

The Role Of The School Principal In Implementing The Basic Functions Of Educational Management Based On Islamic Values To Improve The Quality Of Learning In Senior High Schools In Bungo Regency

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Abstract

This study is motivated by the need for schools to improve the quality of learning through the leadership of principals who are not only oriented toward administrative aspects. School management also needs to be strengthened by Islamic values so that the educational process can run in a more organized, meaningful manner and remain closely connected to the school culture. This study aims to analyze the role of the principal in implementing the basic functions of educational management based on Islamic values to improve the quality of learning in senior high schools in Bungo Regency. The approach used in this study is descriptive qualitative. Data were collected through interviews, observation, and documentation. The research informants included principals, vice principals, teachers, and school personnel involved in the management of learning. Data analysis was carried out through data reduction, data presentation, and conclusion drawing. The results of the study show that the role of the principal is reflected in the planning of learning programs, the organization of school resources, the implementation of teacher development, and supervision through monitoring and evaluation. Islamic values such as trustworthiness, consultation, responsibility, exemplary conduct, discipline, and *ihsan* were found to serve as the foundation of school management practices. The implementation of these values influences the regularity of teachers' work, the strengthening of school culture, and increased attention to the quality of the learning process. This study concludes that the basic functions of educational management based on Islamic values can serve as a relevant approach to strengthening the quality of learning at the senior high school level.



Keywords: Principal; Educational Management; Quality of Learning; Islamic Values; Senior High Schools in Bungo Regency.

INTRODUCTION

The quality of learning in secondary schools cannot be separated from the way schools are managed (Uskuniyah & Ashari, 2024). Good learning does not usually stand alone. Behind it, there is planning that has been prepared. There is a division of tasks that is carried out. There is teacher development that is implemented. There is also supervision designed to ensure that the learning process does not run merely as a routine activity. At this point, the principal occupies a fairly decisive position. The principal is not only positioned as an administrative official. Their role is also needed as a director, a motivator, and a guardian of the culture of quality in schools. Several studies on school leadership have found that principals' strategies are related to the improvement of teacher motivation, teacher performance, and the broader quality of education (Shofiyyah et al., 2023).

The role of the principal is important because a school is an educational organization consisting of many elements (Yuliana et al., 2025). Teachers, educational staff, students, curriculum, learning facilities, rules, and the school's social environment must be managed in an integrated manner (Jauhari, 2021). If these elements are not properly directed, learning can easily become merely routine. Teachers come to teach. Students receive the material. Administrative tasks are completed. However, improvement in quality does not necessarily occur. Therefore, educational management should not be understood merely as the work of preparing documents. Educational management needs to be seen as a process of mobilizing all school resources so that learning objectives can be achieved in a more directed manner (Hidayat, 2021).

In this context, the basic functions of educational management serve as an important foundation. Planning is needed so that school programs are not created spontaneously. Organizing is required so that duties and responsibilities do not overlap. Implementation is needed so that the plans that have been prepared do not remain only on paper. Supervision is also necessary so that weaknesses in learning can be identified and improved. Studies on principal management show that planning, implementation, supervision, and evaluation are often used as important elements in improving the quality of education. This approach is widely used in qualitative research on schools because management practices must indeed be viewed from the real processes taking place within educational institutions (Rahmasari et al., 2024).

However, in education that is closely related to Islamic values, the basic functions of management should not be understood only in technical terms. School management also needs to be grounded in values (Astuti & Sukataman, 2023). Islamic values such as



trustworthiness, responsibility, consultation, honesty, discipline, exemplary conduct, and *ihsan* can serve as moral guidance in carrying out educational management (Ulyani & Zohriah, 2023). Planning based on the value of trustworthiness will ensure that school programs are prepared not merely to fulfill documentation requirements. Organizing based on justice will help the division of tasks to be carried out more fairly (Arifudin & Sholeha, 2021). Implementation accompanied by exemplary conduct will provide a direct example for teachers and students. Supervision based on *ihsan* will be directed more toward improvement, not merely toward finding mistakes. Studies on Islamic value-based leadership also show that values such as justice, trustworthiness, and consultation can strengthen educational governance and work culture in Islamic educational institutions (Rojak, 2024).

The quality of learning itself is not sufficiently measured only by students' final outcomes. Learning quality can also be seen from teacher readiness, the orderliness of the learning process, the suitability of methods, student engagement, classroom discipline, and the existence of continuous evaluation (Fitria, 2023). Schools that seek to improve the quality of learning need to ensure that the learning process does not merely take place formally. The process must be designed and monitored. Teachers need to be developed. Students need to be guided. The school environment must also be made supportive of learning activities. In this part, the principal plays a role as a bridge between school policy and learning practices in the classroom (Noho et al., 2025).

In senior high schools in Bungo Regency, the study of the principal's role in implementing the basic functions of educational management based on Islamic values is important to conduct. Senior high schools occupy a strategic position because students are at a stage of developing knowledge, attitudes, and readiness to continue to higher education or enter the world of work. The quality of learning at this level is not only related to academic scores, but also to discipline, character, ways of thinking, and responsibility in learning. If the principal is able to carry out management functions based on Islamic values, learning can be directed to become more orderly and more meaningful.

Therefore, this study is based on the understanding that the principal is a key actor in strengthening the quality of learning. The basic functions of educational management are used as an entry point to examine how this role is carried out. Meanwhile, Islamic values are used as a basis for assessing whether school management practices are merely administrative or have touched work culture and moral development. Through this perspective, the improvement of learning quality is not understood as the result of a single program. Rather, learning quality is understood as the result of school management that is planned, organized, implemented, and supervised with clear values.

The main problem in this study lies in the fact that the connection between the role of the principal, the basic functions of educational management, Islamic values, and



learning quality is not always strong. In many schools, program planning has been prepared. Work documents are also usually available. However, implementation in the classroom does not necessarily run in line with the plan. Supervision is also often still understood as an administrative activity. As a result, teacher development does not always address the core issues of learning. In fact, principals' leadership in supervision, curriculum coordination, monitoring of learning progress, and strengthening of academic standards has often been associated with teachers' professional development and the quality of the learning process. This is shown in He's study, which places instructional leadership as one of the important elements in teachers' professional growth.

Another issue that also appears is that Islamic values are sometimes still positioned merely as religious habituation activities, such as collective prayer, commemoration of Islamic holidays, or routine religious activities. Such activities are certainly important. However, Islamic values can actually be brought further into school governance. The value of trustworthiness can be integrated into program preparation. Consultation can strengthen decision-making. *Ihsan* can become the basis for quality improvement. Justice can serve as a measure in task distribution. In this way, Islamic values do not stop as symbols or additional activities. These values can become a way of working in educational management. Recent studies on madrasah leadership also show that the values of trustworthiness, justice, consultation, *itqan*, and *ihsan* can be integrated into leadership practices in a more systemic manner (Rosni, 2021).

In terms of previous studies, discussions on principals and educational quality have actually been widely conducted. Several studies position the principal as an instructional leader. Other studies examine the influence of principal leadership on teacher performance and educational quality. For example, the study by Mukaromah, Fuadi, and Daryono shows that principal leadership and teacher performance are related to educational quality through the mediating role of Total Quality Management. This finding indicates that educational quality is not determined by a single factor alone. There is a managerial system that also works within it (Arifin, 2022).

Research on the functions of educational management has also been widely found. Planning, organizing, implementation, and supervision are often used to examine the success of school management. Hamidu, for instance, studied the implementation of educational management functions in improving students' learning achievement. The study shows that management functions are an important entry point for understanding how the educational process is carried out in schools. However, studies of this kind often still focus on management functions as management procedures. Not many have deeply connected them with Islamic values as the foundation of principals' managerial behavior (Badriyah, 2022).



The research gap can be seen at this point. There have been many studies on principal leadership. Studies on educational management functions are also available. Studies on Islamic values in education are also not few. However, studies that bring these three aspects together within one framework still need to be strengthened, especially in the context of senior high schools in Bungo Regency. So far, Islamic values have more often been discussed in the context of character education or the religious culture of schools. Meanwhile, how Islamic values work within basic management functions such as planning, organizing, implementation, and supervision has not been concretely explained. In fact, at the school level, these values are tested precisely in daily decisions: in task distribution, in the way principals develop teachers, in the way supervision is carried out, and also in the way learning evaluation is followed up.

The urgency of this study becomes even clearer because the quality of learning cannot be improved merely through curriculum changes or demands for teacher administration. Learning quality needs to be supported by school leadership that is able to establish a shared direction of work. Teachers need support. Students need an orderly learning environment. Schools need a system that does not operate merely because of formal obligations. In this context, the principal needs to be seen as a driver of management who has a value-based foundation. Islamic values can serve as moral reinforcement so that school management does not become dry or merely consist of targets and reports, but also contains responsibility, exemplary conduct, and seriousness in improving the learning process.

The novelty of this study lies in its effort to position Islamic values as the basis for implementing the basic functions of educational management. Islamic values are not placed only in religious programs. These values are examined within the principal's managerial processes. Thus, trustworthiness, consultation, responsibility, discipline, exemplary conduct, and *ihsan* are understood as principles that influence how the principal plans programs, organizes resources, carries out development, and supervises learning. This approach is expected to provide a more comprehensive picture of the relationship between principal leadership and learning quality.

Based on the description above, this study aims to analyze the role of the principal in implementing the basic functions of educational management based on Islamic values to improve the quality of learning in senior high schools in Bungo Regency. More specifically, this study is directed at explaining the role of the principal in educational planning, organizing, implementation, and supervision. In addition, this study is also intended to understand how Islamic values are brought to life in school management practices and how they contribute to strengthening the quality of learning.

CONCEPTUAL REVIEW

In the study of educational management, the school principal should not merely be understood as a holder of a structural position. The principal's role is broader because it includes the functions of direction, guidance, decision-making, and strengthening school culture (Isbianti & Andriani, 2021). In educational practice, the principal is often positioned as the main driver to ensure that learning activities do not run merely as routine. Teachers are indeed the direct implementers of learning in the classroom. However, the direction of teachers' work, academic discipline, the development of teaching tools, and the learning climate are strongly influenced by the leadership of the principal (Rini et al., 2025). Studies on instructional leadership show that principal leadership is related to teachers' professional development and the strengthening of learning quality. The principal is also seen as playing a role in classroom observation, providing feedback, and strengthening teachers' capacity. Thus, the role of the principal is not only concerned with school administration but also touches the core of the learning process (Sofian et al., 2023).

In this study, the role of the principal is examined through the basic functions of educational management. These functions include planning, organizing, implementation, and supervision. Planning is understood as the process of formulating the direction of school programs. It includes determining goals, developing strategies, arranging resources, and establishing work steps. Organizing relates to the division of tasks, the arrangement of work structures, and the placement of resources so that educational activities can run in a more orderly manner. Implementation refers to efforts to mobilize school members so that the plans that have been prepared do not remain merely as documents. Meanwhile, supervision is directed at examining the suitability between planning and implementation. If weaknesses are found, improvements need to be made through evaluation and follow-up. These functions are often used in educational management because schools are organizations that require direction, coordination, collaboration, and quality control.

These basic management functions become more meaningful when placed within the framework of Islamic values. Islamic values in educational management do not only refer to religious activities. These values can also be understood as moral principles in managing schools (Hidayah, 2021). Trustworthiness, for example, can be understood as the principal's responsibility to carry out duties sincerely and seriously. Consultation can serve as a basis for decision-making so that school members are not merely positioned as implementers (Asrita et al., 2021). The value of justice is needed in the division of tasks and in the treatment of both teachers and students. *Ihsan* can become a motivation to work with the best possible quality. In several studies, the values of trustworthiness, consultation, justice, and *ihsan* are referred to as important elements in Islamic



educational leadership and the governance of educational institutions. These values provide an ethical dimension to school management so that the decisions made are not morally empty (Isti'anah & Yahya Ashari, 2024).

Based on this foundation, educational management based on Islamic values can be understood as a process of managing schools that combines technical functions and moral values. Planning is not only carried out to meet program requirements. Planning is also implemented as a form of trustworthiness toward the quality of education. Organizing is not only intended to divide work. It must also contain justice and the suitability of tasks with individual abilities. Program implementation is not only directed toward achieving targets. It also needs to include exemplary conduct, discipline, and shared responsibility. Supervision should also not be understood as an effort to find mistakes. Supervision is more appropriately viewed as a process of guidance so that teachers and schools can gradually improve the quality of learning (Romdoniyah & Nugraha, 2024).

Learning quality is an important goal of this management process. Learning quality is not only seen from examination results or students' academic achievement. Quality is also reflected in teachers' readiness to teach, the orderliness of learning activities, the use of appropriate methods, student engagement, and the presence of continuous evaluation. Quality learning usually emerges from a school environment that is well managed. Recent research states that principals' instructional leadership and learning communities are related to the quality of learning. This shows that learning quality is not determined solely by teachers' individual abilities. Managerial support and school culture also help shape it.

In the context of senior high schools in Bungo Regency, the conceptual framework of this study is directed at examining how principals carry out their roles through the four basic functions of educational management. Each of these functions is then analyzed based on Islamic values. Planning is associated with trustworthiness and consultation. Organizing is associated with justice and responsibility. Implementation is associated with exemplary conduct, discipline, and earnestness in work. Supervision is associated with *ihsan* and continuous improvement. Through this process, improvement in the quality of learning is expected to become visible.

RESEARCH METHOD

This study uses a descriptive qualitative approach. This approach was chosen because the problem being examined is related to the role of the principal, educational management practices, Islamic values, and learning quality, all of which need to be understood through experiences and real conditions in schools (Budiman & Suparjo, 2021). In qualitative research, attention is not only given to final results. Processes, meanings, and relationships between events also need to be examined more closely.



Therefore, this approach is considered appropriate for explaining how principals carry out the functions of planning, organizing, implementation, and supervision in the management of learning based on Islamic values (Setiyadi & Rosalina, 2021). This choice is also in line with the view of Creswell and Poth that qualitative research is used to understand experiences, processes, and social meanings through various approaches such as case study, phenomenology, ethnography, narrative inquiry, and grounded theory.

The type of research used is field research with a descriptive design. Data were collected directly from the school environment so that the description obtained would not only come from written documents. In this way, the principal's leadership practices can be seen from the policies made, the school's work patterns, the relationship between the principal and teachers, and the pattern of learning development that takes place. Descriptive research is not directed at testing hypotheses. Its focus is placed more on carefully describing conditions, especially those related to the implementation of the basic functions of educational management based on Islamic values in senior high schools in Bungo Regency.

The research location was set at senior high schools in Bungo Regency. The selection of this location was based on the need to examine educational management practices at the senior high school level within a social and cultural environment that is close to Islamic values. Senior high schools are considered important because, at this level, students are in the stage of strengthening knowledge, forming attitudes, and preparing to continue their education or enter broader social life. Therefore, the quality of learning at the senior high school level is not only related to academic achievement. It is also related to discipline, character, learning responsibility, and school culture.

The research informants were selected purposively. This means that informants were determined based on their involvement and knowledge of the research problem. The main informant was the principal because this position is directly related to school policy and management. Supporting informants included the vice principal for curriculum affairs, Islamic Religious Education teachers, general subject teachers, educational staff, and students if needed. The selection of informants was not emphasized on a large number. What is more important is the depth of information and the suitability of the informants with the research focus. If the data obtained had shown a sufficiently clear pattern, data collection could be reasonably stopped (W. D. Lestari & Sholeh, 2021).

Data collection techniques were carried out through interviews, observation, and documentation. Interviews were used to obtain information about the views of principals and school members regarding the implementation of educational management functions. Through interviews, data on the process of program planning, task distribution, teacher development, supervision implementation, and the application of Islamic values



in school management could be explored more openly. The interviews were conducted in a semi-structured manner so that the questions remained directed, while still allowing informants sufficient space to provide broad answers (A. Lestari et al., 2023).

Observation was conducted to directly examine the school conditions. The aspects observed included the learning atmosphere, the discipline of school members, communication patterns between the principal and teachers, the implementation of religious activities, and the work culture reflected in the daily life of the school. Observation is important because not all management practices can be explained only through interviews. Certain aspects are more clearly seen through school habits, such as how teachers carry out their duties, how meetings are conducted, or how the principal gives direction to school members (Subekti, 2022).

Documentation was used to complement the data obtained from interviews and observation. The documents examined may include the school work plan, academic supervision program, school organizational structure, teacher task distribution, schedule of religious activities, teaching materials, meeting minutes, and learning evaluation documents. These documents are needed so that the information obtained does not rely solely on oral statements. Through documentation, the alignment between written policies and practices in schools can be seen more clearly (Taufiq & Abdullah, 2023).

Data analysis was carried out from the time the data began to be collected. The data obtained from interviews, observation, and documentation were not presented immediately as they were. The data were first selected, summarized, and organized based on the research focus. The stages of analysis included data condensation, data display, and conclusion drawing and verification. This model refers to Miles, Huberman, and Saldaña, who explain that qualitative analysis proceeds through the flow of data condensation, data display, and conclusion drawing or verification.

At the data condensation stage, information related to the role of the principal, management functions, Islamic values, and learning quality was selected and grouped. Data that were not directly related to the research focus were not used as the main material. At the data display stage, the findings were arranged in the form of a narrative description. This presentation was directed so that the relationship between planning, organizing, implementation, supervision, and Islamic values could be read coherently. After that, conclusions were drawn gradually. Conclusions were not taken from only one data source. They were rechecked by comparing interview results, observation results, and school documents.

Data validity was maintained through source triangulation and technique triangulation. Source triangulation was carried out by comparing information from the principal, vice principal, teachers, educational staff, and students. Meanwhile, technique triangulation was carried out by comparing the results of interviews, observation, and



documentation. In addition, data rechecking was also conducted so that the researcher's interpretation would not be too far from the field conditions. In qualitative research, trustworthiness of data is often associated with credibility, transferability, dependability, and confirmability, as explained in Lincoln and Guba's tradition of naturalistic inquiry.

Through these procedures, this study is expected to provide a comprehensive description of the role of the principal in implementing the basic functions of educational management based on Islamic values. This method was chosen not to produce broad generalizations, but to gain a deeper understanding of school management practices taking place in senior high schools in Bungo Regency and their relationship with efforts to improve the quality of learning.

RESEARCH FINDINGS

The Role of the Principal in Islamic Value-Based Educational Planning

Educational planning in senior high schools in Bungo Regency was found to be an initial and fairly decisive part of strengthening the quality of learning. The role of the principal was not only seen in the preparation of the school's annual program. More than that, the principal was positioned as the party who provides direction so that learning planning can run in a more orderly manner and have a value-based foundation. In this context, planning is not only understood as the preparation of work documents. Planning is also used as a space to integrate school goals, teacher needs, student conditions, and Islamic values intended to be developed within the learning culture.

At the planning stage, the principal plays a role in directing the preparation of school programs through meetings with vice principals, teachers, and educational staff. These meetings serve as a forum to discuss learning needs, the readiness of teaching materials, supervision programs, teacher development, and supporting activities related to the school's religious culture. This kind of planning shows that the principal does not work alone. A process of consultation is involved. Although the final decision remains with the principal, input from teachers and other school elements is still accommodated. The value of consultation is reflected in this pattern because school programs are not determined unilaterally.

The value of trustworthiness is also seen in the way the principal positions planning as a shared responsibility. Learning programs are not merely prepared to fulfill administrative obligations. Planning is directed so that teachers have clear guidelines in teaching. Teachers are encouraged to prepare teaching materials, understand the expected achievements, and adjust methods to the needs of students. In this regard, the principal acts as a reminder that teaching is not merely a routine task. It is understood as an educational trust that must be carried out with seriousness.

Islamic value-based planning is also reflected in the inclusion of religious habituation in the design of school activities. Activities such as praying before learning, moral development, commemoration of Islamic holidays, religious activities, and the habituation of discipline become part of the educational atmosphere designed from the beginning. However, Islamic values are not only placed in formal religious activities. These values are also directed toward shaping the work habits of teachers and students, for example through an emphasis on academic honesty, responsibility in completing assignments, discipline in attending classes, and mutual respect in the learning process.

In planning for learning quality, the principal was also found to pay attention to teacher readiness. Teaching materials, teaching schedules, additional task distribution, and evaluation programs are arranged so that learning activities can run in a more directed manner. Teachers are not only asked to teach according to the schedule. They are also directed to pay attention to learning outcomes and student development. The principal's role in this regard appears as both an organizer and a mentor. There is encouragement for learning planning to be made more realistic, not too distant from the school's actual conditions, while still being directed toward quality improvement.

Another important aspect seen in planning is the effort to connect academic programs with character formation. The quality of learning is not only viewed from students' scores. The principal also positions discipline, responsibility, and religious attitudes as part of educational quality. Therefore, learning planning is not only directed at completing subject matter. Learning is also designed to support the formation of students' attitudes. This is where Islamic values become quite evident as a foundation. Education is understood not only as a process of knowledge transfer. It is also positioned as personality development.

Nevertheless, Islamic value-based educational planning still faces several obstacles. Not all teachers have the same understanding of how to integrate Islamic values into learning. Some teachers find it easier to associate Islamic values with religious subjects. Meanwhile, in general subjects, value integration still requires clearer direction. In addition, the planning that has been prepared is sometimes not fully followed by detailed technical steps. This shows that the role of the principal still needs to be strengthened in providing guidance, assistance, and evaluation from the planning stage.

In general, the findings in this section show that the principal has a strategic role in Islamic value-based educational planning. This role is reflected in the formulation of program direction, teacher involvement through consultation, emphasis on the trustworthiness of duties, and the strengthening of school activities and culture with religious values. Planning is not only directed toward administrative order. It is also directed toward building awareness that improving the quality of learning must begin with good work intentions, shared responsibility, and clear program design. On this basis,



Islamic values can serve as a strengthening element in the educational planning process in senior high schools in Bungo Regency.

The Role of the Principal in Organizing School Resources

The organization of school resources in senior high schools in Bungo Regency was found to be a continuation of the planning process that had previously been prepared. At this stage, the role of the principal is reflected in task arrangement, delegation of authority, preparation of work structures, and strengthening coordination among school elements. Organizing is not only carried out so that school work is formally distributed. More than that, organizing is directed so that every member of the school community understands their position and responsibility in supporting the quality of learning.

In practice, the principal is positioned as the main director in arranging school resources. The duties of teachers, vice principals, homeroom teachers, educational staff, and school support teams are organized through a division of work stated in school documents. This task distribution is usually determined through a principal's decree. It includes the arrangement of teaching loads, additional duties, homeroom responsibilities, student activity guidance, and the implementation of school programs. Through this pattern, learning activities are not allowed to run separately. There is a structure that serves as a reference.

Islamic values are reflected in the way the principal emphasizes responsibility as the basis of work. Every task given is not only understood as an administrative burden. The task is viewed as a trust that must be carried out properly. Teachers who are given teaching responsibilities are directed not only to be present in the classroom. They are also asked to prepare teaching materials, manage the classroom, guide students, and conduct learning evaluations. Educational staff are also directed to support the smooth running of school administration. Thus, organizing does not only regulate who does what. It also builds awareness that school work has the value of worship and moral responsibility.

The role of the principal is also seen in placing teachers according to their competencies and the needs of the school. The distribution of teaching duties is arranged so that it aligns with teachers' educational backgrounds and abilities. This is important because the quality of learning can be disrupted if teachers are assigned outside their fields. Under certain conditions, adjustments are still made due to limited resources. However, the principal strives to ensure that task placement is not done arbitrarily. This is where the value of justice begins to appear. Justice does not always mean that everyone is given the same task. Justice is closer to assigning duties according to each person's capacity, needs, and responsibility.



In addition to task distribution, the principal also plays a role in building coordination. Coordination is carried out through teacher meetings, vice principal meetings, communication with homeroom teachers, and direction in certain activities. This coordination is needed because school activities consist of many parts. There are matters related to curriculum, student affairs, facilities and infrastructure, public relations, administration, and religious guidance. If each part runs without communication, school programs may become fragmented. Therefore, the principal needs to serve as a connector so that each part continues to move toward the same goal.

The value of consultation is found in this coordination process. Several school decisions are not immediately determined unilaterally. Teachers' input is still given space, especially regarding learning schedules, the implementation of school activities, student guidance, and the resolution of learning problems. Such consultation makes teachers feel involved. Although not all suggestions can be accepted, the process of listening to opinions remains an important part of school organization. This method also helps reduce the impression that management only runs from the top down.

In organizing resources, the principal also pays attention to teamwork. School programs cannot possibly be implemented by the principal alone. Therefore, work teams are formed to handle certain fields, such as the curriculum team, supervision team, religious activity team, student affairs team, and school activity committees. The formation of these teams provides space for teachers to share responsibility for school quality. On the other hand, the division of work through teams prevents the principal's workload from becoming too centralized. The school becomes more dynamic because work is carried out collectively.

However, the organization of school resources is not free from obstacles. Some teachers still need strengthening in carrying out additional duties. There are tasks that have been administratively distributed, but their implementation does not always run optimally. Coordination is also sometimes uneven because of teachers' busy schedules and the density of school activities. In some situations, certain tasks are mostly carried out by those who are considered capable. As a result, the workload may feel unbalanced. This shows that organization still needs to be strengthened through regular evaluation of task distribution and work guidance.

The principal has an important role in overcoming these obstacles. Strengthening is carried out through direction, monitoring, and personal communication with teachers or educational staff. Tasks that do not run well are not immediately understood as individual failures. The causes are usually examined first: whether they are due to lack of understanding, lack of time, lack of coordination, or insufficient support. This pattern shows that organizing does not stop at structural documents. Organizing must be followed by assistance and guidance.



In general, the findings show that the principal plays a role as an organizer, director, and facilitator of cooperation in organizing school resources. Islamic values such as trustworthiness, responsibility, consultation, and justice become important foundations in task distribution and coordination. Well-organized resource management helps learning activities run in a more directed manner. Teachers have clear duties. Educational staff understand their roles. School programs are also easier to implement because they are supported by a sufficiently clear work structure. Thus, organizing school resources becomes one of the important parts of improving the quality of learning in senior high schools in Bungo Regency.

The Role of the Principal in Implementing Learning Programs

The implementation of learning programs in senior high schools in Bungo Regency was found to be an important part of the principal's role in driving school quality. At this stage, the plans that had been prepared were not allowed to remain merely as documents. The programs that had been designed began to be directed so that they could truly be implemented in daily learning activities. The role of the principal was reflected in providing direction to teachers, developing teaching materials, strengthening work discipline, and monitoring the learning atmosphere in the school.

In implementing learning programs, the principal plays the role of the main driving force. Teachers are directed to carry out learning in accordance with the schedule, teaching materials, and objectives that have been designed. Learning tools such as teaching modules, lesson plans, teaching materials, and evaluation instruments are not only required as administrative completeness. These tools are used as guidelines so that the learning process becomes more directed. Thus, the implementation of learning does not depend solely on teachers' habits. There are work references that need to be followed.

Islamic values are reflected in the way the principal emphasizes discipline and responsibility. Teachers are reminded that teaching is not only about delivering material. Teaching is also a trust related to the formation of students' knowledge and character. Therefore, punctual attendance, teaching readiness, seriousness in guiding students, and concern for classroom conditions become part of the work values emphasized. Teachers' duties are not understood merely as formal obligations. They are also positioned as moral responsibilities.

The implementation of learning programs is also strengthened through the principal's exemplary conduct. This example is reflected in discipline in attending school, involvement in school activities, and willingness to provide direct guidance to both teachers and students. In several situations, direction is not always given through formal meetings. It is also delivered through brief conversations, reasonable reprimands, or



reminders during morning activities. This pattern makes Islamic values not only conveyed as advice. These values are demonstrated through work behavior that can be seen by members of the school community.

The principal also encourages teachers to make learning more engaging. Teachers are not only directed to complete the subject matter. They are also encouraged to involve students more actively in the learning process. The use of appropriate methods, the provision of educational assignments, and the strengthening of classroom interaction become important concerns in the implementation of learning. Although not all teachers have the same teaching methods, there is an effort to ensure that learning does not become too monotonous. In this regard, the principal acts as a mentor who encourages teachers to continuously improve their teaching practices.

Islamic values in the implementation of learning are not only evident in Islamic Religious Education subjects. These values are also directed to become part of learning habits. Students are accustomed to praying before learning, maintaining good manners toward teachers, respecting friends, being honest in completing assignments, and being responsible for their school obligations. This habituation gives character to the learning process. Learning activities are not only viewed as an academic process. They also contain the formation of attitudes.

In implementing programs, the principal also pays attention to school culture. Religious activities, the habit of greeting others, discipline in entering classes, environmental cleanliness, and character-building activities become part of an atmosphere that supports learning. Such a culture may not directly improve academic scores quickly. However, the school atmosphere becomes more orderly. Teachers find it easier to manage classrooms. Students also become more accustomed to following rules. From this point, the quality of learning begins to be gradually built.

However, the implementation of learning programs still faces several obstacles. Not all teachers have the same readiness in developing learning methods. Some teachers still tend to use teaching methods they have previously used. There are also time constraints because teachers' administrative workload is quite heavy. Under certain conditions, school programs that have been designed are not fully implemented. This shows that program implementation still requires more continuous assistance.

The principal attempts to overcome these obstacles through guidance and communication with teachers. Teachers who experience difficulties are directed to discuss with the vice principal for curriculum affairs or with other more experienced teachers. In several activities, guidance is also carried out through evaluation meetings, internal training, or direction after supervision. This method shows that the implementation of learning programs is not only monitored from the outside. Teachers are also given space to improve themselves.



The Role of the Principal in Supervision and Evaluation of Learning

Supervision and evaluation of learning in senior high schools in Bungo Regency were found to be important parts of ensuring that learning programs do not merely run formally. At this stage, the principal plays a role in ensuring that learning planning and implementation truly have an impact on the quality of the learning process. Supervision is not only directed at checking teachers' administrative documents. More than that, supervision is used to examine teaching readiness, classroom orderliness, the discipline of teachers and students, and the alignment between lesson plans and classroom practice.

The principal's role in supervision is reflected in the implementation of academic supervision. Supervision is carried out to see how teachers prepare and conduct learning. Teaching materials, teaching methods, classroom management, media use, and the way teachers assess students become the focus of this activity. In practice, supervision is not always carried out in a rigid manner. Some supervision is conducted through classroom visits. Some is also carried out through daily monitoring and direct conversations with teachers. This method makes supervision feel closer to the daily activities of the school.

Islamic values are reflected in the way supervision is understood as a trust in guidance and development. The principal does not position supervision merely as an activity to find teachers' weaknesses. Supervision is directed more toward improving the learning process. If weaknesses are found, teachers are given input so that they can make improvements. The value of *ihsan* becomes quite prominent in this part. Teachers are encouraged to teach better, not merely to complete the subject matter. The principal also emphasizes that the work of educating must be carried out with seriousness because it is related to the future of students.

Learning evaluation is also carried out through teacher meetings and internal school meetings. In these meetings, several matters are discussed, such as teacher discipline, student attendance, the development of learning outcomes, learning obstacles, and school activities related to quality improvement. This kind of evaluation becomes a space to see whether the programs that have been implemented have run as expected. If there are aspects that are not yet good, improvements are prepared together. The value of consultation is reflected in this process because teachers are not only positioned as parties being assessed. They are also given the opportunity to express their obstacles and suggestions.

In supervising learning, the principal also pays attention to discipline as part of quality. Teachers' discipline in arriving on time, entering classes according to schedule, completing teaching materials, and conducting assessments becomes a concern for the school. Student discipline is also supervised, including attendance, neatness,

involvement in learning, and compliance with school rules. In this aspect, supervision is not only academic in nature. It also touches on character formation and learning culture.

The value of responsibility becomes an important basis in evaluation. Teachers are directed to understand that students' learning outcomes are not only influenced by students' abilities. The teaching process, the way teachers guide students, and teachers' attention to learning difficulties also play a determining role. Therefore, evaluation does not stop at final scores. Evaluation also examines the process, such as whether students are given opportunities to ask questions, whether learning runs in an orderly manner, whether assignments are given clearly, and whether learning outcomes are followed up.

Follow-up becomes a fairly important part of the principal's supervision. The results of supervision and evaluation are not allowed to remain merely as notes. Teachers who still experience difficulties in teaching are directed to improve their teaching materials or discuss with other teachers. In certain situations, guidance is carried out personally so that teachers do not feel embarrassed. This method shows that the principal attempts to maintain a more humane work atmosphere. Reprimands are still given when necessary. However, such reprimands are directed toward work improvement.

Nevertheless, supervision and evaluation of learning still face several obstacles. The principal's fairly busy schedule means that supervision cannot always be carried out in depth for all teachers. In addition, some teachers still view supervision as an administrative inspection rather than as a space for guidance and development. This condition causes follow-up to sometimes not run optimally. There are also obstacles in the documentation of evaluation results, which is not always prepared completely. Such matters become important notes because good supervision requires clear evidence and follow-up.

DISCUSSION

Integration of Basic Management Functions with Islamic Values in Principal Leadership

The research findings show that the role of the principal in improving the quality of learning cannot be separated from the basic functions of educational management. Planning, organizing, implementation, and supervision become the main paths used by the principal in mobilizing the school. However, in the context of senior high schools in Bungo Regency, these functions are not only carried out as technical procedures. Islamic values such as trustworthiness, consultation, responsibility, exemplary conduct, discipline, and ihsan are also integrated into them. Therefore, the principal's leadership is seen as working not only in the administrative domain. It also touches the ways of thinking and working of school members.



The planning function, for example, is not only used to prepare annual programs or learning documents. Planning is also used as a space to build shared understanding regarding school goals. The value of consultation is clearly seen when teachers and other school elements are involved in program discussions. This is important because good planning does not always arise from the decision of one person. In educational management studies, the planning function is understood as the process of determining goals, strategies, and resource needs so that educational goals can be achieved in a more directed manner. Thus, when Islamic values are integrated into planning, the process becomes more participatory and less administratively dry.

In the organizing function, Islamic values are reflected through the emphasis on trustworthiness and justice in task distribution. The principal does not only divide work based on the needs of the school. Tasks are also directed to align with the abilities of teachers and educational staff. This kind of division of work is important because the quality of learning can be disrupted if school resources are not placed appropriately. The value of trustworthiness makes tasks understood as responsibilities that must be maintained. Meanwhile, the value of justice makes organizing not merely mean equal distribution of workload, but rather placing people according to their capacity and the needs of the school.

The integration of Islamic values is also seen in the implementation function. At this stage, the principal does not only ensure that programs run. More than that, the principal also encourages program implementation to be carried out with discipline and exemplary conduct. Teachers are directed to arrive on time, prepare teaching materials, manage classrooms properly, and guide students more patiently. The value of exemplary conduct becomes important because the principal cannot merely give instructions. The way the principal is present, speaks, provides direction, and handles problems also shapes the work culture in the school. At this point, Islamic values are no longer placed merely as slogans. These values begin to appear in work habits.

The supervision function also gains a broader meaning when Islamic values are used as its foundation. Supervision is not only directed at finding teachers' mistakes. Supervision is understood as guidance and development. In the research findings, academic supervision and learning evaluation are used to identify the strengths and weaknesses of the learning process. Teachers who experience difficulties are directed to improve their teaching materials or teaching methods. Here, the value of *ihsan* becomes relevant. *Ihsan* encourages work to be carried out as well as possible. In studies of academic supervision based on Islamic values, trustworthiness, justice, *ihsan*, consultation, and responsibility can be integrated into the stages of supervision planning, implementation, and evaluation.



This discussion strengthens the view that the principal holds a strategic position as a learning leader. Principal leadership should not only be assessed from the ability to manage administration. It also needs to be viewed from the ability to direct teachers so that the learning process becomes better. Research on instructional leadership shows that principal leadership can be a predictor of teachers' professional development. This is in line with the findings of this study because principals in senior high schools in Bungo Regency are seen to play a role in guiding, directing, and evaluating learning.

Planning and Organizing as the Foundation for Improving Learning Quality

Planning and organizing in this study appear as two initial stages that strongly determine the direction of improving learning quality. The previous findings show that the principal does not merely prepare programs administratively. Planning is also used to arrange the direction of school work. It includes discussions on learning programs, teacher readiness, religious habituation activities, academic supervision, and the strengthening of a culture of discipline. This shows that the quality of learning does not begin only in the classroom. Quality also begins with managerial decisions made before learning takes place. Studies on principal management also affirm that planning, implementation, supervision, and evaluation are important elements in improving the quality of education in schools.

Good planning provides guidance for teachers and school members. If the direction of the program is not formulated from the beginning, learning will more easily run according to old habits. Teachers may still teach. Classes may still take place. However, quality improvement does not always occur. In the context of senior high schools in Bungo Regency, planning directed by the principal becomes a kind of work map. Teachers are given space to understand learning targets. School activities are also arranged so that they are not separated from the character development of students. In this way, planning is not only a matter of documents. Planning begins to touch work attitudes and the way schools maintain quality.

In this part, Islamic values provide a fairly strong foundation. The value of trustworthiness makes planning understood as a moral responsibility. School programs are not only made because of administrative demands. They are prepared because there is an obligation to provide good educational services to students. The value of consultation also makes planning more open. Teachers and other school elements are not only positioned as implementers. They are given space to provide input. Studies on the development of Islamic values in educational management state that the values of consultation and honesty in planning can strengthen collective participation. Meanwhile, trustworthiness and justice in organizing can strengthen the moral foundation of educational institutions.



After planning has been prepared, organizing becomes the stage that enables the plan to be implemented. This is where the principal plays a role in dividing tasks, arranging work structures, setting schedules, and placing teachers according to the needs of the school. Weak organizing will make even a good plan difficult to implement. Learning programs may look good on paper. However, if teachers do not understand their duties, if coordination does not run well, or if workloads are not arranged reasonably, then learning quality will still be difficult to improve. Research on the managerial role of principals shows that principals' strategies in empowering educators and involving them in school programs are important parts of improving school quality.

Organizing is also related to justice in the division of work. Justice here does not always mean that all teachers are given the same workload. Justice is more appropriately understood as assigning tasks according to competence, experience, and school needs. Teachers who have certain abilities can be given appropriate responsibilities. However, this distribution still needs to be managed so that it does not create an excessive burden on only certain individuals. In the research findings, the principal attempts to arrange tasks through the organizational structure, distribution of teaching hours, appointment of homeroom teachers, and formation of work teams. This pattern is important because learning quality requires collective work, not merely the work of one or two people.

Planning and organizing also influence school culture. Schools that have clear plans usually find it easier to build work discipline. Teachers know what they need to prepare. Students are also easier to guide because school activities run according to more orderly rules. Organizing enables each part to have a function. Vice principals, teachers, homeroom teachers, educational staff, and activity teams do not work separately. All are directed toward the same goal. In studies on the management functions of principals, planning, organizing, implementation, and supervision are indeed positioned as a series of work processes that must be interconnected in improving educational quality.

From the perspective of Islamic values, organizing is not merely an activity of dividing work. There is a trust embedded in every task. There is responsibility that must be carried out. There is also proper conduct in working together. A principal who emphasizes the values of trustworthiness and responsibility will encourage teachers to view teaching not merely as an obligation within working hours. The task becomes part of educational service. The value of consultation helps work relationships become more open. The value of *ihsan* encourages every member of the school community to work with better quality. Studies on the integration of the values of trustworthiness, justice, consultation, *itqan*, and *ihsan* in madrasah principal leadership show that these values can serve as the basis for ethical, effective, and school community-oriented leadership.



Implementation of Islamic Value-Based Learning Programs and Its Impact on the School's Quality Culture

The implementation of learning programs is the part that shows whether school planning truly comes alive in daily practice. At this stage, the role of the principal should not merely be understood as giving instructions. This role is more clearly seen as driving teachers, students, and educational staff to move in the same direction. The research findings show that the implementation of learning programs in senior high schools in Bungo Regency is not only directed toward the achievement of subject matter. Islamic values such as trustworthiness, discipline, exemplary conduct, responsibility, and ihsan are also integrated into it. On this basis, learning is not only treated as an academic activity. It is also used as a space for attitude development.

In the implementation of learning, the value of trustworthiness is reflected in the principal's emphasis on teachers' seriousness in preparing and carrying out their teaching duties. Teachers are not only required to be present in the classroom. They are also directed to prepare teaching materials, choose appropriate learning methods, and pay attention to students' development. This pattern is in line with studies on instructional leadership, which position the principal as a party who plays a role in teachers' professional development and the strengthening of the quality of the learning process. The principal's leadership does not only exist in the office. Its influence can enter the classroom through supervision, direction, and teacher development.

The value of discipline also becomes an important part of program implementation. Teachers' discipline in entering class, completing tasks, and conducting learning according to schedule influences the orderliness of the school. Students are easier to guide when teachers and principals demonstrate orderly work habits. In this context, discipline is not only understood as a formal rule. Discipline becomes a habit built through example and repetition. If the principal is present as a role model, the message of discipline becomes easier for school members to accept. Research on principal leadership and school culture also shows that effective leadership is related to the formation of a school culture that supports teacher performance.

The implementation of Islamic value-based learning programs also has an impact on how teachers interpret their work. Teaching duties are not only seen as administrative obligations. There is also an element of moral responsibility being developed. Teachers are positioned as educators who do not merely deliver teaching materials. They are also given a role in shaping students' manners, attitudes, and learning responsibility. Therefore, habits such as praying before learning, showing respect to teachers, being honest in completing assignments, and maintaining classroom order become part of the learning atmosphere. This shows that Islamic values do not always have to appear in the

form of religious subject matter. These values can also be present in the learning ethos and daily behavior.

Another impact of Islamic value-based implementation can be seen in the formation of the school's quality culture. A quality culture is not formed quickly. It grows from small habits that are carried out continuously. For example, teachers become accustomed to preparing lessons. Students become accustomed to following classroom rules. Evaluation is carried out after activities take place. The principal provides direction when weaknesses are found. In this kind of atmosphere, quality is not only understood as examination results. Quality is also understood as process orderliness, seriousness in work, and willingness to improve oneself. Studies on Islamic values in educational quality management explain that trustworthiness, *ihsan*, accountability, and continuous improvement can enrich educational quality assurance practices.

The value of *ihsan* gives a special character to this quality culture. *Ihsan* can be understood as the encouragement to work as well as possible. In the implementation of learning, this value is reflected when teachers are directed not merely to complete teaching hours. Learning needs to be made more meaningful. Students need to be given attention. Weaknesses in the learning process need to be improved. Thus, *ihsan* becomes a foundation for building a culture of improvement, not a culture that merely waits for reprimands. Studies on the integration of the values of trustworthiness, consultation, *itqan*, and *ihsan* in educational leadership also affirm that these values can shape more ethical and participatory leadership.

However, the implementation of Islamic value-based learning programs still requires consistency. Values are not enough to be conveyed in the form of advice. They need to be translated into clear ways of working. If trustworthiness is considered important, then teachers' duties need to be monitored. If discipline is to be built, then school rules must be implemented fairly. If *ihsan* is to become a culture, then evaluation and follow-up must be carried out continuously. Without consistency, Islamic values can easily become symbols that sound good but are less visible in learning improvement.

Supervision, Evaluation, Academic Supervision, Follow-Up, and the Novelty of the Research Findings

Supervision and evaluation in this study show that the quality of learning cannot be maintained only through good planning. Plans that have been prepared still require monitoring. Without supervision, learning programs can easily run merely as routine. Teachers may still enter the classroom. Materials may still be delivered. However, this does not necessarily mean that real improvement occurs in the learning process. Therefore, the principal's role in supervision becomes an important part of educational

management, especially when supervision is not only interpreted as document inspection, but as guidance and development for the learning process.

The research findings show that academic supervision is the form of supervision most closely related to the quality of learning. Through supervision, teacher readiness, teaching materials, learning methods, classroom management, and student evaluation can be seen more clearly. This is in line with studies on academic supervision, which position supervision as an activity of assistance, direction, and guidance to improve teacher performance more optimally. Thus, supervision should not be understood merely as an activity of assessing teachers. Supervision is more appropriately positioned as a way for the principal to help teachers improve their teaching practices.

In the context of senior high schools in Bungo Regency, the principal's supervision is also reflected in the monitoring of teacher and student discipline. Discipline in arriving on time, entering classes according to schedule, completing teaching materials, and conducting assessments becomes part of learning quality. This kind of supervision may seem simple. However, it is precisely from such daily matters that a culture of quality is built. If teachers are accustomed to being orderly, students are also easier to guide. If classes run according to schedule, learning does not lose much time. These small matters often become an important foundation for quality improvement.

Islamic values provide a distinctive direction to the supervision function. Supervision is not carried out in a frightening atmosphere. It is directed more as the principal's trust and responsibility to maintain the quality of education. The value of *ihsan* is also evident because teachers are encouraged to continuously improve the quality of their teaching, not merely to fulfill teaching hours. A model of academic supervision that integrates Islamic values has also been explained by incorporating the values of trustworthiness, justice, *ihsan*, consultation, and responsibility into the stages of supervision planning, implementation, and evaluation. This finding strengthens the view that supervision in Islamic education can be built on a moral foundation, not only an administrative one.

Learning evaluation also becomes an important space for identifying the success and weaknesses of programs. Evaluation is not only carried out through students' learning outcomes. The processes that occur before those outcomes appear also need to be examined, such as teachers' readiness to teach, students' activeness, the suitability of methods, the availability of media, and follow-up after assessment is conducted. If evaluation stops only at final scores, learning problems often remain unseen. Conversely, if evaluation is directed at the process, improvements can be made more appropriately.

Follow-up is often the part that determines the quality of supervision. Supervision results that are not followed up usually become only archives. In this study, the principal appears to need to position follow-up as part of teacher development. Teachers who still



face difficulties in teaching methods can be directed to discuss with other teachers. Incomplete teaching materials can be improved. Less orderly classrooms can be discussed together with homeroom teachers and the relevant subject teachers. In this way, supervision does not stop at recording weaknesses. It moves toward a more concrete process of improvement.

This discussion is also related to instructional leadership. A principal who conducts supervision in a directed manner is actually carrying out the role of a learning leader. Instructional leadership does not only deal with school administration. This role is more closely related to strengthening teacher quality and the learning process in the classroom. He's study shows that principals' instructional leadership is related to teachers' professional development. This means that when principals provide direction, conduct supervision, and build school support, teachers have greater opportunities to develop professionally.

The novelty of this study lies in the way supervision and evaluation are examined through the basic functions of educational management based on Islamic values. So far, Islamic values in schools are often more easily seen in religious activities, such as collective prayer or the commemoration of Islamic holidays. However, this study shows that Islamic values can also be found in the supervision process. Trustworthiness appears when the principal feels responsible for maintaining the quality of learning. Consultation appears when evaluation results are discussed together with teachers. Ihsan appears when improvement continues to be encouraged. Responsibility appears when every teacher is asked to improve their teaching process.

CLOSING

Conclusion

The novelty of this study lies in the way supervision and evaluation are examined through the basic functions of educational management based on Islamic values. So far, Islamic values in schools are often more easily seen in religious activities, such as collective prayer or the commemoration of Islamic holidays. However, this study shows that Islamic values can also be found in the supervision process. Trustworthiness appears when the principal feels responsible for maintaining the quality of learning. Consultation appears when evaluation results are discussed together with teachers. Ihsan appears when improvement continues to be encouraged. Responsibility appears when every teacher is asked to improve their teaching process.

Based on the research findings that have been described, it can be concluded that the principal has an important role in implementing the basic functions of educational management based on Islamic values to improve the quality of learning in senior high schools in Bungo Regency. This role is not only seen in administrative duties. More than



that, the principal also acts as a director, mentor, motivator, and guardian of the school's quality culture. The functions of planning, organizing, implementation, and supervision are carried out as one interconnected series of work.

In the planning function, the principal plays a role in formulating the direction of learning programs, strengthening teacher readiness, and building shared understanding through consultation. The Islamic values most evident in this section are trustworthiness and consultation. Planning is not only used to prepare work documents. It is also directed so that learning has clearer objectives and does not merely run for the sake of completion.

In the organizing function, the principal plays a role in distributing tasks, arranging school resources, and strengthening coordination among members of the school community. The values of trustworthiness, justice, and responsibility become the basis for the division of work. Teachers, vice principals, homeroom teachers, educational staff, and school teams are given roles according to the needs of the school. With more orderly organizing, the implementation of learning becomes easier to direct.

In the implementation function, the principal plays a role in mobilizing learning programs through direction, guidance, exemplary conduct, and the strengthening of discipline. Islamic values are not only placed in religious activities. These values are also brought to life in teachers' work habits and students' learning culture. Discipline, responsibility, learning manners, and seriousness in teaching become part of the quality of learning being developed.

In the supervision function, the principal plays a role through academic supervision, learning evaluation, discipline monitoring, and follow-up guidance. Supervision is not only directed at finding teachers' weaknesses. It is positioned more as a process of improvement. The value of *ihsan* is reflected in the encouragement for teachers to teach better and continuously improve the learning process. Thus, the quality of learning is not only seen from students' final outcomes. Quality is also seen from an orderly process, a supportive school atmosphere, and the presence of a culture of improvement.

Research Implications

This study has both theoretical and practical implications. Theoretically, the findings of this study show that Islamic educational management is not only related to religious activities in schools. Islamic values can be used as a foundation for carrying out the functions of educational management. Trustworthiness, consultation, justice, responsibility, exemplary conduct, discipline, and *ihsan* can be integrated into the processes of planning, organizing, implementation, and supervision. In this way, the study of educational management becomes more comprehensive because technical aspects and value-based aspects are placed together.



Practically, the findings of this study can serve as input for principals in managing the quality of learning. Principals need to recognize that quality improvement cannot be achieved merely through instructions or document inspection. Teachers need to be guided. Programs need to be followed up. School values need to be brought to life in work habits. In the context of senior high schools in Bungo Regency, an Islamic value-based approach can strengthen school culture because these values are closely related to the social and religious life of the community.

Research Limitations

This study has limitations in terms of the scope of the research, which is still focused on senior high schools in Bungo Regency. Therefore, the research findings cannot yet be broadly generalized to all secondary schools. The research data also rely mostly on interviews, observation, and documentation. This approach is indeed able to provide a fairly in-depth description. However, the influence of the principal's role on the quality of learning has not been measured quantitatively, for example through learning achievement scores, student satisfaction indexes, or more measurable teacher performance data.

In addition, the integration of Islamic values in educational management is still examined based on practices that are visible in schools. It is possible that some values have already been implemented within the school culture but have not been properly documented. This becomes a minor note because documentation is often not as strong as the practices that actually occur in the field.

Suggestions

Principals are advised to strengthen the functions of educational management more consistently. Planning needs to be made more operational. Organizing needs to be adjusted to teachers' competencies and school needs. Program implementation needs to be continuously assisted so that it does not stop at routine activities. Supervision also needs to be followed by clear follow-up actions.

Teachers are advised to be more active in supporting Islamic value-based learning quality improvement programs. The values of trustworthiness, discipline, responsibility, and ihsan should not only be understood as moral advice. These values need to be manifested in teaching readiness, classroom management, assessment, and student guidance.

Future researchers are advised to expand the research location or use a mixed-methods approach. In this way, the role of the principal can be seen not only from experiences and managerial practices, but also from quantitative data that show changes in learning quality in a more measurable manner.



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