

**SUPERVISION OF EDUCATION IN THE QUR'AN PERSPECTIVE**  
(AN ANALYSIS OF TAFSIR TAHLILI QS. AL-HUJURAT VERSE 6 IN THE STUDY OF  
ISLAMIC EDUCATION MANAGEMENT)

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**ABSTRACT**

This study aims to explore the concept of educational supervision from the perspective of the Qur'an. The Qur'an is a holy book, a source of law and a way of life for Muslims until the Day of Judgment. As long as Muslims adhere to the Qur'an in living their lives, they will be safe in this world and in the hereafter. This type of research is library research with the tahlili interpretation method to interpret the verses of the Qur'an which are used as a reference for theoretical principles in the study of Islamic education management. This study found one verse that inspired the principle of supervision of educators and education personnel, namely QS. Al Hujuraat/49 verse 6. The conclusion of this research is, this verse is a source of principle for leaders in Islamic educational institutions to be really careful in supervising their subordinates or educators and education staff by responding to the truth of information or news and may not based on prejudice and evil intentions so that ultimately the actions taken can cause harm to others. The implications of the principle of this verse are very large for leaders in Islamic educational institutions in particular and educational institutions in general, accuracy in evaluating information on news is very important because there are so many problems that come and go every day. The bigger an educational institution is, the more complex these problems will be and if these problems are not evaluated jointly in a meeting or meeting of the head of the madrasa/school then the problems will be more numerous and piled up. So with a careful way of supervision or the term *tabayyun*, all these problems can be solved.

**Keywords:** Supervision, Al-Qur'an, Tafsir Tahlili

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**INTRODUCTION**

The existence of the Qur'an has many dimensions, both as the word of Allah and the teachings of Islam. This dimension does not only talk about Islam as a religion but contains the values of life. The Qur'an does not only contain commands or instructions that connect humans with God but regulates the relationship between humans and humans to the natural surroundings. A kaffah understanding of the content of the Qur'an is very important to ground its meaning in everyday life. This includes one of the functions of management, namely supervision (Ash-Shiddieqi, 1986: 205).

The background of this research is that there are so many hoaxes or fake news in the media today and not least in educational institutions as a place where parents, society and the state expect as an institution that gives birth to agents of change or institutions that bring change, also not free from problems. hoax or fake news that leads to slander among educators and education staff. Matters relating to job competition, seizure of positions and other interests in the world of work, especially in educational institutions, do not rule out the possibility of slander, incitement, backbiting, division and fights within the institution. The purpose of this research is to obtain the concept of effective supervision based on the principles of the Qur'an as a problem solving of these problems.

## RESEARCH METHODS

In this paper, the research methodology used is library research, which is a type of qualitative research interpretation tahlili is used as a method of interpreting the verses of the Qur'an. In studying the Science of Tafsir (Abdul Hayy Al Farmawi, 1996), the interpretation method using the tahlili is one of the four interpretation methods discussed. The four methods apart from the tahlili method are the maudhu'i interpretation method, the ijmal method and the muqarin. The main reason the author chooses the tahlili method is because this method is the most famous method of other interpretation methods. Interpretation method tahlili Qur'an from many sides with pay attention to the sequence of the verses of the Qur'an as stated in the manuscripts, the munasabah (linkage) of the verse to the verse and explain the relationship between the meaning of the verses, through the interpretation of the vocabulary "accompanied ma'an al mufradat" by an explanation of the meaning global verses and postulates. Qur'an can be used in solving problems experienced by the people today because of its existence which is able to provide a broader understanding from various sides compared to other methods and tries to analyze the verses of the Qur'an systematically and includes the oldest method.

## RESEARCH RESULTS AND DISCUSSION

QS.Hujuraat/49 verse 6

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهْلَةٍ فَتُصِبُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ

O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful.

## MUFRADAT VERSE

According to Quraish Shihab, the verse above uses the word in/if which is usually used for something that is doubtful or rarely happens. This implies that the arrival of the wicked to believers is doubtful or rare. This is because the wicked know that the believers are not easily fooled and that they will examine the truth of every information so that the wicked can be humiliated by his lies. The word fâsiq is taken from the word jasaqa which is usually used to describe fruit that has been damaged or too ripe so that the skin peels off. A disobedient person is a person who leaves the corridor of religion due to committing major sins or frequently committing minor sins. The word naba is used in the sense of important news. In contrast to the word khabar which means news in general, whether important or not. From this, it is seen the need to sort out whether the information is important or not and also to sort out the carriers of the information whether they can be trusted or not. Believers are not required to investigate the truth of information from anyone who is not important, even if it is heard unnaturally, because if so, a lot of energy and time will be wasted on things that are not important. The word bi jahâlah can mean not knowing and can also be interpreted similarly to the meaning of ignorance, namely the behavior of someone who loses control of himself so that he does things that are not natural, either on the impulse of lust, temporary interests, or short-sighted views. This term is also used in the sense of ignoring the values of divine teachings (Shihab, 2009: 590).

According to Quraish Shihab, the verse above is one of the foundations established by religion in social life as well as a very logical guide for the acceptance and practice of news. Human life and its interactions must be based on things that are known and clear. Humans alone can not reach all the information. Therefore, he needed another party. There are other parties who are honest and have integrity so that they only convey the right things, and some are the other way around. Because of that, the news must be filtered, worrying that someone doesn't step clearly or in the language of the verse above *jahalah*. In other words, this verse requires us to make our steps based on knowledge as opposed to *jahâlah* which means ignorance, in addition to doing so based on logical considerations and values that Allah SWT has set as opposed to the second meaning of *jahâlah*.

According to Quraish Shihab, the emphasis on the word *fâsiq* is not on all news reporters because this verse was revealed in the midst of a fairly clean Muslim community so that, if all news reporters must be investigated for the truth of the information, then this will raise doubts in the Muslim community and in turn will paralyze the community. . However, it should be noted that, if in a society it is difficult to trace the first source of a news so that it is not known whether the spreader is wicked or not or if there are so many wicked people in society, then at that time any important news should not be allowed. simply accepted. In a similar context, Sayyidina Ali Ra. said: "If goodness covers a period and the people in it, and a person is suspicious of another person who has never done anything wrong, then indeed he has wronged him. think of people he does not know, then he will be very easily deceived."

According to Quraish Shihab, it should be noted that the number of people circulating information or issues is not a guarantee of the truth of the information. Many factors must be considered. In the past, when scholars selected information for the narrators of the Prophet's hadiths, one of the things that was discussed was the acceptance of the narrations conveyed by a number of people who were considered impossible according to their habit of agreeing to lie, or what was termed *mutawâtir*. This is recognized by all experts, only the problem is that the large number must meet the requirements. It may be that the crowd does not understand the problem, it may also be that they have had wrong basic assumptions. Here, as much as anything that conveys it does not guarantee the truth. The word *tushbih* originally meant to enter in the morning, then interpreted to be. The verse above hints at how a believer's attitude is when he makes a mistake. They, by the end of the verse above, are described as *fa tushbihalâ mâ fa'altum nâdimîn*, i.e. soon and early in the morning they become regretful people (Shihab, 2009).

### **ASBABUN NUZUL VERSE**

According to Ibn Kathir, many commentators say that *asbabun nuzul* relates to Al-Walid bin Uqbah bin Abi Mu'ith when he was sent by the Messenger of Allah to take alms (*zakat*) from Bani Musthaliq. Ibn Kathir quoted a narration from Imam Ahmad about the story from Al-Harith bin Abi Dhirar Al-Khuza'i, he once came to see the Messenger of Allah, so he invited him to convert to Islam. So he embraced Islam and made a vow. Then he asked him to pay *zakat*, so he paid it and said: "O Messenger of Allah, I will return to my people and I will invite them to convert to Islam and pay *zakat*. Whoever accepts my call, then I will collect the *zakat*, and send a messenger to me, O Messenger of Allah, around this time and this time to bring the *zakat* that I have collected."

After Al-Harith collected zakat from people who obeyed his call and had arrived at the time of the arrival of the Messenger of Allah, it turned out that the Messenger of Allah was stuck in the middle of the road and did not come to meet him. Al-Harith also thought that he had the wrath of Allah the Exalted and His Messenger descended on him. He immediately called the leaders of his people and said to them, "Verily the Messenger of Allah has set a time for me, where he will send his messenger to me to take the zakat that I collect, and it is not the Prophet's habit to break promises, and I do not see his messenger being held back. but because of the wrath of Allah. Therefore, let us go together to meet the Messenger of Allah." Then the Messenger of Allah sent Al-Walid bin Uqbah to meet Al-Harith to collect the zakat he had collected. When Al-Walid departed and had traveled some distance, suddenly he felt afraid and returned home, then met the Messenger of Allah and said: "O Messenger of Allah, indeed Al-Harith refuses to give zakat to me even he intends to kill me." So the Messenger of Allah was angry and sent a messenger to Al-Harith. And Al-Harith and his companions were getting ready to go. When his messenger left the city of Medina, Al-Harith met them. So they said: "This is Al-Harith." And when Al-Harith approached them, he said: "To whom were you sent? "To you," they answered. "Then why were you sent to me?" Ask Al-Harith further. They replied: "Indeed the Messenger of Allah has sent Al-Walid bin Uqbah to you, and he admits that you refuse to give zakat and you will even kill him." So Al-Harith Ra said: "Not true. By the Lord who has sent Muhammad with the truth, I have never seen him nor did he come to me." And after Al-Harith came to the Messenger of Allah, he asked: "Are you refusing to give zakat and intending to kill my messenger?" He replied: "No. By the Lord who has sent you with the truth, I did not see him at all nor did he come to me. And I did not come to meet you except when the messenger of the Messenger Allah was restrained (not coming) and I was afraid that the anger of Allah Ta'ala and His Messenger would arise." He said: "At that time the letter Al-Hujuraat came down." This hadith was narrated by Ibn Abi Hatim. The same thing was narrated by Ath-Thabrani but he did not mention Al Harith bin Sirar, and the truth is Dhirar bin Al-Haar.

According to Ibn Kathir (Ad-Dimasyqi: 476-478), Allah almighty ordered to thoroughly examine the news brought by the wicked in order to be aware of it, so that no one makes decisions based on the words of the wicked, at which time the wicked are predicated as a liar and make mistakes, so that the person who makes decisions based on the words of the wicked means that he has followed him from behind. Whereas Allah SWT has forbidden to follow the path of those who do mischief. From this also, some groups of scholars forbid to accept narrations obtained from people whose circumstances are not known because of the possibility that the person is wicked. But other groups accepted it, according to them, we were only ordered to provide certainty about the news brought by the wicked, while this person was not proven to be a wicked person because his condition was unknown.

According to Quraish Shihab, this group of verses describes how to behave with fellow human beings. First described is the attitude toward the wicked. This verse, according to many scholars, relates to the case of Al-Walid Ibn Uqbah Ibn Ab Mu'ith who was assigned by the Prophet to go to Banî Al-Musthalaq to collect zakat. When community members those who were addressed heard about the arrival of the Prophet's messenger, namely Al Wald, they came out of their village to welcome him with their alms, but Al-Walid suspected that they would

attack him. Therefore, he returned reporting to the Messenger of Allah, that Banî Al-Musthalaq was reluctant to pay zakat and intended to attack the Prophet (in another narration it is stated that they had apostatized). The Messenger of Allah was angry and sent Khalid Ibn Walîd to investigate the real situation while ordering not to attack them before the issue became clear. Khalid Ra sent an informant to investigate the village of Banî Al-Musthalaq, which turned out to be the villagers calling the call to prayer and praying in congregation. Khalid then visited them and received the zakat they had collected. Another narration states that it was precisely those who came to the Messenger of Allah to give zakat before Khalid Ibn Walîd stepped into their village (Shihab, 2009: 587).

There is another narration about the sabab nuzûl of this verse. However, what is clear, he advised that: O you who believe, if a wicked person comes to you with important news, then earnestly seek clarity, that is, examine the truth of the information by using various methods, So that you do not inflict a disaster on youa people without knowledge of the real situation and which in turn and immediately causes you for your actions just moments after the truth is revealed to be people who regret your wrong actions (Shihab, 2009: 588).

According to Al-Biqâ'i as quoted by Quraish Shihab, there are different opinions of scholars regarding the case of the revelation of this verse. Someone refuses narrations so that this narration is not used as a basis for stating that there were some of the Prophet's companions whose integrity could not be recognized. Others confirmed it, stating that Al-Walîd Ibn Uqbah had a misunderstanding regarding the Bani al-Musthalaq, moreover there had been enmity between them and Al-Walîd who had killed one of their relatives. Those who misunderstood are certainly not sinful. There is another who blamed Al-Walîd on the grounds that if he misunderstood then naturally he conveyed his misunderstanding to the Prophet, saying: "I thought they would kill me", and did not slander by stating: "They are reluctant to pay zakat". Thus, it is he who is meant by the word fasiq in this verse, moreover, his life history points in that direction. Many scholars claim that Al-Walîd was assigned by Sayyidina Uthmin Ra as ruler of the city of Kufa in Iraq, and that one time, while drunk, he led the morning prayer of four rakaat. When he was reprimanded, he said: "Shall I add more rakats?" Finally, he was dismissed by Sayyidina Uthman Ra (Shihab, 2009: 589 ).

## **MUNASABAH VERSE**

Furthermore, the principle of accuracy is also conveyed by the Qur'an in the letter Al Nisa verse 94.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْفَىٰ إِلَيْكُمْ السَّلَامَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ الْحَيَاةِ  
الدُّنْيَا فَعِنْدَ اللَّهِ مَغَانِمٌ كَثِيرَةٌ كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ فَمَنَّ اللَّهُ عَلَيْكُمْ فَتَبَيَّنُوا إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

“O you who have believed, when you go forth [to fight] in the cause of Allah, investigate; and do not say to one who gives you [a greeting of] peace "You are not a believer," aspiring for the goods of worldly life; for with Allah are many acquisitions. You [yourselves] were like that before; then Allah conferred His favor upon you, so investigate. Indeed Allah is ever, with what you do, Acquainted.”

Al-Bukhari, Al-Tirmidhi, Al-Hakim, and others narrated about asbabubun nuzul in this verse that Ibn Abbas said, "A man from Banu Sulaym who was driving his cattle met some of



the companions of the Prophet Muhammad, and he greeted them. The companions said, "He greets us only to protect himself from us." Then they ambushed the man and killed him. Then they brought the herd of goats to the Prophet Muhammad. Then the word of Allah (swt) came down, "O you who believe, when you go (fight) in the way of Allah..." until the end of the verse. (Narrated by Bukhari in the book of interpretation, No. 4591 and HR. Tirmidhi in the book of interpretation, No. 3030 and Al-Hakim in Al-Mustadrak, No. 2872). Al-Bazzar narrated from another channel that Ibn Abbas said, "The Messenger of Allah sent an army in which Al-Miqdad was in it. When they arrived at the enemy's place, they found the enemy had left their area. There was only one man who had a lot of wealth left. When he saw the Muslim troops, the man said *La ilaaha illallaah*. However, Al-Miqdad still killed him. When returning to Medina, the Prophet Muhammad said to Al-Miqdad, "How will you face *La ilaaha illallaah*? And Allah (swt) sent down this verse."

Ahmad, Al-Thabrani and others narrated that Abdullah bin Abi Hadrab Al-Aslami said, "The Messenger of Allah sent us with a group of Muslims in which there was Qatadah and Mahallim bin Jatstsamah. Then we passed Amir Ibnul Adhbath Al-Asyja'i. Then he greeted us. However, Muhallim attacked him and eventually killed him. When we reached Medina, we informed him of the incident. Then the word of Allah came down to us, "O you who believe, when you go (fight) in the way of Allah..." until the end of the verse (Sayuthi: 188 ).

Ibn Kathir quoted a narration from Al-Bukhari which also narrated from Ibn 'Abbas, "And do not say to those who say "salam" to you, you are not a believer," asbabun nuzul this verse when a man brings his ghanimah, Then he met the Muslims and said, "Assalamu alaikum." But they still killed him and took his ghanimah. So Allah revealed the verse, "And do not say to those who say "salam" to you, you are not a believer (Ad-Dimasyqi: 382.)."

According to Ibn Kathir, "Because with Allah there is a lot of treasure." That is better than the possessions of this worldly life that you like, which lead you to kill those who greet you and show their faith. You ignore and accuse him of faking and concealing his identity, in order to obtain the treasures of the life of the world. Verily, what with Allah is lawful sustenance is better for you than this property. "That was how you were before, then Allah bestowed His favor upon you." That is, before this condition you were like the condition of these people, who kept their faith secret and hidden from their people. As in the previous Marfu hadith. "Then Allah bestowed His favor upon you." That is, Allah accepts your repentance. And His word, "So be careful," is the former reinforcer. "Verily, Allah is aware of what you do." This is an affirmation and a threat (Ad-Dimasyqi: 383).

According to Quraish Shihab, after confirming the prohibition against killing a believer on purpose and threatening the perpetrator with very painful afterlife sanctions, it is only natural that the verse that comes after reminds Muslims to be very careful so as not to fall into murder. For this purpose, one of the many possibilities in which this forbidden killing can occur, namely when meeting on a journey and or war with an unknown person. This warning is necessary because on the one hand there is a very firm command to fight and on the other hand there is also a very strong warning not to cause the life of an innocent person to be taken, whether intentionally or not. On that basis, this verse invites: O you who believe, be careful in making the decision to take someone's life. Therefore, if you go on a journey on earth to fight and or for anything in the way of Allah, then be careful and know for sure who you are dealing

with, do not act if you are in doubt and do not say let alone treat anyone anything who say "salam" and or surrender to you: "You are not a believer" and then you kill him, with the intention of seeking with all sincerity the treasures of life in this world, which will soon disappear. Don't do that because with Allah there is a lot of wealth so you don't have to expect anything from other than Him. So was your situation before, hiding your faith, or you also did not believe, or you were also tolerated even though you only said the shahada and or greetings then Allah has bestowed His favors upon you, including the courage to show faith or the firmness of faith in your heart. So, if that is the case, be careful in what you act and carefully examine who you are dealing with. Indeed, Allah is Knowing of what you do, both your intentions and your outward activities (Shihab, 2009: 674).

According to Quraish Shihab, there are many narrations that describe the reason for the revelation of this verse. According to him again, Imam Bukhari narrated that this verse was revealed in connection with the murder case of a person faced by an army of Muslims, who when found by a member of the army immediately greeted him, or in another narration said the creed, but he was still killed because it was suspected that he was say it to avoid being killed. Various stories about who the perpetrators and victims are. It is also possible that all of them are true, in the sense that this kind of case has happened several times. In one narration it is stated that when the Prophet heard of this case, he was very sorry and criticized the perpetrators. The reason for the murder was not accepted by the Prophet. He said: "Have you cut open his chest so that you know what is in his heart?" The command to be careful about taking one's life, which is stated in this verse in the context of going out to fight, requires one to be more careful about taking one's life outside the context of fighting and even if it is for reasons of defense (Shihab, 2009: 675).

According to Quraish Shihab, one of the things that is considered a rightful murder is self-defense, family, and property. However, it should be borne in mind that the defense must begin with an action that has the least impact on the perpetrator, for example with threats or shouts. If this has been able to get in the way evil intentions, let alone killing, even hitting are not justified. However, if not, the defender can reject it by hand, not with stones, sticks or wood, unless his hand is not working, and so on. Because of that, it is not justified to kill him if injuring one of his limbs has been able to end his crime. However, if the criminal threatens him with a gun and he strongly suspects that mild means will not stop him, then he is allowed to kill him. It can be seen that, even though self-defense is justified, it does not mean that someone can kill another person under the pretext of self-defense because once again, murder in this context is only justified if it is clearly proven that the criminal really intends and has stepped up to kill him. No excuse was accepted which simply stated that criminals entered the house so that I was forced to kill him, nor were witnesses accepted if they only saw criminals enter without weapons (Shihab, 2009: 678).

Prophet Sulaiman once evaluated the honesty of a hud-hud bird that informed about a kingdom ruled by a beautiful woman, which is narrated in which reads: Solomon

قَالَ سَتَنظُرُ أَصَدَقْتَ أَمْ كُنْتَ مِنَ الْكَاذِبِينَ

We see (evaluate) whether you are right or are you one of the liars." (Surah Al-Naml/27:27)

Hearing the statement of the hud-hud bird, Prophet Solomon US. Do not immediately make a decision to justify or blame him. Therefore, in order to test the truth of the hud-hud, Prophet Sulaiman said: we will see, that is, investigate and think carefully, whether you, O hud-hud, have spoken the truth about the Saba' people or are you one of the group of believers liar (Shihab, 2009: 9: 433).

#### **RELATED VERSION WITH THE CONCEPT OF SUPERVISION OF EDUCATIONAL AND EDUCATIONAL PERSONNEL**

QS. Al Hujuraat/49 verse 6 is a source of principles for the head of madrasas/schools who believe in carrying out careful supervision of educational institutions. The term careful supervision in verse 6 is also known as the tabayyun.

In terms of language, the word tabayyun is the masdar of tabayyana. The basic word is bana, bayan which means clearly dal al-Qamas al-Muhit. Unlike the word tabayyana in al-Munjid Fi al-Lughah which means clear and visible. In short, tabayyun means seeking clarity on something to get the truth or clarity (Al-Fairuzabadi, 2009: 1192). Ibn Manzur explains the word tabayyana as something real or common. If you become fi'il muta'addi means contemplation and look for signs of something (Manzur, 2005: 664).

Tabayyun is a human effort to determine the clarity of certain news related to the truth or facts carefully and carefully. The command to perform tabayyun is a necessity in human life which is always marked by prejudice among others. Aidh al-Qarni explained that tabayyun is used for Muslims when they want to carry out jihad to conduct investigations and collect information regarding the parties being fought (Amirah, 2015: 70). In addition, Surah Al-Hujurat verse 6 is interpreted by Aidh al-Qarni that is an attempt not to believe if you do not know the truth and provide certainty to your honesty (Al-Qarni, 2008: 153).

M. Quraish Shihab in Tafsir Al-Misbah views tabayyun as sorting out information about something that is important or not and can be trusted or not. People of faith are not charged with investigating information from anyone that is unimportant and sounds unnatural. It only makes time for Muslims. Then the tabayyun can be resolved from another honest party with high integrity in delivering what is fair, true, and trustworthy. The purpose of tabayyun is to avoid or prevent prejudice from irresponsible individuals (Shihab, 2009: 609).

Surah Al-Hujurat verse 6 explains that tabayyun is an obligation that must be carried out as evidence of obedience to Allah SWT. Al-Quran defines tabayyun as being careful about various news received from other parties even though it comes from believers. The news that is spread by individuals or groups who do not like Islam is strictly required to go through the tabayyun. Allah SWT commands Muslims not to follow any news or information that is clearly known. This is because everything that comes out of human mouths will be accounted for in front of Allah SWT (Manzur, 2005: 660).

When associated with the concept of supervision of educators and education, then a term that is very similar and somewhat appropriate to the concept of tabayyun is supervision, although of course the two terms are clearly very different. This supervision is an in-depth supervision program.

The term supervision comes from English which consists of two root words, namely super which means "above", and vision which means "to see", so overall supervision is defined



as "looking from above". Meanwhile, the term inspection comes from the Dutch term *Inspectie*. In English known as *Inspection*. These two words mean supervision which is limited to the sense of monitoring whether subordinates (in this case the teacher) carry out what has been instructed by their superiors, and not trying to help the teacher (Purwanto, M, 2010).

There is also another opinion that the term supervisor actually comes from the Latin "supervisor" which means "to check" or "to supervise". Initially, this term was used to refer to the employer of a group of craftsmen. One hundred years ago, in New England it was common to find a shopkeeper's employer in complete control of a workforce. The employer can enter the job auction, appoint his own subordinates, employ them at will, and take advantage of the difference between the auction price and the labor costs.

In the Big Indonesian Dictionary, supervisor is defined as a supervisor, supervisor or manager who is responsible for the work of employees appropriately and efficiently in accordance with the tasks determined by their superiors. Today, the job of a supervisor is one that requires a combination of the skills of a "front person" (or leader) and a "chief" (of a skilled group of administrative experts) (Bittel, 1994: 7).

In the world of education, supervision is a coaching activity that is planned to assist teachers and school staff in carrying out their work effectively. Thus, the essence of educational supervision is a process of guidance from the principal to teachers and school personnel who directly handle students' learning, to improve teaching and learning situations so that students can learn effectively with increasing learning achievement. Besides that, it also improves working and learning situations effectively, disciplines, takes responsibility and fulfills accountability. Meanwhile, those who supervise are called supervisors (Arikunto, 2004).

From the context of supervising educators and education at madrasas/schools, the terms *tabayyun* and supervision both share the same principle, namely in-depth supervision of members. The difference is that *tabayyun*, its supervision is inherent and direct, especially if there are things or news that are not known to be true and can cause slander, then it is obligatory for the head of the madrasa/school to check directly with the member concerned about the news, because it could be the news is slander or reality. Meanwhile, this supervision is in the form of a scheduled program from the madrasa/school to assess the performance of the educators and education personnel.

## **CONCLUSION**

QS. Al Hujuraat/49 verse 6 is the spirit of principle inspiration in supervision in the field of education management. In the context of supervising educators and education staff, the accuracy of the madrasa/school principal in deciding various kinds of problems in the madrasa/school is very important. Making the wrong decision will result in regret in the future. For example, there was a report that one of the teachers was violent towards his students or there was a slanted rumor against one of the homeroom teachers that he had sexually harassed several students. As a madrasa/school principal, he must do *tabayyun* first, by taking a persuasive approach before making a decision. The principal of the madrasa/school must be careful, he must dig into the source directly, whether the news is true or not. Don't let him be influenced by circulating issues that are not necessarily true or vice versa the madrasa/school principal is not careful with the existing problems, so that the issues that spread end up like a

snowball which in the end there is a massive demonstration that embarrassed the educational institution itself. It is better to hold daily meetings after the KBM lesson hours have ended. This daily meeting is held in the context of tabayyun or evaluating the performance of educators and education staff on that day and discussing news information and institutional problems together.

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