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 bersifat kualitatif dengan 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 penggalian data, reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menemukan bahwa kegiatan supervisi klinis terhadap guru di pondok pesantren dialami dengan

**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. Living in an area with many ethnicities will be beautiful if the people in that area have a high tolerance value. 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. 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. Amino Utomo, the public relations officer of the RSJD, stated that in 2022 there will be 226 cases of physical violence, including bullying. 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. 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

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approach at the national level should focus on students' understanding and appreciation of national culture based on the motto bhinneka tunggal ika and Pancasila. 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-tanawwu’iyyah, al-musawwar wal’adl, at- tasamuh, al-musyawarah, al-ukhuwwah, and as-salam; Third, the role of Kyai is important to provide attitudes and policies for modernization and westernization. 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. 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. Research on clinical supervision in education has shown that teachers play a crucial role in maintaining multicultural values. 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. 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

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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. 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. 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.

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Alhojailan argues that thematic analysis reduces grouped data into more meaningful data and obtains essential themes. 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. Grbich also states that thematic analysis is a data reduction before the final interpretation. 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.

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."

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:

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17 Carol Grbich, “Qualitative Data Analysis,” in Researching Practice (Brill, 2010), 173–83.
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
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 (ukhuwah), 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 musyriifs (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 musyriifs, 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 (Tashīḥ I’dād). Tashīḥ I’dād 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."

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’dād 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.

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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 musyrif) both through formal and non-formal meeting forums. The selection of musyrif as a supervisor is determined by his level of expertise in a particular field of study and his study history. The level of musyrif 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. 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. 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 differs 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. 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. Emotional closeness between teachers and students triggers the effectiveness of solving learning problems.

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. The Islamic clinical perspective in Islamic boarding schools is proven to realize adherence to morals and ethics, trustworthiness, honesty, courtesy manifested in friendliness, wisdom, wisdom, tolerance, compassion, and maintaining good relations based on Islamic values. The difference between general supervision and clinical supervision in Islamic boarding schools is:

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Table 1. Differences between General Supervision and Clinical Supervision

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

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. 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. 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. The scientific culture that has been maintained creates standardization of the quality of learning and the process of teacher supervision. 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.

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.

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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. Holistic active learning will shape the personality and character of students in social life. 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. 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. The main key to the success or failure of multicultural education practices in Islamic boarding schools is exemplary leadership and teachers. 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. 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. This problem should get the attention of Muslims so that the negative potentials that arise can be avoided. 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. The implementation of...
multicultural education in clinical supervision in schools will not be successful without internalizing multicultural values into the school curriculum.\textsuperscript{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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