



Improving The Professional Teacher Competence Through Clinical Supervision Based on Multicultural Values in Pesantren

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Abstract

This study examines how clinical supervision activities can promote multiculturalism in Indonesia and enhance teacher professionalism. Multicultural education is based on five criteria integrated into clinical supervision activities to improve teacher competence. The goal is to apply multicultural values to education and enhance teacher competency in various areas, such as pedagogy, personality, social skills, and professionalism. The study focuses specifically on two Islamic boarding schools in Ponorogo, East Java, Indonesia. This study uses a qualitative approach for detailed, comprehensive, and in-depth data collection techniques in observation, documentation, interviews, and focused discussions. Based on the findings of the clinical supervision description data through the planning stage, clinical supervision stage, evaluation stage, and follow-up, data analysis techniques using Miles and Huberman are applied, which include data mining, data reduction, data presentation, and conclusion. The study found that clinical supervision activities for teachers in Islamic boarding schools start with planning supervision, followed by microteaching and observation activities to assess teacher learning standards. The development of teacher competency is based on teacher learning preparation, discussions, the teacher as the supervisor of an Islamic boarding school, and the teacher as the main actor in clinical supervision activities. This research highlights the importance of clinical supervision based on multicultural values, as it can enhance pedagogic, personality, social, and professional competencies.

Keywords: Clinical supervision, Professional teacher, Multicultural values, Pesantren.

Abstrak

Penelitian ini mengkaji bagaimana kegiatan supervisi klinis dapat mendorong multikulturalisme di Indonesia dan meningkatkan profesionalisme guru. Pendidikan multikultural didasarkan pada 5 kriteria yang diintegrasikan ke dalam kegiatan supervisi klinis untuk meningkatkan kompetensi guru. Tujuannya adalah untuk menerapkan nilai-nilai multikultural dalam pendidikan dan meningkatkan kompetensi guru di berbagai bidang, seperti pedagogi, kepribadian, keterampilan sosial, dan profesionalisme. Penelitian ini berfokus secara khusus pada dua pesantren di Ponorogo, Jawa Timur, Indonesia. Penelitian ini menggunakan pendekatan kualitatif, teknik pengumpulan data secara rinci, komprehensif, dan mendalam melalui observasi, dokumentasi, wawancara, dan diskusi terfokus. Berdasarkan temuan data gambaran supervisi klinis melalui tahap perencanaan, tahap supervisi klinis, tahap evaluasi, dan tindak lanjut dengan teknik analisis data menggunakan Miles dan Huberman yang meliputi penggalan data, reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menemukan bahwa kegiatan supervisi klinis terhadap guru di pondok pesantren diawali dengan

perencanaan, dilanjutkan dengan kegiatan microteaching dan observasi untuk menilai standar pembelajaran guru. Pengembangan kompetensi guru didasarkan pada persiapan pembelajaran guru, diskusi, guru sebagai pengawas pondok pesantren, dan guru sebagai pelaku utama dalam kegiatan supervisi klinis. Penelitian ini menyoroti pentingnya supervisi klinis yang berbasis pada nilai-nilai multikultural, karena dapat meningkatkan kompetensi pedagogik, kepribadian, sosial, dan profesional.

Kata Kunci: *Supervisi klinis, Guru profesional, Nilai-nilai multikultural, Pesantren.*

INTRODUCTION

Clinical supervision is expected to create professional teachers in carrying out teaching and learning activities in the school environment to prevent bullying and intolerance in the school environment.¹ Living in an area with many ethnicities will be beautiful if the people in that area have a high tolerance value.² Still, in the last five years, there has been an increase in bullying or bullying at schools due to differences in ethnicity or ethnicity, religion, race, and even between groups. have reached the elementary school level.³ Lessard, Watson, and Puhl show the potential for cases of sexual harassment and bullying that occur in minority children in America. Several cases have occurred when Black/African American, Latinx, Asian, and Native American students experienced various discrimination, exclusion, and racial harassment in public schools.⁴ Amino Utomo, the public relations officer of the RSJD, stated that in 2022 there will be 226 cases of physical violence, including bullying.⁵ In addition, a UNESA psychology lecturer revealed that in 2021 there were at least 17 cases of bullying at schools, while in 2020, the Commission for Child Protection recorded 119 cases of bullying against children.⁶ The laws governing child protection are not enough to protect children from unpleasant actions in the school environment, so clinical supervision is needed to form professional teachers who can instill high tolerance values for students in schools, madrasas, and other boarding schools.

Many studies have been conducted on multicultural education in Indonesia, with researchers exploring themes such as curriculum, counseling, and learning. Research conducted by Amirin concluded that the main purpose of implementing a multicultural education

¹ Liza Tazkia et al., "Supervision of Madrasah Principal on the Implementation of English Learning Evaluation," *Nidbomul Haq: Jurnal Manajemen Pendidikan Islam* 7, no. 3 (November 5, 2022): 387–403, <https://doi.org/10.31538/ndh.v7i3.2613>.

² Muhammad Anas Maarif et al., "Implementation of PAI Learning Design in Developing Religious Tolerance in Public High Schools," *Tafkir: Interdisciplinary Journal of Islamic Education* 4, no. 4 (September 23, 2023): 547–58, <https://doi.org/10.31538/tijie.v4i4.712>; Radhia Ainun Sechandini et al., "Multicultural-Based Learning of Islamic Religious Education for the Development of Students' Social Attitudes," *At-Tadzkiir: Islamic Education Journal* 2, no. 2 (August 26, 2023): 106–17, <https://doi.org/10.59373/attadzkiir.v2i2.27>.

³ Elli Doukanari et al., "The Quest for Sustainable Teaching Praxis: Opportunities and Challenges of Multidisciplinary and Multicultural Teamwork," *Sustainability* 13, no. 13 (January 2021): 7210, <https://doi.org/10.3390/su13137210>.

⁴ Leah M. Lessard, Ryan J. Watson, and Rebecca M. Puhl, "Bias-Based Bullying and School Adjustment among Sexual and Gender Minority Adolescents: The Role of Gay-Straight Alliances," *Journal of Youth and Adolescence* 49, no. 5 (May 1, 2020): 1094–1109, <https://doi.org/10.1007/s10964-020-01205-1>.

⁵ Humas RSJD Dr Amino Gondohutomo, "DAMPAK PSIKOLOGIS KORBAN PERUNDUNGAN," *RSJD Dr. Amino Gondobutomo Provinsi Jawa Tengah* (blog), September 6, 2022, <https://rs-amino.jatengprov.go.id/dampak-psikologis-korban-perundungan/>.

⁶ Al Sobry, "Jumlah Kasus Bullying Anak Di Sekolah Masih Tinggi, KPAI Ungkap Data Mirisnya Di Hari Anak Nasional," *Hai, Highlight*, 2022; Humas Unesa, "Bullying Marak di Sekolah, Pakar Psikologi Anak UNESA Ungkap Penyebab dan Solusinya," Universitas Negeri Surabaya, July 24, 2022, [//www.unesa.ac.id/bullying-marak-di-sekolah-pakar-psikologi-anak-unesa-ungkap-penyebab-dan-solusinya](http://www.unesa.ac.id/bullying-marak-di-sekolah-pakar-psikologi-anak-unesa-ungkap-penyebab-dan-solusinya).

approach at the national level should focus on students' understanding and appreciation of national culture based on the motto *bhinneka tunggal ika* and Pancasila.⁷ More specific research conducted by Abdullah Aly in his dissertation on "Descriptive Study of Multicultural Values in Education at Modern Islamic Boarding School Assalaam" found the following research findings: First, multicultural education in pesantren is divided into 3 core values, namely: 1) values of democracy, equality, and justice; 2) values of humanity, togetherness, and peace; and 3) social attitudes. Second, there are six terms that are in accordance with multicultural, namely: The six core values of *at-tanannu'iyah*, *al-musawah wal-'adl*, *at-tasamub*, *al-musyawarah*, *al-ukhuwwah*, and *as-salam*; Third, the role of Kyai is important to provide attitudes and policies for modernization and westernization.⁸ Research on multicultural Islamic education in pesantren has also been conducted by Siti Afiah, Musa Asy'arie, and Sekar Ayu Aryani. Siti Afiah in the study concluded that 1) multicultural Islamic education in the Nurul Huda Sragen Islamic boarding school was developed through local cultural activities; 2) hidden curriculum has a significant impact on improving *Santri* behavior in tolerance, togetherness, and equality.⁹ This research has the same background place as the research that researchers will do. The difference with this research lies in the focus of the study taken.

However, there has yet to be any research specifically focused on reviewing multicultural-based clinical supervision in Islamic boarding schools. Curriculum in the world varies greatly.¹⁰ Research on clinical supervision in education has shown that teachers play a crucial role in maintaining multicultural values.¹¹ Studies have revealed that clinical supervision conducted in schools and Islamic School can enhance teacher professionalism and inspire them to innovate in and outside the classroom.¹² Professional teachers can inspire them to improvise learning in and outside the classroom.

This study aims to address the gap in previous research on clinical supervision and prepare educators with multicultural values. The article will answer three questions: 1) can clinical supervision prepare professional teachers? 2) how can clinical supervision prepare professional teachers in the context of multicultural values? Moreover, 3) what are the strengths

⁷ Tatang M. Amirin, "Implementasi Pendekatan Pendidikan Multikultural Kontekstual Berbasis Kearifan Lokal Di Indonesia," *Jurnal Pembangunan Pendidikan: Fondasi Dan Aplikasi* 1, no. 1 (2012), <https://doi.org/10.21831/jppfa.v1i1.1047>.

⁸ Abdullah Aly, "Studi Deskriptif Tentang Nilai-Nilai Multikultural Dalam Pendidikan Di Pondok Pesantren Modern Islam Assalaam," *Jurnal Ilmiah Pesantren* 1, no. 1 Januari (August 15, 2017): 21–22, <http://jurnal.assalaam.or.id/index.php/dfg/article/view/25>.

⁹ Siti Afiah, Musa Asy'arie, and Sekar Ayu Aryani, "Kearifan Lokal Sebagai Sarana Pendidikan Islam Multikultural: Studi Hidden Curriculum Di Ponpes Nurul Huda Sragen," *Profetika: Jurnal Studi Islam* 21, no. 2 (December 28, 2020): 212–22, <https://doi.org/10.23917/profetika.v21i2.13092>.

¹⁰ Fuadi, D., Harsono, H., Syah, M. F. J., Susilo, A., Suhaili, S., & Wahyono, B. (2021). Self-Governance: Internationalization management of distinctive higher education towards the world class university. *Indonesian Journal on Learning and Advanced Education (IJOLAE)*, 3(2), 96-113.

¹¹ Anis Zohriah, Anis Fauzi, and Intan Rahman Pandini, "The Impact of Managerial and Principal Academic Supervision on Teacher Performance," *Nidhomul Haq : Jurnal Manajemen Pendidikan Islam* 7, no. 3 (November 8, 2022): 434–49, <https://doi.org/10.31538/ndh.v7i3.2607>.

¹² Ahmad Karim et al., "The Effect of The Supervision of The Principal and The Professional Competency of Teachers on Teacher Performance in Private MI in Pacet District," *Nidhomul Haq : Jurnal Manajemen Pendidikan Islam* 6, no. 3 (November 7, 2021): 497–512, <https://doi.org/10.31538/ndh.v6i3.1686>; Nur Komariah et al., "Teacher Empowerment Management in Islamic Boarding Schools Jambi Province," *Tafkir: Interdisciplinary Journal of Islamic Education* 4, no. 2 (June 13, 2023): 200–223, <https://doi.org/10.31538/tijie.v4i2.395>.

and contributions of clinical supervision in preparing professional teachers with multicultural values? Experts in clinical supervision, professional teaching, and multicultural education, such as principals and senior teachers, will provide insights into these questions.

The assumption underlying this research is departing from supervision activities on multicultural values in education based on clinical supervision where a teacher's effort to improve teacher professionalism is bottom-up based, this is because supervision activities are top-down from school supervisors appointed by the government to school principals as managerial, and from the principal to the teacher.¹³ While in *pesantren* (Islamic boarding schools) supervision is carried out from the time they become middle-level students (in the *pesantren* education pattern, this study period enters the *kulliyatul mu'alimin Islamiyah* (KMI) level)

METHOD

This research focuses on two Islamic boarding schools in Ponorogo Regency, East Java, Indonesia. Ponorogo is a significant center of Islamic boarding schools in both East Java and Indonesia. The research methodology is qualitative, and the primary data source is obtained directly from informants. Informants are selected using a non-probability sampling approach based on their relationship with the interests of Islamic boarding schools and their in-depth knowledge of clinical supervision, professional teachers, and multicultural values in Indonesia.

The research is conducted in several stages. The first stage involves formulating the primary studies on clinical supervision, professional teachers, and multicultural values related to "clinical supervision response in the preparation of professional teacher preparation in the multicultural value Indonesian context." The second stage involves unstructured in-depth interviews spanning over five months with more than 200 hours of adequate time. This method fosters a friendly atmosphere between the writer and the informant and eliminates suspicion. The judgment sampling method is used to select informants, where one informant gives instructions about the suitability of another informant. This method also helps to ensure validity between the answers of one informant and another during interviews and reflection on activities carried out continuously.

This study uses qualitative analysis with a thematic analysis approach consisting of several stages: data collection, reduction, interpretation, and display.¹⁴ When the data collection process was carried out through interviews and observation. All information is recorded and transcribed, while the reduction stage is a process for identifying raw data, where the data is sorted and summarized, coded, and categorized based on research questions. An interpretive thematic analysis approach is used for this stage, while the writer tries to understand the entire interview transcript carefully and thoroughly by reading it repeatedly.

¹³ Difa Ilwa Dilia, Rony Rony, and Anis Trianawati, "Pengaruh Ta'zir Terhadap Akhlak Santri Putri Pondok Pesantren," *At-Tadzkiir: Islamic Education Journal* 1, no. 1 (September 8, 2022): 1–12; Kardi Kardi et al., "Challenges of Online Boarding Schools In The Digital Era," *At-Tadzkiir: Islamic Education Journal* 2, no. 1 (March 8, 2023): 37–51.

¹⁴ John W. Cresswell, *RESEARCH DESIGN, Pendekatan Metode Kualitatif, Kuantitatif, Dan Campuran* (Yogyakarta: Pustaka Pelajar, 2016), 132;utama, *Metode Penelitian Pendidikan* (Sukoharjo: Jasmine, 2019), 176.

Alhojailan argues that thematic analysis reduces grouped data into more meaningful data and obtains essential themes.¹⁵ In this case, the data can be underlined or italicized, or coded to get the theme. Thematic analysis is a data reduction strategy in which qualitative data is segmented, categorized, summarized, and reconstructed by capturing essential themes.¹⁶ Grbich also states that thematic analysis is a data reduction before the final interpretation.¹⁷ In addition, thematic analysis is a descriptive strategy that aims to facilitate the search for themes in qualitative data sets. Guest, MacQueen, and Namey reveal that thematic analysis identifies and describes implicit and explicit ideas based on data transcriptions. These codes represent the themes in the identified data.¹⁸

RESULTS AND DISCUSSION

Indonesia is renowned for its vast number of islands, amounting to over 1,000, which house a diverse mix of ethnicities, races, languages, and cultures. Unfortunately, this diversity can sometimes lead to conflicts and destructive behavior among individuals, groups, institutions, and nations. To prevent this, PP Wali Songo Ngabar and PM Arrisalah Slahung acknowledge the potential negative impact of cultural and character diversity in Islamic boarding schools if not managed correctly. Kiai Moh. Ihsan, Kiai of Wali Songo Islamic Boarding School said:

"I think multicultural education is important to teach to Islamic boarding school administrators, teachers and students. Wali Songo Islamic Boarding School has more than a thousand students at all levels of education and students come from various regions in Indonesia and many international students. Mutual tolerance, respect and appreciation for cultural diversity are the main attitudes that must be taught to all Islamic boarding school members."¹⁹

This explanation shows the importance of multicultural education amidst the diversity of Islamic boarding schools. The kiai and school leaders at the two pesantren indicated that the teachers and pupils at the pesantren came from various regions in Indonesia and internationally. The discussion's findings were supported by research data analysis on the origins of pupils at PP Wali Songo Ngabar and PP Arrisalah Slahung. The following table will help you understand the data better:

¹⁵ Mohammed Ibrahim Alhojailan, "Thematic Analysis: A Critical Review of Its Process and Evaluation," in *WEI International European Academic Conference Proceedings, Zagreb, Croatia* (Citeseer, 2012).

¹⁶ Gregory Guest, Kathleen M. MacQueen, and Emily E. Namey, "Introduction to Applied Thematic Analysis," *Applied Thematic Analysis* 3, no. 20 (2012): 1–21.

¹⁷ Carol Grbich, "Qualitative Data Analysis," in *Researching Practice* (Brill, 2010), 173–83.

¹⁸ G. Guest, K. M. MacQueen, and E. E. Namey, "Integrating Qualitative and Quantitative Data," *Applied Thematic Analysis: Sage*, 2014, 187–216.

¹⁹ Kiai Moh. Ihsan, Interview the value of multicultural education and clinical supervision of teachers in Islamic boarding schools, Ponorogo regency, East Java, Wednesday, 14 September 2022

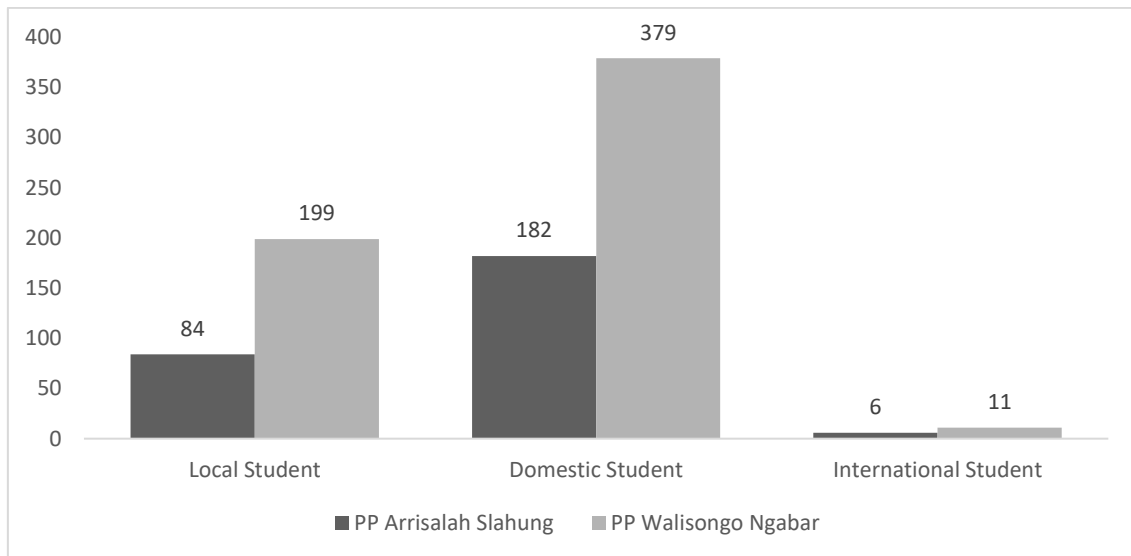


Figure 1. Data Comparison of Places of Origin of Student

The data illustrate the complexity of the diversity that exists in pesantren. Based on these data, the researcher concludes that the complexity of cultural diversity in PP Arrisalah Slahung is higher when compared to cultural diversity in PP Wali Songo Ngabar. As for avoiding the potential for disunity and hostility within Islamic boarding schools caused by the different backgrounds of the students and teachers, the two Islamic boarding schools are trying to unite all the different cultures into one unified Islamic boarding school's values. In general, the pesantren's strategy for cultivating a spirit of brotherhood, equality, and equity is 1) the principles of non-aligned, non-party, non-organizational, and Islamic boarding schools for all groups; 2) deliberation; 3) the implementation of the five souls of the pesantren in life in the pesantren, namely the value of simplicity, the value of Islamic unity (*ukhwah*), and the value of sincerity.

This multicultural education approach is internalized into all activities in Islamic boarding schools, including the teacher's clinical supervision. The basis for selecting clinical supervision is that the approach can reduce the potential for multicultural conflict. The principles of brotherhood, equality, and equality in the clinical supervision of teacher learning can be seen in the Islamic boarding school's policy of placing *musyriks* (senior teachers) and teachers in an equal position. Supervision activities are carried out by the principal/madrasah and school supervisor in public schools. In contrast, Islamic boarding schools choose fellow teachers to supervise other teachers, known as peer assessment. This pattern impacts the interaction process between teachers and *musyriks*, which is more open, comfortable, and full of kinship.

The effectiveness of implementing clinical supervision of emotional closeness between supervisors and teachers. Activities to build emotional closeness relationships aim to build a culture of openness, relieve teacher anxiety or reluctance to be supervised, and help teachers understand the role and function of supervision. One of the factors forming the building of emotional closeness in Islamic boarding schools is the fact that the teachers both are alumni (boarding school graduates). This background has implications for the similarity of ideology,

vision, and mission. The selection of alumni as pesantren teaching staff is expected to be able to maintain the standards of learning in pesantren which have been going on for a long time, besides that the selection is also based on an understanding of the vision, mission, and culture of the alumni pesantren. The culture of supervision in Islamic boarding schools begins when students sit in grade 3 MTs with the subject of *tarbiyah wat ta'lim* book. This book discusses the fundamental theories of preparing to become a teacher, teacher manners, mastery of the material, methods, and evaluation techniques. The final stage of the pesantren's efforts to create alumni ready to become teachers is teaching practice (this term in pesantren is called *amaliyah tadris*). Santri gets the same opportunity to be able to apply learning theories that have been conveyed in the *amaliyah tadris activities* carried out in class 6 KMI, which are assessed and supervised by the Kiai, *musyrif*, head of the madrasa, and students who serve as observers. Another interaction of supervision in teacher cadre efforts is teacher apprenticeship.

The main activity in clinical supervision is learning implementation plans (LIP). Kiai Azharullah explained the learning implementation plan procedure as follows:

"The head of the madrasah and the teaching department coordinates the subject-teacher meeting forum. Furthermore, the *musyrif* guides forum discussions guide teachers in the preparation and implementation of learning. One of the main activities in the subject teacher group forum was checking learning planning (*Tashih I'dad*). *Tashih i'dad* aims to see the extent to which teachers master the material to be taught, the choice of methods, and how to evaluate the learning process."²⁰

The procedure for carrying out LIP begins with preparing a schedule coordinated by the teaching section; the results of the notes are submitted to the teaching section and the school principal for evaluation materials. LIP which has been scrutinized and corrected, then gets the *musyrif*'s signature as a form of document that has been validated. The clinical supervision plan that has been agreed upon becomes the reference for implementing teacher learning observations. Teacher learning observation activities at Islamic boarding schools consist of 2 activities, first, daily observation through activities *checking the* completeness of teacher learning documents and monitoring teacher order. Second, structured observation in class. Observation activities in Islamic boarding schools are called *Muroqobah*. Supervised things are *I'dad* readiness/learning implementation plans (LIP), teacher performance, good class management, and class morals while the teacher is teaching.

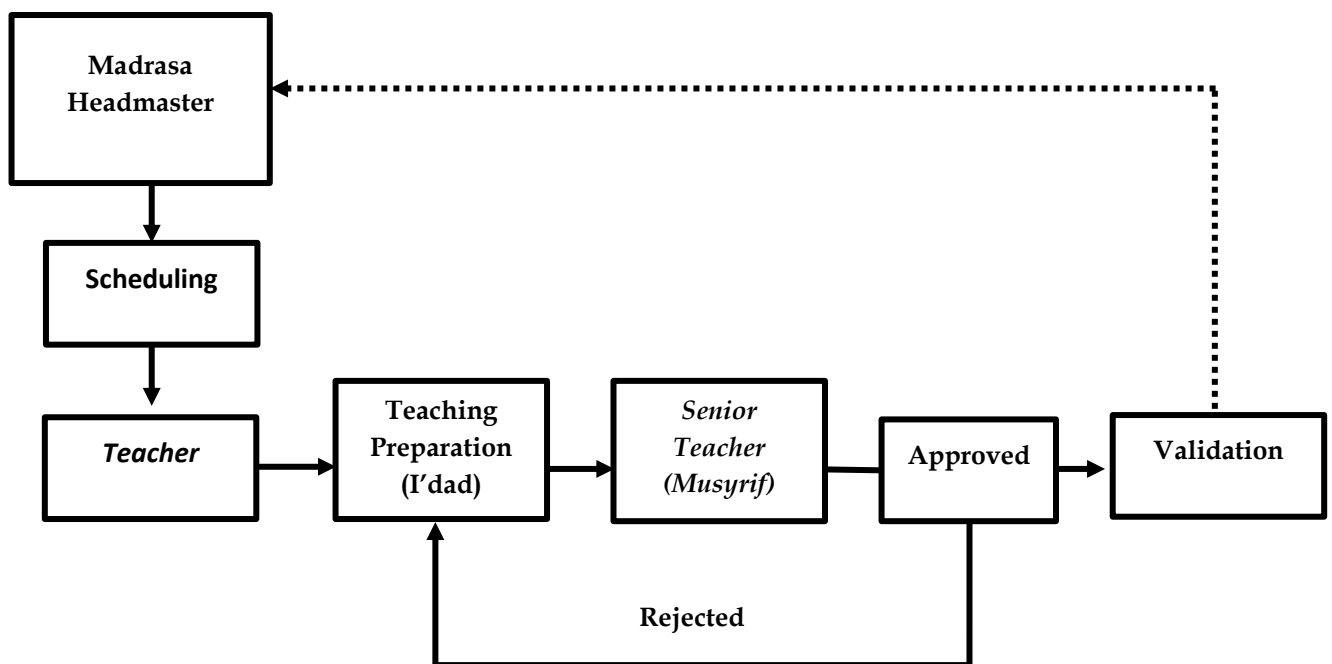
The final stage of teacher supervision activities in Islamic boarding schools is a meeting which includes discussion/analysis, conference planning, conferences, and updating of clinical supervision plans. The post-observation meeting stage is conducted through subject group teacher deliberations (SGTD) to discuss learning evaluation. Meetings are held formally in deliberation forums or informally between *musyrif* and teachers. This *deliberation* is intended to discuss or provide a response to the findings of learning observations. The conference results will become the basis for future teacher competency development.

²⁰ Kiai Azharullah, Interview the value of multicultural education and clinical supervision of teachers in Islamic boarding schools, Ponorogo regency, East Java, Wednesday, 14 September 2022

DISCUSSION

PP Walisongo Ngabar and PP Arrisalah Slahung view the importance of clinical supervision activities as an effort to improve the quality of teacher learning, so that, in the end they can realize the vision of Islamic boarding schools to produce graduates who excel in the spiritual aspect and aspects of education in general. Supervision activities in pesantren have been going on for generations since the pesantren was founded. Clinical supervision activities begins with preparing teacher learning tools to see the mastery of subject matter, methods, completeness of learning support books, and evaluation techniques. This process in terms of pesantren is known as LIP (*tashih i'dad activities*). LIP consists of a pre-learning process, learning observation, and learning process evaluation. In this activity, the teacher voluntarily and without coercion guides his learning tools to senior teachers (in pesantren terms known as *musy'rif*) both through formal and non-formal meeting forums. The selection of *musy'rif* as a supervisor is determined by his level of expertise in a particular field of study and his study history. The level of *musy'rif* expertise influences criticism, suggestions, and the development of teacher learning quality. This also shows the trust of the Kiai (the leader of the pesantren) in the pesantren teacher to participate as supervisor of other teachers' learning activities. The process of transforming the culture of clinical supervision in Islamic boarding schools can be seen in the following figure:

Figure 2. Teaching Preparation Process in Islamic Boarding Schools



According to Borders, Falender, and Shafranske, Supervision activities are professional activities that aim to develop one's abilities through observation, evaluation, feedback, and self-assessment, and in the final stage, knowledge and skills are acquired through collaborative

instruction, modeling, and problem-solving.²¹ The clinical supervision model in Islamic boarding schools is similar to the Hoy and Forsyth supervision model, namely clinical supervision consists of three stages which include: First, the pre-observation stage (*pre-data collection conferences*); Second, observation, observing the teacher's learning process; Third, the post-observation stage (*post-data collection conferences*), which includes analysis of the results of observations, planning meetings, meetings, and renewal of the supervision cycle.²² Collaboration between supervisors and teachers at PP Walisongo Ngabar and PP Arrisalah Slahung is manifested in *deliberation activities*.

According to Sonia, Ghavifekr et al Gürsoy et al The clinical approach differ from the administrative supervision approach. In the administrative supervision of the supervisor, it seemed that they were only looking for mistakes and did not try to find solutions to problems.²³ At the same time, clinical supervision in Islamic boarding schools offers a different approach, where supervisors and teachers are in equal positions (colleagues). Patterns of relationships like this are proven to be able to build good emotional closeness so that it impacts the effectiveness of activities and can reduce the practice of mutually detrimental activities.²⁴ Emotional closeness between teachers and students triggers the effectiveness of solving learning problems.²⁵

Clinical supervision in Islamic boarding schools is called Islamic clinical supervision, in which supervisors and teachers have a distinctive approach, namely a vertical relationship between humans and God.²⁶ The Islamic clinical perspective in Islamic boarding schools is proven to realize adherence to morals and ethics, trustworthiness, honesty, courtesy manifested in friendliness, wisdom, tolerance, compassion, and maintaining good relations based on Islamic values. The difference between general supervision and clinical supervision in Islamic boarding schools is:

²¹ Carol A. Falender and Edward P. Shafranske, "Clinical Supervision: The State of the Art," *Journal of Clinical Psychology* 70, no. 11 (2014): 1030–41, <https://doi.org/10.1002/jclp.22124>; L. DiAnne Borders, "Science of Learning: Evidence-Based Teaching in the Clinical Supervision Classroom," *Counselor Education and Supervision* 58, no. 1 (March 2019): 64–79, <https://doi.org/10.1002/ceas.12124>; Carl D. Glickman, *Developmental Supervision: Alternative Practices for Helping Teachers Improve Instruction*, 1981, <https://eric.ed.gov/?id=ed208487>.

²² Wayne K. Hoy and Patrick B. Forsyth, *Effective Supervision: Theory into Practice* (Random House, 1986).

²³ Nur Rahmi Sonia, "Supervisi Pengembangan Mutu Pendidikan: Tinjauan Konsep Developmental Supervision Glickman," *Southeast Asian Journal of Islamic Education Management* 3, no. 1 (June 27, 2022): 103–22, <https://doi.org/10.21154/sajiem.v3i1.97>; Simin Ghavifekr et al., "Clinical Supervision: Towards Effective Classroom Teaching," *Malaysian Online Journal of Educational Sciences* 7, no. 4 (October 2019): 30–42; Esim Gürsoy, John Edward Kesner, and Umut Muharrem Salihoglu, "Clinical Supervision Model in Teaching Practice: Does It Make a Difference in Supervisors' Performance?," *Australian Journal of Teacher Education* 41, no. 11 (2016): 61–76.

²⁴ Roger Ellis, *Quality Assurance for University Teaching* (Taylor & Francis, 1900 Frost Road, Suite 101, Bristol, PA 19007-1598; phone: 800-821-8312; fax: 215-785-5515 (hardback: ISBN-0-335-19026-x; paperback: ISBN-0-335-19025-1, \$39, 1993), <https://eric.ed.gov/?id=ED415735>.

²⁵ Asti Gumartifa et al., "Perception of Teachers Regarding Problem-Based Learning and Traditional Method in the Classroom Learning Innovation Process," *Indonesian Journal on Learning and Advanced Education (IJOLAE)* 5, no. 2 (May 31, 2023): 151–66, <https://doi.org/10.23917/ijolae.v5i2.20714>.

²⁶ Heliati Fajriah Heliati Fajriah, "PENDEKATAN KLINIS ISLAMI DALAM SUPERVISI PEMBELAJARAN," *Intelektualita* 4, no. 2 (2018).

Table 1. Differences between General Supervision and Clinical Supervision

General Supervision	Clinical Supervision
Act as an instructor	Act as a partner teacher
Supervisors are experts in their fields (experts/bosses)	Supervisors at the same degree as teachers (colleagues) are collegial
Using a prescriptive approach (comparing reality with guidelines/theories)	Inquiry approach (understanding more deeply what the teacher does)
Supervision is carried out so that the method/policy is applied correctly	Supervision is carried out to develop teacher professionalism
General or material is determined by the supervisor	Submitted by the teacher as needed

Kiai, as leaders in Islamic boarding schools are aware of the importance of clinical supervision for the development of teacher competence; therefore Islamic boarding schools create a coaching system that can prepare students to be ready to become professional teachers.²⁷ Teacher competency education is important to support multicultural education programs in Islamic boarding schools. Therefore, strategies for preparing teacher competencies need to be developed from an early age.²⁸ Teacher learning standards in Islamic boarding schools have been instilled since teachers became students through *amaliyah tadris activities* carried out in grade 6 *Kulliyatul Muallimin al-Islamiyyah* (grade 3 senior high school). Santri gets the same opportunity to be able to apply learning theories in *amaliyah tadris* which are assessed and supervised by Kiai, *musyrif*, and school principals. In this activity, students are also allowed to become observers. The best students get the opportunity to become apprentice teachers at Islamic boarding schools. This pesantren scientific transformation model is Kiai's strategy to maintain the pesantren's scientific culture and noble values.²⁹ The scientific culture that has been maintained creates standardization of the quality of learning and the process of teacher supervision.³⁰ The main activity of the process of preparing the quality of teacher learning is *i'dad tadris* which is carried out continuously before the teacher teaches in class.

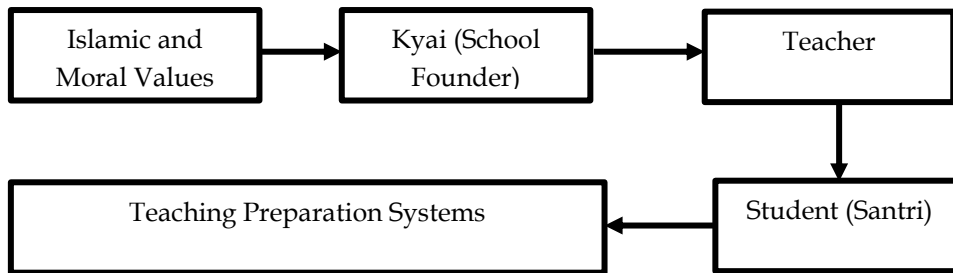
²⁷ Hidayatur Rohmah et al., "Implementation of Multicultural Education Values in Senior High School," *At-Tadzkiir: Islamic Education Journal* 2, no. 2 (August 26, 2023): 78–94, <https://doi.org/10.59373/attadzkiir.v2i2.29>; Radhia Ainun Sechandini et al., "Multicultural-Based Learning of Islamic Religious Education for the Development of Students' Social Attitudes," *At-Tadzkiir: Islamic Education Journal* 2, no. 2 (August 26, 2023): 106–17, <https://doi.org/10.59373/attadzkiir.v2i2.27>.

²⁸ Muhammad Arif Wicagsono and Barakat Muhammad Ahmad Muhammad Hamad Al, "Strategies for Improving Teacher Pedagogic Competence Industrial Revolution Era 4.0," *Multicultural Islamic Education Review* 1, no. 1 (2023): 15–25.

²⁹ Hamdi Muluk, Joevarian Hudiyana, and Muhammad Abdan Shadiqi, "The Development of Psychology of Culture in Indonesia," in *Asia-Pacific Perspectives on Intercultural Psychology* (Routledge, 2018).

³⁰ Siti Aisyah et al., "Kiai Leadership Concept in The Scope of Pesantren Organizational Culture," *Tafkiir: Interdisciplinary Journal of Islamic Education* 3, no. 1 (2022): 40–59, <https://doi.org/10.31538/tijie.v3i1.106>.

Figure 3. Developmental Teaching Values in Islamic Boarding Schools



The model for preparing teachers and professional supervisors in Islamic boarding schools is similar to Coleman's rational choice theory. Coleman translates that behavior patterns and social orders can be changed by social agents or social actors in the community.³¹ The process of transforming values in Islamic boarding schools aims to maintain the purity of the cultural order in Islamic boarding schools.³² The model approach to teacher competency development in Islamic boarding schools emphasizes direct experience and piloting from senior teachers and pesantren leaders. This is based on human nature to live side by side and interact with other humans. Every individual is born with the potential to act and behave in a certain way.³³

According to Albert Bandura, humans tend to easily imitate certain unique and interesting behaviors, including in the learning process.³⁴ Bandura in Nabavi explains that human behavior results from observation, imitation, and modeling or observing, imitating, and having examples or models.³⁵ It is hoped that the guidance and training that has been conducted for teachers can strengthen teachers' understanding of multicultural issues, such as selecting learning methods based on differences in children's characters, multicultural perspective communication techniques, and the dangers of bullying for children.³⁶ Character formation in the school environment in the era of globalization needs attention.

³¹ James S. Coleman, *Foundations of Social Theory* (Harvard University Press, 1994).

³² Badrudin Badrudin et al., "The Implementation of Pesantren Financing Based on Agribusiness Social Entrepreneurs," *Jurnal Ilmiah Peuradeun* 9, no. 1 (January 30, 2021): 17–38, <https://doi.org/10.26811/peuradeun.v9i1.504>; Ani Aryati and A. Suradi, "The Implementation of Religious Tolerance: Study on Pesantren Bali Bina Insani with Bali Hindus Communities," *Jurnal Ilmiah Peuradeun* 10, no. 2 (May 30, 2022): 471–90, <https://doi.org/10.26811/peuradeun.v10i2.646>.

³³ Hernawan Sulistyanto et al., "The Effectiveness of Hybrid Learning-Based Adaptive Media to Empower Student's Critical Thinking Skills: Is It Really for VARK Learning Style?," *Asian Journal of University Education* 19, no. 1 (2023): 95–107.

³⁴ Albert Bandura and Richard H. Walters, *Social Learning Theory*, vol. 1 (Englewood cliffs Prentice Hall, 1977); Joan E. Grusec, *Social Learning Theory and Developmental Psychology: The Legacies of Robert R. Sears and Albert Bandura, A Century of Developmental Psychology* (Washington, DC, US: American Psychological Association, 1994), <https://doi.org/10.1037/10155-016>.

³⁵ Razieh Tadayon Nabavi, "Bandura's Social Learning Theory & Social Cognitive Learning Theory," *Theory of Developmental Psychology* 1 (2012): 24.

³⁶ Cathy N. Davidson and David Theo Goldberg, *The Future of Thinking: Learning Institutions in a Digital Age*, John D. And Catherine T. MacArthur Foundation Reports on Digital Media and Learning (Cambridge, Mass: The MIT Press, 2010), <http://search.ebscohost.com/login.aspx?direct=true&db=nlebk&AN=307696&site=ehost-live>; Wasana Runganurak et al., "The Effect of Design-Based Learning Integrated with Educational Neuroscience Instructional Model on Students' Learning Outcomes, Executive Functions, and Learning Stress," *Pertanika Journal of Social Sciences and Humanities* 30, no. 2 (June 15, 2022): 813–34, <https://doi.org/10.47836/pjssh.30.2.21>; Irta Sulastri et al., "The Dramaturgy Communication of Beggars in an Indonesian Market," *Pertanika Journal of Social*

The main challenge in implementing clinical supervision in Islamic boarding schools is the diverse backgrounds of teachers and students. The results showed that 35% of these two pesantren were local students and 65% of the students came from outside the area. The data shows the level of diversity in Islamic boarding schools which, if not handled properly, will become a problem. Differences in the character and culture of each region certainly bring multicultural problems.³⁷ Holistic active learning will shape the personality and character of students in social life.³⁸ Seeing this big challenge, Islamic boarding schools designed a multicultural education-based supervision system.

According to Rahmawati, the practice of a multicultural approach in clinical supervision can be seen from the existence of democracy in every supervision process.³⁹ The concept of democracy in Islam is known as *deliberation*. *Deliberations* are conducted in a democratic, amicable, and open manner to find solutions to every problem. Another multicultural approach developed by Pesantren is the internalization of multicultural values into the school curriculum and implementation into intra-curricular and extra-curricular activities.⁴⁰ The main key to the success or failure of multicultural education practices in Islamic boarding schools is exemplary leadership and teachers.⁴¹ This example appears in mutual respect, appreciation, caring, collaboration, and trust.

The concept of multicultural value-based clinical supervision in Islamic boarding schools is based on human nature as a multidimensional being.⁴² Referring to Banks, The reality of the diversity of individuals, groups, institutions, and nations can lead to conflicts that are sometimes destructive and give birth to hostility and violence.⁴³ This problem should get the attention of Muslims so that the negative potentials that arise can be avoided.⁴⁴ One activity that can reduce the potential for multicultural problems is *deliberation*. According to Fahmi, Aly, and Nata, the practice of deliberation in supervision activities is a manifestation of Islamic religious teachings that teach equality, democracy, and pluralism.⁴⁵ The implementation of

Sciences and Humanities 30, no. 3 (August 16, 2022): 1299–1317, <https://doi.org/10.47836/pjssh.30.3.20>; Milton Arrieta-López and Laura Patricia Carrasquilla-Díaz, “Bullying and Cyberbullying: A Legal and Public Policy Perspective in Colombia,” *Pertanika Journal of Social Sciences and Humanities* 29, no. 4 (November 5, 2021): 2135–51, <https://doi.org/10.47836/pjssh.29.4.02>.

³⁷ Abdul Aziz et al., “Learning Arabic Pegon for Non-Javanese Santri at Pesantren,” *Jurnal Pendidikan Islam* 8, no. 2 (December 31, 2022): 113–26, <https://doi.org/10.15575/jpi.v8i2.19581>.

³⁸ Muhammad Anas Ma`arif and Ibnu Rusydi, “Implementasi Pendidikan Holistik Di Pondok Pesantren Amanatul Ummah Mojokerto,” *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 18, no. 1 (April 27, 2020): 100–117, <https://doi.org/10.32729/edukasi.v18i1.598>.

³⁹ Eny Rahmawati et al., “Implications of Multicultural Content of Islamic Religious Education on High School Students’ Manners” (Atlantis Press, 2022), 266–80, <https://doi.org/10.2991/assehr.k.220708.034>.

⁴⁰ Khoiril Anwar, “Pancasila Village, Multicultural Education and Moderation of Diversity in Indonesia,” *Nazhruna: Jurnal Pendidikan Islam* 4, no. 2 (2021): 221–34.

⁴² Musa Asy’arie, *Rekonstruksi Metodologi Berpikir Profetik* (Yogyakarta: LESFI, 2016), 94.

⁴³ James A. Banks and Cherry A. McGee Banks, *Multicultural Education: Issues and Perspectives* (John Wiley & Sons, 2010); James A. Banks and Cherry A. McGee Banks, *Multicultural Education: Issues and Perspectives* (John Wiley & Sons, 2019); James A. Banks, *The Routledge International Companion to Multicultural Education* (New York: Routledge, Taylor and Francis, 2009).

⁴⁴ Zakiyuddin Baidhawiy, *Pendidikan Agama Berwawasan Multikultural* (Jakarta: Penerbit Erlangga, 2005), 103.

⁴⁵ Muhammad Fahmi, “Pendidikan Multikultural Sebagai Strategi Adaptasi Pesantren Bali Bina Insani Di Daerah Minoritas Muslim Tabanan Bali” (PhD Thesis, UIN Sunan Ampel Surabaya, 2019); Abdullah Aly, “Studi Deskriptif Tentang Nilai-Nilai Multikultural Dalam Pendidikan Di Pondok Pesantren Modern Islam Assalaam,”

multicultural education in clinical supervision in schools will not be successful without internalizing multicultural values into the school curriculum.⁴⁶ The pesantren responded by integrating multicultural values into learning books, and teacher manuals, and providing exemplary behavior to students.

CONCLUSION

The research on clinical supervision and teacher competency in the Ponorogo district, East Java, Indonesia, yielded exciting findings. This information is particularly relevant given the high urgency surrounding multicultural values in Indonesian education. As a result, the researcher recommends that leaders of Islamic boarding schools and institutions, including madrasa heads, teaching departments, and teachers, should promote the importance of applying clinical supervision to teacher competency. This will help mediate conflicts between teaching staff and students during learning activities, and promote multicultural values in education across Indonesia. The clinical supervision model based on a multicultural approach in Islamic boarding schools emphasizing family relationships has changed the rigidity of supervision procedures. The emotional closeness between supervisors and teachers is a factor that determines the effectiveness of supervision.

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⁴⁶ Melissa Ng Lee Yen Abdullah and Anna Christina Abdullah, "Preschool Teachers' Training and Attitudes towards Multicultural Education in Malaysia," *Southeast Asia Early Childhood Journal* 7 (October 1, 2018): 1–13, <https://doi.org/10.37134/saecj.vol7.1.2018>.

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