School Principal Leadership Management In Increasing Teacher Quality Through Classroom Action Research: An Islamic Education Perspective

(Case Study of Islamic Teachers at SMPIT Cordova 3 Tangerang Regency)

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ABSTRACT

Leadership management in educational units plays a crucial role in enhancing educational quality, particularly within Islamic education contexts where leaders must integrate spiritual values with professional development. School principals are required to motivate and guide educators to maximize their potential by actualizing the teaching-learning process through Islamic principles of amanah (trustworthiness), tawhid (unity), and qiwamah (stewardship). One effective approach educators can utilize to enhance learning quality is conducting classroom action research (CAR). However, the implementation of leadership in Islamic educational settings requires a contextually-sensitive approach that aligns with both Islamic values and modern pedagogical principles. School principals face difficulties maximizing educators' professional abilities if the management approach implemented does not align with the school environment and Islamic educational philosophy. This research aims to discover the leadership management approaches of school principals in increasing teacher quality through classroom action research within an Islamic education framework. Researchers employed a qualitative research paradigm with a case study approach. Data collection methods included observation, interviews, and documentation. The sample consisted of 10 Islamic teachers selected through purposive sampling, including the school principal, supervisors, and Islamic teachers. Data analysis utilized three steps: data reduction, data display, and conclusion drawing. The research findings indicated: (1) The school principal's leadership management is applied proportionally through an Islamic values-based collaborative model that integrates spiritual leadership with pedagogical supervision; (2) The school principal believes that classroom action research serves as a transformative approach aligned with Islamic principles of continuous improvement (istiqamah) and knowledge pursuit (thalab al-'ilm); (3) The TAGI (Take and Give) model, rooted in Islamic reciprocity principles, is applied to realize and maximize educator professionalism, thereby enabling the achievement of learning objectives and superior accreditation for the educational unit.

Keywords: *Management, Leadership, Principal, Educator, Classroom Action Research, Islamic Education, Spiritual Leadership*

INTRODUCTION

Leadership encompasses activities designed to influence the motivation, knowledge, affect, or practice of organizational members (Spillane, 2015). In Islamic education contexts, leadership transcends mere organizational management to embody a sacred trust (amanah) bestowed by Allah, requiring leaders to demonstrate integrity, justice, and moral exemplarity rooted in Quranic teachings and Prophetic traditions (Shah, 2006; Arar et al., 2022). Leadership is fundamentally an influence relationship among leaders and followers who intend real changes that reflect their mutual purposes. Within Islamic educational institutions, this relationship is further enriched by spiritual dimensions where leaders serve as moral guides (murshid) who cultivate both academic excellence and ethical character development (tarbiyah) among educators and students (Alazmi & Bush, 2023). The definition emphasizes four essential elements: influence, presence of both leaders and followers, intent to enact real change, and alignment of mutual purposes, which in Islamic contexts are further anchored by divine consciousness (taqwa) and accountability to both humanity and the Creator (Ridwan et al., 2024).

Leadership management is actualized based on theory believed to be a science, with one goal being the realization of vision, mission, and organizational objectives. In Islamic educational thought, effective management must integrate both temporal organizational success and spiritual accountability, recognizing that educational leadership serves dual purposes: worldly achievement and hereafter preparation (Dini, 2020; Hakiem et al., 2023). In a systematic review published in Heliyon, 'managerial leadership' refers to the blend of leadership and management roles within education (Karim et al., 2023). Educational management in Islamic institutions requires particular attention to value-based leadership that harmonizes administrative efficiency with spiritual nurturing (Said et al., 2023).

Educational management is understood as the art and technique of organizing and carrying out activities consciously based on knowledge and experience to achieve organizational goals. From an Islamic perspective, management (tadbir) encompasses strategic planning informed by shura (consultation), ihsan (excellence), and ta'awun (cooperation), ensuring that educational processes align with both pedagogical best practices and Islamic ethical frameworks (Orgianus et al., 2024). Management activities are carried out simultaneously with management functions in the form of planning, organizing, coordinating, and supervising, so educational goals will be achieved optimally (Sukarna, 2011). In Islamic management philosophy, these functions are enriched by concepts such as itqan (precision), ikhllas (sincerity), and istiqamah (consistency), which transform routine administrative tasks into acts of worship and professional devotion (Masri, 2020).

Management is essentially understood as both a science and an art that focuses on coordinating human and material resources to achieve organizational goals effectively and efficiently. Islamic management scholarship emphasizes that organizational effectiveness must be measured not solely by material outcomes but also by the ethical means employed and the spiritual development of all stakeholders involved (Safruddin & Jabar, 2024; Ahmed, 2023). It is regarded as a systematic process involving planning, organizing, directing, and controlling,

where each function plays a crucial role in guiding collective efforts toward accomplishing institutional visions and missions. Contemporary Islamic educational leadership models integrate transformational, spiritual, and charismatic leadership approaches grounded in tawhidic consciousness, demonstrating superior outcomes in teacher motivation, organizational commitment, and institutional quality improvement (Humaisi et al., 2019; Arar et al., 2022).

Danny Samson et al. state that management is 'the achievement of organizational goals in an effective and efficient manner through planning, organizing, leading, and controlling organizational resources.' Leadership is a conscious series of activities performed by a leader by actualizing their abilities to influence other people in certain moments or conditions and have willingness to work together to achieve implemented targets. In Islamic educational contexts, exemplary leadership (qudwah hasanah) emerges as a fundamental principle where principals model prophetic characteristics of sidq (truthfulness), amanah (trustworthiness), tabligh (communication), and fatanah (intelligence), thereby establishing moral authority alongside administrative competence (Bahzar, 2019; Ridwan et al., 2024).

Leadership has great potential in running an organization to provide maximum results. Research demonstrates that Islamic values-based leadership significantly enhances teacher self-efficacy, job satisfaction, and organizational climate in Islamic schools, with spiritual leadership serving as a mediating factor that connects religious commitments to professional performance (Ridwan et al., 2024; Sholikhah et al., 2019). Leadership behavior has an impact on organizational success or failure. A leader's behavior can be observed through communication style, task delegation, decision-making, motivation of subordinates, guidance provision, discipline enforcement, supervision of activities, report requests, meeting leadership, reprimands for mistakes, and rewards for achievements. Islamic leadership scholarship emphasizes servant leadership (khidmah) principles where leaders prioritize community welfare, demonstrate humility, and practice consultative decision-making, thereby fostering inclusive and empowering organizational cultures (Said et al., 2023).

Leadership style significantly affects employee performance. School principals must possess competence to create comfortable and creative atmospheres for school activities. This aligns with Minister of National Education Regulation Number 13 of 2007 concerning School/Madrasah Principal Standards, which states that principals organize teachers and staff to utilize human resources optimally, forming comfortable and creative school cultures and climates for learning. For Islamic schools, these competencies are augmented by requirements for deep Islamic knowledge, ability to integrate religious values into curriculum and instruction, and capacity to model Islamic ethics in all leadership dimensions (Hamengkubuwono & Pratama, 2022; Zenab et al., 2022).

The principal's role encompasses five competencies stated in Minister of National Education Regulation Number 13 of 2007: personality, managerial, entrepreneurship, supervision, and social interaction. Islamic educational leadership frameworks expand these competencies to include spiritual-religious dimensions, emphasizing that principals must demonstrate deep Islamic scholarship, ability to integrate faith with pedagogical practice, and

commitment to nurturing holistic student development encompassing cognitive, affective, psychomotor, and spiritual domains (Illah et al., 2022; Sholeh et al., 2022). All these competencies must be possessed by madrasah heads to develop educational institutions more effectively and efficiently.

A school principal is essentially defined as the highest leader in an educational institution holding primary responsibility for managing, directing, and supervising all school activities. Within Islamic educational philosophy, the principal embodies the role of khalifah (vicegerent) entrusted with cultivating learning environments that nurture both intellectual excellence and spiritual maturity, thereby fulfilling the ultimate objective of creating righteous servants of Allah who benefit society (Alazmi & Bush, 2023). The principal plays central roles as manager, leader, and supervisor, ensuring vision, mission, and objectives are realized effectively. As manager, the principal is responsible for planning, organizing, and coordinating resources; as leader, they inspire, motivate, and guide teachers, staff, and students toward achieving common goals; as supervisor, they oversee teaching and learning process quality. Research on Islamic school leadership reveals that principals who successfully integrate instructional leadership with Islamic values demonstrate superior outcomes in teacher competency development, student character formation, and institutional quality assurance (Rohman et al., 2022; Zenab et al., 2022).

Effective school principal leadership is leadership able to make changes and develop schools. Indicators of principal leadership include personality, knowledge of educational staff, school vision and mission, decision-making ability, and communication ability. Systematic reviews of Islamic educational leadership identify additional critical qualities including ethical values rooted in Islamic teachings, relationship building based on mutual respect and compassion, flexibility in adapting to diverse contexts, and commitment to justice and equity in all organizational dealings (Said et al., 2023; Arar et al., 2022). The principal's role in improving quality can be deemed successful when accommodating all components in determining school quality improvement programs, including teacher development and education programs to increase competence.

Previous studies have demonstrated significant relationships between participatory leadership, principal communication, and teacher performance. Research in Islamic educational contexts shows that principals adopting collaborative approaches grounded in shura (consultation) principles achieve higher levels of teacher engagement, innovative instructional practices, and sustained professional development compared to autocratic leadership styles (Ahmed, 2023). School principals are required to be supervisors in carrying out planning, organizing, directing, and supervising to improve teacher performance. Islamic supervision models emphasize developmental rather than punitive approaches, viewing supervision as mentoring (tawjih) that nurtures teacher growth through supportive feedback, collegial reflection, and shared inquiry into pedagogical improvement (Hamengkubuwono & Pratama, 2022).

Quality has become the main need of every person, institution, and country. Quality is generally defined as meeting or exceeding customer requirements, meaning products or

services are suitable for use and able to provide value and satisfaction to users. In Islamic educational philosophy, quality (ihsan) transcends mere customer satisfaction to encompass excellence in all dimensions—spiritual, moral, intellectual, and social—aimed at producing graduates who embody comprehensive human development (insan kamil) capable of serving as agents of societal transformation (Safruddin & Jabar, 2024; Orgianus et al., 2024). In education, quality signifies the extent to which schools or institutions fulfill national standards, accreditation benchmarks, and stakeholder expectations through quality planning, implementation, and control/evaluation processes. Islamic quality assurance frameworks integrate conventional quality management systems with value-based assessment that evaluates moral outcomes, spiritual development, and contribution to social justice alongside academic achievements (Asnawi & Setyaningsih, 2020).

Teacher quality refers to the multidimensional combination of personal and professional attributes enabling educators to deliver effective instruction, foster positive learning environments, and significantly enhance student outcomes. In Islamic education, teacher quality encompasses additional dimensions including deep knowledge of Islamic sciences, ability to integrate faith with subject matter, modeling of Islamic character virtues, and commitment to nurturing students' spiritual alongside academic development (Fithriani et al., 2020; Orgianus et al., 2024). These attributes typically include deep content knowledge, pedagogical skills, classroom management, communication abilities, reflective practice, motivation, emotional stability, and engagement strategies. Research demonstrates that Islamic values integration in teacher competency development significantly enhances teaching quality, ethical education practices, and student learning outcomes across cognitive, affective, and psychomotor domains (Orgianus et al., 2024).

Classroom action research (CAR) is a form of inquiry designed for teachers to solve problems and improve professional practice through systematic observation and data collection for reflection and decision-making. Within Islamic educational contexts, CAR aligns with Islamic principles of continuous improvement (istiqamah), pursuit of knowledge (thalab al-'ilm), and professional accountability, transforming teaching into a form of worship through conscious effort toward excellence and benefit to learners (Hajaroh et al., 2025; Khaddafi et al., 2025). Classroom action research aims to improve teacher professional performance and can be used as enrichment material and knowledge information source for teachers in schools and academics. Studies of CAR implementation in Islamic schools demonstrate that teacher engagement in action research fosters reflective practice, pedagogical innovation, and stronger integration of Islamic values into instructional design, ultimately enhancing both academic outcomes and character development (Nurfaidah et al., 2024).

RESEARCH METHODOLOGY

This research employs qualitative research with a case study approach. The case study methodology is particularly appropriate for examining Islamic educational leadership within its authentic cultural and institutional context, enabling deep exploration of how Islamic values are enacted in leadership practices and professional development initiatives (Ahmed, 2023).

Qualitative research constitutes a series of scientific activities carried out consciously and purposefully to find solutions and describe phenomena, events, and social behavior occurring in natural settings. Data in this research comprises written and oral data sourced from educational units, categorized within the academic domain from a social perspective.

Researchers took research samples at SMPIT Cordova 3, Tangerang Regency, Indonesia. Research activities began in 2024/2025. Methods used to obtain data were observation, interviews, and documentation with teachers conducting classroom action research. The selection of an Islamic integrated school (SMPIT) as research site reflects the increasing prominence of such institutions in Indonesia's educational landscape, where Islamic values integration with national curriculum creates unique leadership and professional development challenges and opportunities (Parker & Raihani, 2011). The observation method employed was non-participatory observation. Researchers only made observations and recorded field events as primary data for analysis to achieve research objectives. The interview method was conducted in-depth. This approach obtained and explored extensive information with respondents to ensure data used in research could be held academically accountable. Researchers spent approximately 15 minutes interviewing each respondent. The final data collection method was documentation.

The number of samples/respondents in this study was 20 people spread across two educational units located at SMPIT Cordova 3, Tangerang Regency, Indonesia. Researchers chose purposive sampling because: (1) The school is a secondary education institution; (2) Teachers have state civil servant status; (3) The majority of teachers are Muslim and uphold social values. Purposive sampling in Islamic educational research enables focused examination of practitioners deeply embedded in Islamic values and committed to faith-based professional practice, thereby yielding rich insights into value-integrated leadership and pedagogy (Arar et al., 2022). To expedite and simplify data analysis, researchers carried out categorization. Data obtained through observation, interviews, and documentation studies was coded and categorized.

Respondents sampled in this research were those (teachers) directly involved in classroom action research activities from different statuses: Respondent 1 represents school principals; Respondent 2 has educator status conducting classroom action research; Respondent 3 has student status. Multi-stakeholder data collection aligns with Islamic educational research principles emphasizing holistic understanding through triangulation of diverse perspectives, ensuring findings reflect comprehensive reality rather than singular viewpoints (Ahmed, 2023). Researchers use qualitative data analysis with three stages: (1) Data reduction, related to collecting, summarizing, and selecting required/relevant data for research purposes; (2) Data presentation, oriented toward displaying data clearly, objectively, concisely, and completely; (3) Drawing conclusions, the final stage of concluding data collected from initial findings to final conclusion when research is declared complete.

RESULTS AND DISCUSSION

Islamic Values-Based Leadership Management

The principal's leadership management is actualized in the form of flexibility, providing equal opportunities to all teaching staff to conduct classroom action research to improve learning climate from initially ineffective and low quality to effective and good quality. This flexible approach embodies Islamic leadership principles of justice ('adl) and consultation (shura), ensuring equitable access to professional development opportunities while honoring teachers' diverse capabilities and circumstances (Alazmi & Bush, 2023; Said et al., 2023). Educators are advised to conduct classroom action research at least once yearly. Results or discussions of cases raised are documented as evidence that teaching staff have carried out their duties to improve learning quality and indirectly contributed positively to creating quality education in their educational unit.

The documented results showing teaching staff carry out duties to enhance learning quality align with findings that teacher professional development has direct and sustained impact on instructional quality, particularly when aligned with curriculum reform (Mustamin et al., 2025). In Islamic educational contexts, this documentation serves dual purposes: administrative accountability and spiritual documentation of efforts toward excellence (ihsan), reflecting the Islamic teaching that actions are judged by intentions and that pursuit of beneficial knowledge constitutes worship (Orgianus et al., 2024). When teachers engage in structured professional learning activities such as training, reflective practice, and collaborative planning, they not only improve their own teaching strategies but also contribute to creating a culture of quality education within schools. Research demonstrates that when Islamic values are explicitly integrated into professional development programs, teachers exhibit enhanced ethical awareness, stronger student relationships, and more holistic pedagogical approaches that address learners' intellectual, moral, and spiritual needs simultaneously (Fithriani et al., 2020; Orgianus et al., 2024).

Islamic Principles in Professional Development Planning

The school principal has carried out proper management in the educational unit. Everything related to school programs to advance and improve education quality begins with careful planning guided by identifying priority items and compiling them into school plans. This planning process reflects Islamic management principles of deliberation (musyawarah), strategic foresight (basirah), and collective responsibility, ensuring that professional development initiatives serve both immediate instructional needs and long-term institutional vision grounded in Islamic educational philosophy (Hakiem et al., 2023). One example of planning for teaching staff is conducting classroom action research. The principal announced to all teaching staff that every educator was advised to carry out classroom action research and submit a report that research would start September 20, 2024 to December 20, 2024.

The school principal makes a list of teaching staff conducting classroom action research. Educators begin CAR activities by creating drafts of steps and factors that will become data sources for analysis. Progress in classroom action research is reported to the

principal, ensuring research activities run according to initial plan. This structured supervision embodies the Islamic concept of muhasabah (self-accounting) and muraqabah (mindful monitoring), where accountability is viewed not as punitive surveillance but as supportive accompaniment that nurtures professional growth through constructive feedback and collegial mentoring (Hamengkubuwono & Pratama, 2022; Zenab et al., 2022). Educators carrying out classroom action research activities are required to comply with rules applying in the educational unit, avoiding polemical and negative things. This maintains community conditions pleasantly.

Collaborative Leadership Through Islamic Values

The school principal always coordinates with all teaching and educational staff to stabilize and ensure successful program implementation. The principal helps teaching staff if obstacles or problems are experienced related to learning activities. This helping orientation reflects the Islamic leadership principle of service (khidmah) where leaders are viewed as servants of their community rather than authority figures, prioritizing teacher welfare and professional success as manifestations of trust fulfillment (amanah) toward Allah and stakeholders (Said et al., 2023; Alazmi & Bush, 2023). The principal always welcomes input and suggestions from all teaching staff regarding learning, creating positive impact on students. In carrying out duties as leader, providing example in speech and actions is required. This is the main element implemented by the principal to avoid negative impression or favoritism toward teaching staff.

Classroom action research aims to improve learning climate so schools become advanced and high quality. Achieving advanced and quality schools requires struggle and hard work for all school communities led by school principals. This collective endeavor embodies the Islamic principle of ta'awun (mutual cooperation) where educational excellence is pursued as shared responsibility requiring concerted effort, mutual support, and unified commitment to serving students and society (Ahmed, 2023). School principals are at the forefront of initiative and creativity, including classroom action research activities carried out by teaching staff. Based on data obtained from interviews with school principals and teaching staff, they always coordinate in exchanging ideas and sharing experiences regarding classroom action research activities. Research on Islamic educational leadership demonstrates that principals who foster collaborative cultures rooted in consultation (shura) achieve superior outcomes in teacher engagement, instructional innovation, and sustained professional development compared to hierarchical leadership models (Ridwan et al., 2024). This data shows that classroom action research activities do not run alone but together with other teaching staff as discussion partners, including the school principal.

Domains of Classroom Action Research in Islamic Education

Classroom action research carried out by teachers in educational units is mostly in the cognitive domain, almost 60%, with the rest in affective and psychomotor realms. This distribution reflects an incomplete actualization of Islamic educational philosophy, which

emphasizes holistic human development (tarbiyah shamilah) integrating intellectual, moral, spiritual, and physical dimensions equally rather than privileging cognitive achievement (Handayani et al., 2018; Sari & Rahmah, 2019). Educators respond whenever there are learning problems with this instrument. The frequency of classroom action research depends on problems faced by teachers and students.

The cognitive domain relates to intellectual activities packaged in learning form. Educators transform knowledge, experience, skills, and creativity to students through teaching, guiding, directing, assessing, and evaluating to achieve learning objectives. In Islamic educational frameworks, cognitive development must be integrated with faith (iman) and ethical consciousness (taqwa), ensuring that knowledge acquisition serves not merely intellectual accumulation but spiritual enlightenment and societal benefit aligned with Islamic principles of beneficial knowledge ('ilm nafi') (Shah, 2006; Orgianus et al., 2024).

Learning oriented in affective domain and used as CAR object is not often carried out by teaching staff, with below 10% annually. This limited attention to affective development contradicts Islamic educational priorities that emphasize character formation (akhlaq) and moral excellence as central educational objectives, suggesting need for rebalancing research focus to align with Islamic holistic education philosophy (Handayani et al., 2018; Yuniar et al., 2021). This affective domain relates to moral, ethical, and moral values displayed by educators and students. Learning activities must be based on exemplary values by teaching staff, with students displaying behavior based on Indonesian moral and cultural values.

The psychomotor domain oriented toward creativity is displayed by both teaching staff and students, also rarely used as CAR object. Islamic educational philosophy views creativity as manifestation of divine attributes (asma al-husna) reflected in human capacity for innovation and problem-solving, thus psychomotor development should receive greater emphasis as means of actualizing human potential as Allah's vicegerent (khalifah) on earth (Handayani et al., 2018). In learning activities, these three domains complement each other to obtain or produce high quality education. Educators when delivering or teaching are required to have knowledge for their students. This knowledge and experience is conveyed with good moral values in speaking and behaving with students to create mutual respect and maintain comfortable learning climate. This integrated approach reflects the Islamic educational ideal of teacher as murabbi (educator-nurturer) who models comprehensive excellence, combining intellectual expertise with ethical exemplarity and spiritual guidance (Orgianus et al., 2024; Fithriani et al., 2020).

Benefits of Classroom Action Research in Islamic Education

Classroom action research has various significant benefits for teaching staff, students, and overall learning quality:

1. Improving Learning Quality through continuous refinement aligned with Islamic principle of istiqamah (perseverance in excellence)
2. Increasing Teaching Staff Professionalism by fostering reflective practice rooted in Islamic concepts of muhasabah (self-accountability) and tazkiyah (self-purification)

3. Empowering Educators as Researchers embodying the Islamic imperative of knowledge pursuit (thalab al-'ilm) as lifelong obligation
4. Increasing Student Motivation through pedagogical innovations that honor students' dignity and potential as Allah's honored creation
5. Providing Contextual Solutions reflecting Islamic emphasis on practical wisdom (hikmah) addressing specific circumstances
6. Improving Educator-Student Relations through strengthened bonds of trust and mutual respect grounded in Islamic relational ethics
7. Encouraging Innovation in Learning as expression of creative human capacity reflecting divine attributes
8. Providing Empirical Basis for Educational Decisions aligning with Islamic emphasis **on** evidence-based reasoning and consultation in decision-making

Overall, classroom action research plays an important role in improving education quality in targeted ways based on real classroom problems, providing opportunities for teachers to continue developing in their profession. Research demonstrates that CAR implemented within Islamic educational frameworks generates enhanced outcomes by integrating reflective practice with spiritual consciousness, transforming pedagogical inquiry into acts of worship and professional devotion to Allah and community (Hajaroh et al., 2025; Nurfaidah et al., 2024).

The TAGI Model: Islamic Collaborative Framework

The ideal principal leadership applies a collaboration model that can improve teacher quality through classroom action research activities. Collaboration is oriented toward mutual complementarity—giving and receiving constructive knowledge forms toward improving teacher quality. The TAGI (Take and Give) model embodies fundamental Islamic principles of reciprocity (mu'awadah), mutual support (ta'awun), and collective benefit (maslahah), reflecting Quranic teachings on cooperation in righteousness and the prophetic tradition of mutual service within communities (Ahmed, 2023; Said et al., 2023). Another important aspect is mutual respect and maintaining the mandate given by the principal related to classroom action research activities. This emphasis on trust maintenance reflects the Islamic virtue of amanah (trustworthiness), which scholars identify as foundational to effective Islamic leadership, creating organizational cultures characterized by integrity, accountability, and mutual confidence (Alazmi & Bush, 2023; Ridwan et al., 2024). This model can be used as choice by the educational world community, especially related to improving teacher quality through classroom action research activities.

CONCLUSION

School principals apply leadership management using the TAGI model (take and give model) or collaboration in improving teaching staff quality through classroom action research activities. This collaborative model, deeply rooted in Islamic principles of reciprocity

(mu'awadah), consultation (shura), and mutual benefit (maslahah), represents an authentically Islamic approach to educational leadership that harmonizes administrative effectiveness with spiritual values (Ahmed, 2023; Alazmi & Bush, 2023). This model has been proven able to bring about family atmosphere of togetherness so that problems faced by educational units (learning quality) can be solved. Systematic reviews of Islamic educational leadership confirm that collaborative, values-based approaches demonstrate superior outcomes in teacher motivation, institutional quality, and stakeholder satisfaction compared to hierarchical models (Arar et al., 2022; Said et al., 2023).

The application of this model is flexible and mutually beneficial starting from planning, implementation, and announcing or publishing research results. This TAGI model begins by listening to input (take) from teaching staff. After processing according to school provisions, the results of analysis believed to be factual and realistic are realized (give). This iterative process embodies Islamic management principles of deliberation (musyawarah), evidence-based reasoning (istidlal), and commitment to excellence (ihsan), ensuring that professional development initiatives serve both pedagogical improvement and spiritual growth (Hakiem et al., 2023; Orgianus et al., 2024). Management is a conscious activity carried out based on science and art to have predetermined aims objectively, effectively, and efficiently by optimizing utilization of existing organizational resources. Islamic management philosophy enriches these conventional functions with spiritual dimensions, viewing organizational leadership as sacred trust (amanah) requiring both technical competence and moral integrity, accountability to both human stakeholders and divine authority (Masri, 2020; Safruddin & Jabar, 2024).

Management of leadership can motivate and provide opportunities through official policies as legal umbrella for teaching staff in carrying out learning activities, positively impacting educational unit quality. Research demonstrates that Islamic values-based leadership significantly enhances teacher self-efficacy, job satisfaction, organizational climate, and instructional quality, with spiritual leadership serving as critical mediating factor connecting religious commitments to professional performance (Ridwan et al., 2024; Sholikhah et al., 2019). Classroom action research activities carried out by teachers are efforts to improve learning climate—carried out only if teachers experience setbacks in implementing learning methods negatively impacting education quality.

Classroom action research takes cyclical form starting from planning, implementation, observation, and reflection. Findings in classroom action research only apply to specific cases. This context-specific nature aligns with Islamic educational philosophy emphasizing contextual wisdom (hikmah) and recognition that effective teaching requires adaptation to learners' unique circumstances, cultural contexts, and developmental needs rather than universal prescriptions (Nurfaidah et al., 2024). Research findings do not apply to other schools or teaching staff. This research is said to be practical solution in solving learning quality problems from initially ineffective to becoming effective. Studies demonstrate that CAR implementation in Islamic schools not only improves instructional effectiveness but also strengthens teachers' commitment to continuous professional growth rooted in Islamic

principles of lifelong learning and accountability (Hajaroh et al., 2025; Khaddafi et al., 2025). Educators are required to make classroom action research plans rationally, factually, and objectively.

The study results can be used as one of the school principal management models (collaborative), specifically the Islamic values-based TAGI model, for both religious schools and public schools to improve teacher quality through classroom action research activities. This model's universal applicability stems from its foundation in Islamic ethical principles—justice, consultation, mutual benefit, and service—which transcend religious boundaries and offer valuable frameworks for humanistic, collaborative leadership in diverse educational contexts (Alazmi & Bush, 2023; Ahmed, 2023). Researchers suggest that other researchers study it deeper so that it colors scientific management of school principals in improving teacher quality through classroom action research activities.

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