of observation at the pre-conference stage is really emphasized so that teachers know which competency areas they must improve, for example, differentiation of learning content or classroom management." (W.WK, 2026)

Teachers state that openness of instruments and objectivity of assessment make them feel treated fairly. Teachers do not view supervision as an attempt to find faults, but as an opportunity to improve learning based on feedback given by the supervisor. The interview results are consistent with findings from observations and documentary studies.

The researcher observed that in meeting coordination, the head of the

madrasa communicates the supervision schedule openly, shares the assessment instruments with teachers, and facilitates agreement on the indicators that will be observed in class. The practice is also supported by official documents in the form of a Letter Decision of the Academic Supervisory Implementation Team, supervision instruments, and the distribution of instruments to teachers, which shows that transparency has become part of the governance of academic supervision at the madrasah. These findings indicate that the *siddiq* value functions as a foundation for the formation of professional trust between the head of the madrasah and teachers (Fadliah, 2022). The trust emerges because teachers obtain clear information about objectives, procedures, and evaluation criteria for supervision assessment so that uncertainty and negative perceptions of supervision can be minimized. This condition encourages teachers to be more open in receiving feedback and reflect on the teaching practices they implement.

These findings broaden the meaning of *siddiq*, which has traditionally been more understood as a value of individual honesty. In the context of academic supervision, *siddiq* is not only reflected in the personal integrity of the head of the madrasah, but also realized in a supervision system that guarantees transparency of information, objectivity of assessment, and accountability of the coaching process. These findings align with the concept of prophetic leadership developed by Budiharto and Himam, which places *siddiq* as the foundation of leadership integrity.

At the same time, these findings reinforce the concept of clinical supervision that the success of supervision is heavily influenced by professional relationships rooted in trust between the supervisor and the teacher (Goldhammer et al., 1980). These findings also relate to the results of Nasukah, Harsoyo, and Winarti's study, which emphasizes that openness of information and consistency of leaders' actions are the main prerequisites for the formation of an institutional culture based on integrity in Islamic educational institutions (Nasukah et al., 2020). Thus, the value of *siddiq* not only strengthens the moral dimension of leadership, but also serves as a mechanism that explains why prophetic leadership positively affects the effectiveness of academic supervision, as shown in the results of the quantitative analysis.

The value of Amanah in Sustainable Professional Development

The study findings show that the value of *Amanah* is realized through the commitment of the head of the madrasah in conducting academic supervision consistently, sustainably, and oriented toward the professional development of teachers. The value of *Amanah* is not only understood as a responsibility in carrying out supervision duties, but is also reflected in the dedication of the head of the madrasah in ensuring every stage of supervision is followed with guidance, evaluation, and follow-up that are ongoing. Thus, academic supervision does not stop as a classroom observation activity, but develops into a process of professional coaching that lasts continuously (Mutohar & Trisnantari, 2020).

The findings are supported by interview results with the head of the madrasah, who emphasizes that supervision is an institutional mandate as well as a moral mandate that must be carried out consistently every semester. The head of the madrasah emphasizes the importance of full presence during the observation process and building a sense of psychological safety for teachers at the post-conference stage. In his view, the supervisor must be present as a partner who accompanies teachers to develop, not as the party that judges. This statement is reinforced by teachers who conveyed that the head of the madrasah always conducts supervision according to the schedule that has been set and follows all learning processes without engaging in other activities that could reduce the

quality of observations. Teachers also feel that the supervisory atmosphere runs comfortably because the supervisor shows full attention to the learning process that is being observed. The responsibility of supervision is understood as an institutional commitment, not merely the individual responsibility of the head of the madrasah.

The observation results show that the head of the madrasah arrives on time according to the supervision schedule, brings observation instruments, and follows the entire process of learning without intervening in the flow of teaching and learning activities. Teachers appear to teach naturally without showing anxiety during ongoing supervision. Documentary study also confirms this consistency through the existence of a semester supervision program, supervision control book, attendance of supervisors, and follow-up documents of supervision results showing that the next coaching process always follows each supervisory activity.

This finding shows that the value of amanah functions as the foundation for the formation of the sustainability of professional development in academic supervision. The consistency of implementation of supervision, full presence of the supervisor, and systematic follow-up builds teachers' perception that supervision is part of the development process of competence, not merely fulfilling administrative obligations. The sense of security created during the supervision process also encourages teachers to be more open in identifying weaknesses in learning and accepting the recommendations for improvement given by the supervisor. This study broadens the meaning of the value amanah in prophetic leadership. So far, amanah has been understood more as integrity and responsibility (Siswahyuningsih et al., 2025).

Individuals in carrying out leadership duties. However, this study shows that in the context of academic supervision, trust is also manifested through the ability of leaders to maintain the continuity of teacher development processes through the implementation of supervision that is planned, consistent, and oriented toward follow-up. These findings align with the concept of prophetic leadership, which places trust as a manifestation of the moral responsibility of a leader (Budiharto & Himam, 2006). On the other hand, this finding strengthens the concept of clinical supervision, which emphasizes that the effectiveness of supervision is not only determined by the quality of classroom observation, but also by the sustainability of the process of coaching after observation has been conducted (Goldhammer et al., 1980).

The main contribution of these findings lies in explaining the mechanism by which the value of trust strengthens the influence of prophetic leadership on academic supervision. This research shows that the relationship is not merely built through the implementation of scheduled supervision, but through the commitment of the principal of the madrasah to ensure that every supervision result is followed up in the form of mentoring with sustainable professionals. Thus, the value of trust becomes a factor that maintains the continuity of teacher competency development while also strengthening the effectiveness of academic supervision in facing the dynamics of learning in the digital era.

The Value of Tabligh in Building Dialogic Reflective Communication

Findings show that the value of tabligh is realized through communication that is open, dialogic, and oriented toward joint reflection between the head of the madrasah and teachers. Communication in academic supervision no longer proceeds unidirectionally through the delivery of assessment results, but develops into a discussion space that enables teachers to express experiences, obstacles, and needs for professional development in their profession. Thus, post-

conference is not merely a forum for delivering evaluations, but becomes a reflective process that encourages teachers to find solutions to learning problems they face.

Interview results show that the madrasah principal prioritizes more persuasive approaches when giving feedback on supervision results. Each finding during observation is discussed through dialogue so that teachers have the opportunity to explain the reasons for using certain teaching strategies before the supervisor provides improvement recommendations. This approach is also felt by teachers as a form of appreciation for their professionalism because the supervision process takes place through discussion, not unilateral instruction. These findings are reinforced by results of observations showing that the post-conference session takes place in an open atmosphere, with two-way communication that provides space for teachers to express reflection on the learning practices that have been carried out. Documentation in the form of follow-up sheets of supervision also shows that improvement recommendations are prepared based on the results of an agreement between the supervisor and the teacher.

The findings show that the value of *tabligh* is not only manifested in the ability to convey information, but also in the ability to build communication that yields professional reflection. The dialogue that takes place after the observations helps teachers identify strengths and weaknesses in learning more objectively so that supervision recommendations are easier to accept and to implement. In this context, communication serves as a learning medium together, not as a tool for delivering criticism.

The results of this study expand the understanding of *tabligh* in prophetic leadership. Until now, *tabligh* has been more commonly understood as the ability to convey messages effectively. However, this study shows that in academic supervision, *tabligh* is manifested through reflective communication that encourages the formation of professional learning between supervisors and teachers. This finding aligns with the concept of clinical supervision, which positions the post-conference as an important stage for collaboratively reflecting on learning practices (Goldhammer et al., 1980). On the other hand, this finding broadens the concept of prophetic leadership by demonstrating that prophetic communication not only strengthens interpersonal relationships but also serves as a mechanism that promotes changes in learning practices through joint reflection.

These findings explain the quantitative results showing a positive influence of prophetic leadership on academic supervision. The influence does not only arise because the head of the madrasah can communicate, but because the communication built is dialogic, reflective, and oriented toward the professional development of teachers. Through this mechanism, teachers are more open to receiving feedback, conducting self-evaluation, and implementing improvements.

The value of Fathonah Encourages Adaptive Academic Supervision

The study findings show that the value of *Fathonah* is realized through the ability of the school principal to analyze teachers' needs, adjust supervision strategies, and utilize digital technology to support the coaching process. Academic supervision is not carried out with a uniform approach, but is adapted to the characteristics of teachers, curriculum development, and the dynamics of digital learning. These conditions make academic supervision more adaptive to changes in the educational environment without neglecting its main goal, namely to improve teacher professionalism.

Interview results show that the head of the madrasa first maps the needs of teachers based on previous supervision results, then determines the form of mentoring that is appropriate. Teachers experiencing difficulties in utilizing digital media obtain mentoring that differs from teachers who require strengthening of teaching or assessment strategies. In addition, the head of the madrasa encourages the use of digital platforms as a medium for coordination, feedback delivery, and follow-up on supervision results so that the coaching process remains effective even though it does not always occur through face-to-face meetings. The findings are reinforced by the results of observation and documentation showing the use of digital documents, electronic-based supervision reports, as well as the implementation of internal training that is prepared based on teacher needs.

These findings show that the value of *fathanah* is reflected not only in the ability of a leader to make correct decisions, but also in their ability to manage information, read changes, and design coaching strategies that match the needs of teachers. Academic supervision becomes more flexible because the recommendations given are not generic, but prepared based on analysis results of the real learning conditions. This approach allows each teacher to obtain coaching that is more relevant to the challenges faced in teaching practice. In the context of the madrasa adapting to digital transformation, this ability becomes increasingly important. Technological changes bring new challenges in lesson planning, use of digital media, assessment, and classroom management. Therefore, academic supervision is not enough to ensure the execution of learning administration, but also must be able to identify the ongoing development needs of teacher competencies. The value of *fathanah* becomes the foundation for the head of the madrasa to make supervision results the basis for decision-making in designing more adaptive coaching programs.

The practice aligns with the findings of Danial, Mumu, and Nurjamil, which show that the utilization of digital applications such as Google Drive and online learning platforms in academic supervision accelerates the identification of teachers' weaknesses while narrowing the interaction gap between supervisors and teachers in the coaching process (Danial & Nurjamil, 2022). A similar pattern was also found among primary education supervisors who developed a digital teaching guidance process through four stages: context analysis, preparation of guidance plans, observation of teaching practice, and reflection on results, facilitated through an online professional learning community (Kaomaroeng et al., 2024). In line with this, the research by Rahyasih, Permana, and Siti on school supervisors also demonstrates that the effectiveness of educational supervision significantly contributes to teachers' competence in managing digital learning (Rahyasih et al., 2024). These three findings reinforce the evidence that the value of *fathanah* of school principals in this study, reflected in the ability to utilize digital technology to support teacher development, is part of a broader trend in the digital transformation of academic supervision practices, while also being a new contribution by explicitly linking it to the prophetic leadership value framework that these studies have not widely addressed.

This study indicates that in academic supervision, *fathanah* is also manifested through the ability to integrate observation results, teacher needs, and the use of technology into a coaching strategy that is responsive to change. These findings are in line with the concept of prophetic leadership and simultaneously reinforce the view that academic supervision is a professional learning process that requires analytical abilities and continuous decision-making (Goldhammer et al., 1980).

These findings complement the results of quantitative analysis, which

indicate the positive influence of prophetic leadership on academic supervision. If the value of siddiq builds trust, amanah maintains the continuity of guidance, and tabligh creates reflective dialogue, then the value of fathanah explains how academic supervision remains relevant amid learning transformations in the digital era. Thus, the effectiveness of academic supervision is not only determined by the implementation of each supervision stage but also by the headmaster's ability to adapt the coaching process according to the needs of teachers and the development of the educational environment.

CONCLUSION

This study successfully demonstrates empirically that the effectiveness of supervision in the digital era is no longer solely based on the formality of administrative procedures, but is fundamentally catalyzed by the quality of prophetic leadership of the head of the madrasah. This argument is strongly supported by statistical findings showing the substantial contribution of prophetic leadership of 54.0% ($p < 0.001$) toward the quality of supervision, which is sequentially explained through integrated qualitative mechanisms. The siddiq value builds instrument transparency, fiduciary ensures the sustainability of coaching, tabligh revives post-observation reflective dialogue, and fathanah adapts digital technology in managing teacher competence. The synergy of prophetic values successfully shifts the rigid clinical supervision paradigm into a holistic professional guidance movement, while affirming that digital transformation in Islamic education requires a strong moral-managerial anchor so that supervision remains oriented toward improving learning quality. Although these findings provide theoretical and practical solid contributions, the limitation of the sample size ($N = 39$) at a single site limits the power of generalization, so future researchers are advised to broaden the geographic scope of studies and to explore the remaining 46.0% of influence variation outside this model in order to construct a more comprehensive model of Islamic education management for the future to come.

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