

Clinical Supervision In The Preparation Of Professional Teachers In The Multicultural Values Indonesian Context

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ABSTRACT

Promoting multiculturalism in Indonesia through clinical supervision activities in developing teacher professionalism since the long way of their education. The theory and practice of multicultural education consist of 5 educational criteria through clinical supervision activities on teacher competence, and clinical supervision activities are expected to be a bridge in applying multicultural values in education and have an impact on teacher competence in the form of pedagogical competence, professional competence, personal competence, and social competence. This study aims to examine the basis for selecting clinical supervision, the content of multicultural values, and the impact of clinical supervision on increasing teacher competency in two Islamic boarding schools in Ponorogo, East Java, Indonesia.

This study uses a qualitative approach characterized by detailed, comprehensive, and in-depth data collection techniques used in a combination of observation, documentation, interviews, and focused discussions. Based on the findings of the clinical supervision description data through the stages namely the planning stage, clinical supervision stage, evaluation stage, and follow-up with data analysis techniques using Miles and Huberman which includes data mining, data reduction, data presentation, and concluding.

The results showed that clinical supervision activities for Islamic boarding school teachers began with planning supervision, teacher learning standards through amaliyatu tadris activities, observation activities in the form of muraqabah, teacher competency development was carried out based on tashih i'dad; taftish i'dad, and discussion, musyrif as the supervisor of the pesantren, and the teacher as the main actor in clinical supervision activities. Clinical supervision activities are a means of developing teacher competencies, both pedagogical competencies, personality competencies, social competencies, and professional competencies.

KEYWORDS: *Clinical Supervision, Multiculturalism Values, Professional Teachers.*

INTRODUCTION

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Clinical supervision is expected to be able 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 that has many ethnicities will be beautiful if the people in that area have a high tolerance value, but 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. Dr. Amino Utomo as the public relations officer of the RSJD stated that in 2022 there will be 226 cases of physical violence (Gondohutomo, 2022), psychological including bullying in it. In addition (Khoirunnisa, 2022) 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 (Sobry, 2022). 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.

Studies of clinical supervision in the educational environment in maintaining multicultural values revealed by (Anridzo et al., 2022; Djollong & Akbar, 2019) that teachers are one of the supporting factors for the realization of clinical supervision in schools. Clinical supervision based on research results reveals that clinical supervision carried out in schools and madrasahs can increase the professionalism of teachers in carrying out their activities. (Akhmad, 2014; Astuti, 2019) , in line with what was revealed by (Wardhani et al., 2021) professional teachers can inspire them to improvise learning both in class and outside the classroom.

The current study aims to fill a gap in previous studies which implicitly analyze clinical supervision in preparing professional educators with multicultural values. In line with this, three questions will be answered in this article: 1) can clinical supervision prepare professional teachers? (2) how can clinical supervision form professional teachers in the context of multicultural values? and 3) what are the strengths or contributions of clinical supervision in preparing professional teachers in the context of multicultural values? These three questions will be answered by people who understand and have competence regarding clinical supervision, professional teachers, and multicultural values in schools, such as principals, senior teachers, and people who are considered to understand this research.

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 (Maskur et al., 2018; Nabhani et al., 2015), and from the principal to the teacher. While in Islamic boarding schools (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).

THEORETICAL FRAMEWORK

The theory and practice of multicultural education consist of 5 criteria for multicultural education as explained by James A. Banks, namely (1) content integration, (2) knowledge construction process, (3) prejudice reduction, (4) equity pedagogy and (5) empowering school culture and social structure (CM Banks, 1995; J. Banks, 1993, 1993; JA Banks, 1995, 2009). Another important dimension of multicultural education is the school culture and organization developed to promote equality of gender, race, and social class. The entire range of activities in schools should be examined and developed to create a school culture that can empower students from diverse racial, ethnic, and linguistic groups and from both gender groups.

A teacher's strong multicultural understanding influences the determination of teaching methods, materials, attitudes, and communication adapted to meet the needs of culturally diverse groups of students. Multicultural Islamic education is understood as the art of managing diversity and the politics of difference or the art of managing diversity, will, and the political system of recognizing all forms of difference. Abdullah Aly defines multicultural education as a whole educational process that is oriented toward democracy, equality, peace, and justice (Aly, 2011).

Multicultural education plays an important role in the efforts of Islamic educational institutions to build harmony and peace in society, therefore it is necessary to design a unified system that not only strengthens teacher's understanding of multicultural ideas, but also the role of Islamic educational institutions as a place for transformation in students, the environment school, and society. Zakiyuddin Baidhawiy formulated a series of efforts that must be carried out by Islamic education institutions to transform these multicultural values.

This is intended so that religious education can accept every religion in the country and as a system of faith in religious practices that are inherent. The realization of religious education by presenting a contextual approach to religious education and religious theology. So there is no need to require a coherent religious identity for students, and it is necessary to accommodate internal and external perspectives. Mulyadhi Kartanegara reinforces the opinion of Abdullah Aly (2011) and Zakiyuddin Baidhawiy (2005) with his argument that multicultural education in Islam is directed to be able to elevate civil values that support the establishment of a cosmopolitan society, namely inclusive, humane, humble and upholds democratic values. Relating to clinical supervision activities.

Cogan in Gall (1980) defines clinical supervision as efforts and practices designed to develop teacher performance in the classroom. Happy and Maslachah stated that the clinical approach is a series of supervision procedures that emphasize interactive discussions to find the causes of learning problems and their solutions. Acheson and Gall define supervision as a process of assisting teachers to reduce differences between actual teaching behavior and ideal teaching behavior.

METHODS

This research takes the object of two Islamic boarding schools located in Ponorogo Regency, East Java, Indonesia because Ponorogo is one of the areas that is the center of Islamic boarding schools not only in East Java but also in Indonesia. This research is qualitative research, where the data source used is primary data obtained directly from informants. To choose someone to become an informant using a non-probability sampling approach, non-probability sampling is a sampling selection that must have certain criteria, therefore informants must have a relationship with the interests of Islamic boarding schools and have in-depth knowledge of clinical supervision, professional teachers, and multicultural values in Indonesia.

The study in this research was carried out in several stages, the first stage was formulating the main studies related to clinical supervision, professional teacher, and multicultural values related to "clinical supervision response in the preparation of professional teacher preparation in the multicultural value Indonesian context. The second data collection was carried out through unstructured in-depth interviews for 5 months with an effective time of more than 200 hours. This method was chosen to form a friendly atmosphere between the writer and the informant and eliminate suspicion. The interview approach used the judgment sampling method, in which one informant gave instructions about the suitability of the other informant. In addition, this method was also used to obtain 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 which consists of several stages, namely 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.

(Slamet, Abdullah, & Laila, 2022) argues that thematic analysis is a process of reducing grouped data into more meaningful data and obtaining important themes. In this case, the data can be underlined or italicized, or coded to get the theme. (Given, 2012) explains that thematic analysis is a data reduction strategy in which qualitative data is segmented, categorized, summarized, and reconstructed by capturing important themes. (Grbich, 2022) also states that thematic analysis is a process of data reduction before the final interpretation is carried out. In addition, thematic analysis is a descriptive strategy that aims to facilitate the search for themes in qualitative data sets, (Guest, MacQueen, & Namey, 2014) reveals that thematic analysis identifies and describes implicit and explicit ideas based on data transcriptions. These codes represent the themes in the identified data

RESULTS

Indonesia is known as a country that has more than 1,000 islands, in which there is a diversity of ethnicity, race, language, and culture. The reality of the diversity of individuals, groups, institutions, and nations can create conflict potentials which are sometimes destructive resulting in hostility and violence. PP Wali Songo Ngabar and PM Arrisalah Slahung are aware of the negative potentials of the diversity of characters, potential and culture in Islamic boarding schools if they are not managed properly. Looking at the research data, the background of the origin of the students in PP Wali Songo Ngabar and PP Arrisalah Slahung can be seen in the following table:

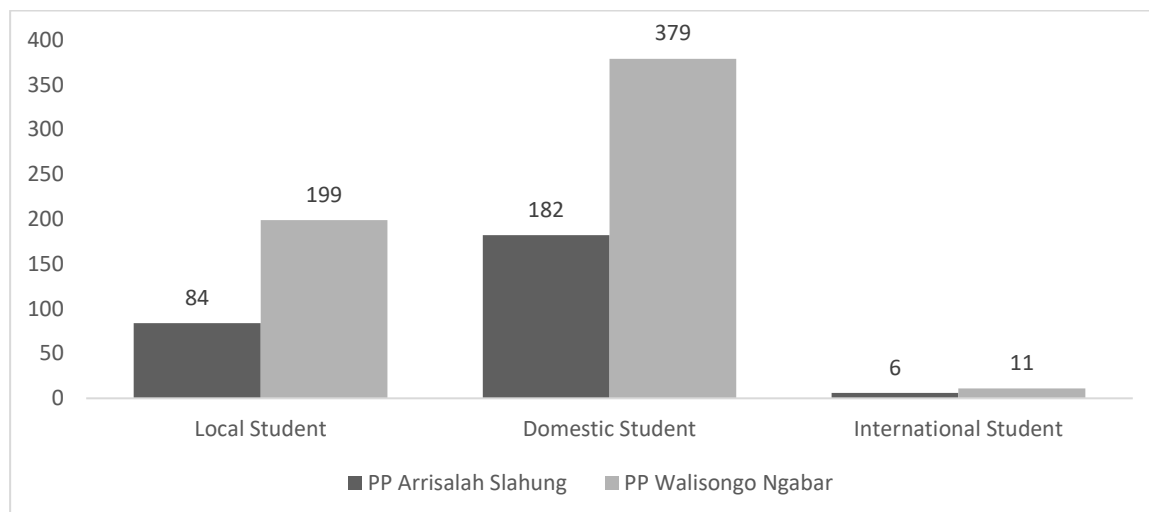


Figure 1. Data Comparison of Places of Origin of Student

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 ukhuwah, and the value of sincerity.

This multicultural education approach is internalized into all activities in Islamic boarding schools, one of which is the teacher's clinical supervision. The basis for selecting clinical supervision is that this approach is deemed capable of reducing 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 and teachers in an equal position. If in public schools supervision activities are carried out by the principal/madrasah and school supervisor, while Islamic boarding schools choose fellow teachers to supervise other teachers or known as peer assessment. This pattern has an impact on the process of interaction between teachers and musyriks that is more open, comfortable, and full of kinship.

The effectiveness of the implementation of 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 in both Islamic boarding schools are alumni. 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. This book discusses the basic 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 who are ready to become teachers is teaching practice (this term in pesantren is called *amaliyah tadrīs*). Santri gets the same opportunity to be able to apply learning theories that have been conveyed in the *amaliyah tadrīs* activities carried out in class 6 KMI which are assessed and supervised by the Kiai, musyrik, 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 *tashih i'dad*. The procedure for carrying out *tashih i'dad* begins with the preparation of 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. *I'dad* which has been scrutinized and corrected then gets the musyrik'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*. The things that are supervised are *I'dad* readiness /learning implementation plans (RPP), 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 carried out through subject group teacher deliberations (MGMP) 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 results of the conference will become the basis for future teacher competency development.

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 begin with the preparation of 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 tashih i'dad activities. Tashih i'dad consists of the 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 it is known as musy'rif) 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:

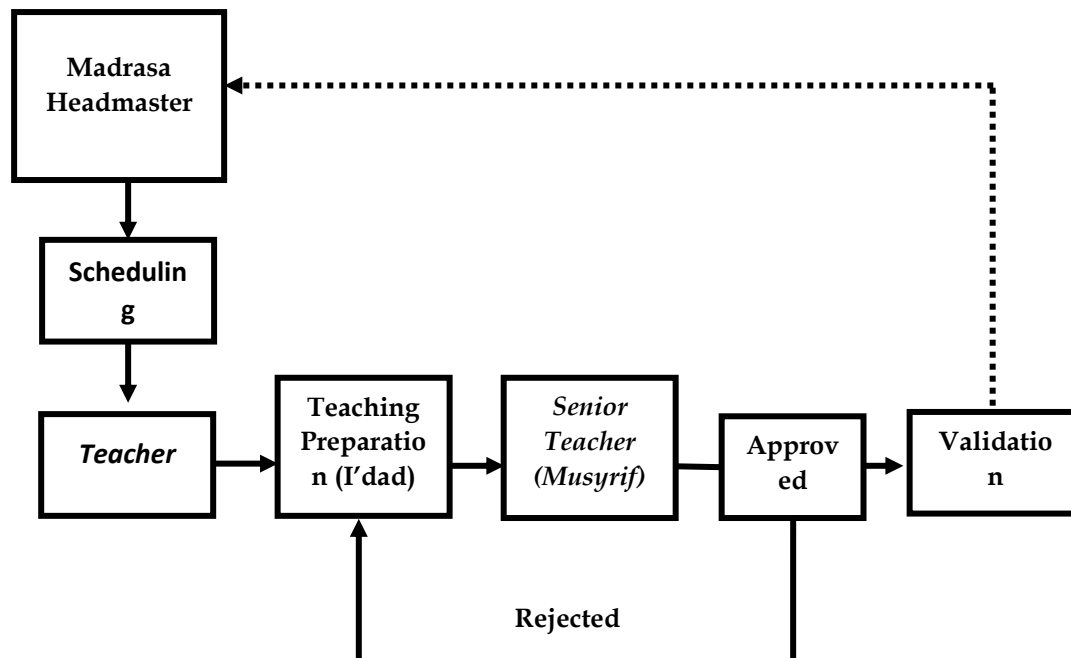


Figure 2. Teaching Preparation Process in Islamic Boarding Schools

According to Borders (2019), Falender and Shafranske (2004) 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 (Glickman, 1981). The clinical supervision model in Islamic boarding schools is similar to the Hoy and Forsyth (1986) 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, (2022), Ghavifekr et al (2019) Gürsoy et al (2016) 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. Whereas 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 has an impact on the effectiveness of activities and can reduce the practice of activities that are mutually detrimental (Ellis & Society for Research into Higher Education., 1993).

Clinical supervision in Islamic boarding schools is referred to as Islamic clinical supervision, in which supervisors and teachers have a distinctive approach, namely a vertical relationship between humans and God (Fajriah, 2018). The Islamic clinical perspective in Islamic boarding schools is proven to be able 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

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. Teacher learning standards in Islamic boarding schools have been instilled since teachers became students through amaliyah tadrīs activities which were 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 tadrīs 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 scientific culture and noble values of the pesantren. 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 tadrīs which is carried out continuously before the teacher teaches in class

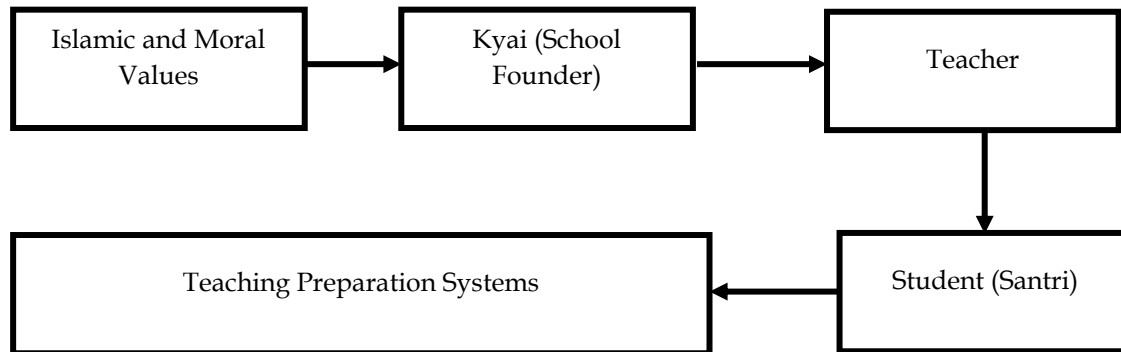


Figure 3. Developmental Teaching Values in Islamic Boarding Schools

The model for preparing teachers and professional supervisors in Islamic boarding schools is similar to Coleman's rational choice theory. Coleman (1994) translates that behavior patterns and social orders can be changed by social agents or social actors in the community. The process of transforming values in Islamic boarding schools aims to maintain the purity of the cultural order in Islamic boarding schools. 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.

According to Albert Bandura (Bandura & Walters, 1977; Grusec, 1994), humans tend to easily imitate certain unique and interesting behaviors, including in the learning process. Bandura in Nabavi (2012) explains that human behavior is the result of observation, imitation, and modeling or observing, imitating, and having examples or models. 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 (Davidson & Goldberg, 2010; Runganurak et al., 2022), multicultural perspective communication techniques (Sulastrī et al., 2022), the dangers of bullying for children (Arrieta-López & Carrasquilla-Díaz, 2021).

The main challenge in implementing clinical supervision in Islamic boarding schools is the diverse background 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 (Arifin et al., 2022). Seeing this big challenge, Islamic boarding schools designed a multicultural education-based supervision system.

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 mutual trust.

The concept of multicultural value-based clinical supervision in Islamic boarding schools is based on human nature as a multidimensional being (Asy'arie, 2016). Referring to Banks (2009, 2019; Banks & 2010) 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 (Baidhaw, 2005). One activity that can reduce the potential for multicultural problems is deliberation. According to Fahmi (2019), Aly (2017), and Nata (2014), the practice of deliberation in supervision activities is a manifestation of Islamic religious teachings which 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 (Abdullah & Abdullah, 2018). The pesantren responded to this by integrating multicultural values into learning books, and teacher manuals, and providing exemplary behavior to students.

CONCLUSIONS

From the results and discussion of research on clinical supervision and increasing teacher competency in the Ponorogo district, East Java, Indonesia, interesting facts were found. This is because currently it has a high level of urgency and can be used as a reference for problems that occur in the world of Indonesian education given the many incidents concerning multicultural values.

Based on this, the researcher provides recommendations to the leaders of Islamic boarding schools and Islamic education institutions such as madrasa heads, teaching departments, musyrifs, and teachers in Indonesia to carry out massive socialization of the importance of applying clinical supervision to teacher competence, so that if at one time there is a conflict between teaching staff and students when carrying out learning activities, clinical supervision activities are expected to be able to mediate multicultural values in education in Indonesia.

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