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Humanistic Clinical Supervision Management Based On Dakwah Communication For Madrasah Teachers

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ABSTRAC

This study aims to analyze the implementation of humanist clinical supervision management based on da'wah communication and its contribution to the professional and spiritual development of madrasah teachers. The study employs a qualitative approach with a case study design to obtain an in-depth understanding of supervision practices within the madrasah context. Data were collected through direct observation, in-depth interviews, and documentation involving madrasah principals, teachers, and other relevant stakeholders. Data analysis was conducted interactively through data condensation, data presentation, and conclusion drawing, complemented by content analysis, discourse analysis, and interpretive analysis to obtain a comprehensive understanding of the findings. The results indicate that clinical supervision is implemented through dialogical, reflective, and participatory processes grounded in a humanist approach. Supervisors position teachers as partners in professional development rather than merely as objects of evaluation. Meanwhile, da'wah communication is manifested through polite, persuasive, empathetic, and constructive language rooted in Islamic values, creating an open, supportive, and collaborative supervision environment. This approach contributes to strengthening teachers' pedagogical competence, professional responsibility, self-reflection, and spiritual awareness. The integration of humanist clinical supervision and da'wah communication demonstrates the potential to serve as a holistic and sustainable strategy for teacher development. By combining professional improvement with spiritual and ethical formation, this model provides a contextual approach to strengthening teacher quality and supporting the continuous improvement of madrasah educational quality.

Keywords: Clinical Supervision, Islamic Communication, Teacher Professionalism

ABSTRAK

Penelitian ini bertujuan menganalisis implementasi manajemen supervisi klinis humanis berbasis komunikasi dakwah serta dampaknya terhadap profesionalisme dan spiritualitas guru madrasah. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus. Data diperoleh melalui observasi, wawancara mendalam, dan dokumentasi yang melibatkan kepala madrasah, guru, serta pihak terkait. Analisis data dilakukan secara interaktif melalui kondensasi data, penyajian data, dan penarikan kesimpulan, yang diperkaya dengan analisis isi, analisis wacana, dan analisis interpretatif. Temuan menunjukkan bahwa supervisi klinis dilaksanakan secara dialogis, reflektif, dan partisipatif melalui pendekatan humanis, sedangkan komunikasi dakwah diwujudkan dalam bahasa yang santun, persuasif, dan berlandaskan nilai-nilai Islam sehingga menciptakan suasana supervisi yang terbuka dan kolaboratif. Pendekatan tersebut berkontribusi pada peningkatan kompetensi pedagogik, profesionalisme, dan kesadaran spiritual guru. Integrasi supervisi klinis humanis dan komunikasi dakwah menjadi strategi pembinaan guru yang holistik, efektif, dan berkelanjutan dalam meningkatkan mutu pendidikan madrasah.

***Kata Kunci**: Komunikasi Dakwah, Profesionalisme Guru, Supervisi Klinis*

INTRODUCTION

In theory, humanistic clinical supervision based on evangelical communication is seen as an ideal approach to enhancing the effectiveness of seminary faculty, as it places developmental, empathetic, and spiritual values at the heart of the supervision process(French, 2023; Kurniaty & Indrayuda, 2024; Rahman, Dewi, et al., 2025). However, in practice, a significant gap remains between this concept and reality, as supervision is often practiced in a rigid and administrative manner, focusing solely on evaluation(Guarimata-Salinas et al., 2024; Haesevoets et al., 2025; Pudjono et al., 2026; Rahman, Khomairohtusshiyamah, et al., 2025). Numerous empirical reports indicate that some faculty perceive supervision as a form of control rather than development, leading to resistance and a lack of openness in reflecting on learning(d'Astros & Morales, 2024; Rahman, Kusumawati, et al., 2026; Stacey et al., 2023; Zorde & Lapidot-Lefler, 2025). Furthermore, the communication style used does not fully integrate evangelical values such as wisdom, good character, and respectful dialogue(Djupe & Neiheisel, 2022; Hornby, 2024; Rahman, Hikmah, et al., 2026). Therefore, the gap between the theory of humanistic clinical supervision based on evangelical communication and actual practice is a crucial issue that requires in-depth study, particularly to understand how, why, and what factors contribute to the failure of this ideal approach to be optimally implemented.

The reality in seminaries shows that supervision is still dominated by a structural approach that neglects the psychological and spiritual aspects of faculty. This is due to the limited effectiveness of supervisors in developing interpersonal and humanistic communication, as well as a lack of training that integrates advocacy principles into supervision practice. In many schools, supervision is conducted periodically, focusing on managing the entire educational process, while enhancing motivation, character development, and self-reflection among teachers are not prioritized. Teachers tend to only prepare for supervision, rather than making it a continuous process to improve the quality of education. Furthermore, the relationship between supervisors and teachers is often hierarchical, hindering open and honest communication. This situation suggests that the full implementation of humanistic clinical supervision based on advocacy communication has not yet been achieved in practice, necessitating a more contextually appropriate and applicable model, particularly one tailored to the needs of religious schools.

Although several previous studies have discussed clinical supervision, the humanistic approach, and advocacy communication in educational contexts, these studies tend to be fragmented and lack comprehensive integration(da Cunha et al., 2026; Peng & Li, 2025; Zonneveld et al., 2025). This is because some studies focus more on the effectiveness of supervision in improving teacher performance, while the advocacy aspect has received insufficient attention(Chaula, 2023; Gardner et al., 2022; Wang et al., 2022). Studies on clinical supervision indicate that teachers' pedagogical competence improves through a cycle of observation, reflection, and feedback, while research on the humanistic approach emphasizes the importance of a positive relationship between supervisors and teachers. On the other hand, studies on missionary communication are often applied in the context of conveying religious messages, rather than in educational management practices. Therefore, this study holds a significant position by integrating these three aspects clinical supervision, a humanistic approach, and missionary communication into a comprehensive and applicable conceptual framework for religious school teachers.

The uniqueness of this study lies in the development of a clinical supervision management model that explicitly integrates the principles of missionary communication within a humanistic approach. This integration is crucial because supervision is not merely viewed as a technical process, but as a process for enhancing teachers' values, spirituality, and professional awareness. The proposed model encompasses not only the stages of clinical supervision planning, observation, and reflection but also incorporates the instillation of missionary values, such as gentle communication, positive role models, and constructive dialogue. This approach is expected to contribute to creating a more participatory, reflective, and effective supervision environment for teachers. Furthermore, this study offers a practical framework that can be directly applied in the context of religious schools, taking into account their unique cultural and religious characteristics. Thus, the novelty of this study lies not only in its theoretical aspects but also in its practical application, which is likely to make a significant contribution to the development of Islamic-based educational supervision.

Based on the aforementioned problems, this study aims to analyze the implementation of a missionary-based humanistic clinical supervision model and to examine its contribution to enhancing the professionalism and spirituality of religious school teachers. Specifically, this study seeks to identify how the supervision model is implemented, explore the factors that influence its successful implementation, and understand its implications for teachers' professional competence

and spiritual development. To achieve these objectives, this study addresses several key research questions: What does the implementation of missionary-based humanistic clinical supervision look like in religious schools? What factors influence its success? And how can this model enhance teachers' professional and spiritual qualities? This study is based on the premise that integrating a humanistic approach and missionary communication into clinical supervision fosters more harmonious relationships, increases teacher openness, and encourages deeper reflection on teaching practices. Accordingly, this study seeks not only to explain this phenomenon but also to provide empirical evidence regarding the applicability of the proposed supervision model as an alternative solution to bridge the gap between supervisory theory and practice in religious schools.

METHOD

This research uses a qualitative approach with a case study component. This approach was chosen because the researcher sought to gain an in-depth understanding of the phenomenon of humanistic clinical supervision management based on missionary communication in a specific real-world context namely, a religious school environment. The case study allows the researcher to explore the meanings, interaction patterns, and dynamics that occur between supervisors and teachers comprehensively and contextually. The primary focus of this research is not only on the results but also on the process of supervision implementation, including how humanistic values and missionary communication are integrated into daily supervision practices. Thus, this approach allows the researcher to observe social realities more holistically, including the emotional, spiritual, and cultural aspects of supervision practices in religious schools.

This research was conducted at Nurur Rahmah Junior High School, located in Tigasan Wetan Village, Leces District, Probolinggo Regency, East Java. This location was chosen based on several considerations. First, this religious school has characteristics relevant to the research topic: it is an Islamic educational institution that integrates religious values into its learning activities and management. Second, the established supervision practices allow the researcher to directly test the application of clinical supervision in a real-world context. Third, in terms of accessibility, this location allows researchers to conduct intensive and continuous observations. Furthermore, the school demonstrates openness to research activities, which supports a more in-depth and comprehensive data collection process.

The sources of information for this study consisted of respondents and informants purposefully selected based on specific considerations relevant to the research objectives. The primary respondents were seminary teachers directly involved in the supervision process, given their direct knowledge of clinical supervision practices. Key informants included the seminary principal, who served as the primary supervisor, the deputy head of curriculum, and other stakeholders involved in the supervision process. Additional informants could include faculty members familiar with the internal dynamics of the seminary. This selection of information sources aimed to obtain rich and diverse data, providing a comprehensive picture of humanistic clinical supervision practices based on advocacy communication.

Data in this study were collected using two primary methods: observation and interviews. Observations were conducted directly at the research site to monitor the ongoing supervision process, interactions between supervisors and teachers, and the prevailing communication climate. The researcher used a participant observation approach, maintaining an observer perspective, allowing for a natural understanding of the context without disrupting the process. Meanwhile, in-depth interviews were conducted with respondents and participants to explore their experiences, perceptions, and perspectives on the implementation of supervision. Interviews were conducted in a flexible and open manner, allowing participants to freely and thoughtfully share their information. The combination of these two techniques is expected to produce reliable and meaningful data.

Data analysis in this study was conducted in stages and continuously, beginning with data collection, using an interactive model that included data condensation, presentation, and validation. Data condensation was achieved by reducing the amount of data and selecting relevant data to focus on the research topic. The data were then presented descriptively to facilitate understanding of patterns and relationships among findings. Validation was achieved by drawing conclusions that were continuously tested through data review. The analytical methods used included content analysis to identify key themes, discourse analysis to understand language use in supervisory interactions, and interpretive analysis to interpret the meaning of the data based on social, cultural, and religious contexts, resulting in a comprehensive understanding of the phenomenon under study.

RESULT AND DISCUSSION

A Humanistic Approach to Clinical Supervision for Teacher Development in Religious Schools

In this study, a humanistic approach to clinical supervision for teacher development in religious schools is defined as a series of supervisory activities implemented systematically through the stages of planning, observation, and reflection, with humanistic values at the core of the interaction between supervisors and teachers(Effendi & Sahertian, 2023). In practice, this approach is manifested in how supervisors establish open and non-judgmental communication, providing equal opportunities for teachers to share their educational experiences and challenges. Supervision is no longer viewed solely as an evaluative activity, but rather as a mentoring process aimed at helping teachers develop their competencies continuously. This humanistic approach is also reflected in empathy, respect for each teacher's individual potential, and efforts to create a comfortable and supportive environment for reflection during the supervision process.

Interviews with the principal of a religious school, who acts as a supervisor, indicate that supervision is conducted using a dialogical approach. He stated, "When I visit religious schools, I don't immediately assess deficiencies, but rather have lengthy discussions with the teachers about their concerns about teaching and what they have taught in class." Meanwhile, one teacher said, "Thankfully, the supervision process is now more comfortable for those who want to be open, because it is no longer like a formal meeting, but more like a guidance session. We, as teachers, are happy to be given the opportunity to talk about class conditions before the evaluation." Based on this data, researchers interpret a shift in the supervision model from authoritarian to participatory. Communication is no longer one-way, but two-way, allowing for the exchange of experiences and collaborative thinking. This indicates that a more humanistic approach is beginning to take shape in supervision practice, although the level of implementation still varies among individuals.

Observations indicate that the implementation of supervision in religious schools is characterized by relatively smooth interactions between supervisors and teachers. During classroom visits, supervisors not only record technical aspects of learning but also observe student responses and overall classroom dynamics. After teaching activities, informal reflection sessions are held, where teachers have the opportunity to share their experiences and feelings. Supervisors then provide

constructive and non-judgmental feedback. Researchers interpret these practices as reflecting the application of humanistic principles in supervision, particularly regarding respect for teachers' subjective experiences. However, in some cases, supervisors tend to impose dominant directives, indicating that the humanistic approach has not been fully integrated(Sajadi & Vandenberghe, 2022; Zheng et al., 2022).

In general, research data indicates that the implementation of humanistic clinical supervision in religious schools has shifted toward a more dialogical, reflective, and developmental approach. Supervision is no longer simply a control tool but has become a means of professional development for teachers through fairer and more open interactions. Teachers are given space to share their experiences, while supervisors act as facilitators, assisting in the reflection process. Thus, the essence of humanistic clinical supervision in this context lies in building positive interpersonal relationships and supporting teacher learning.

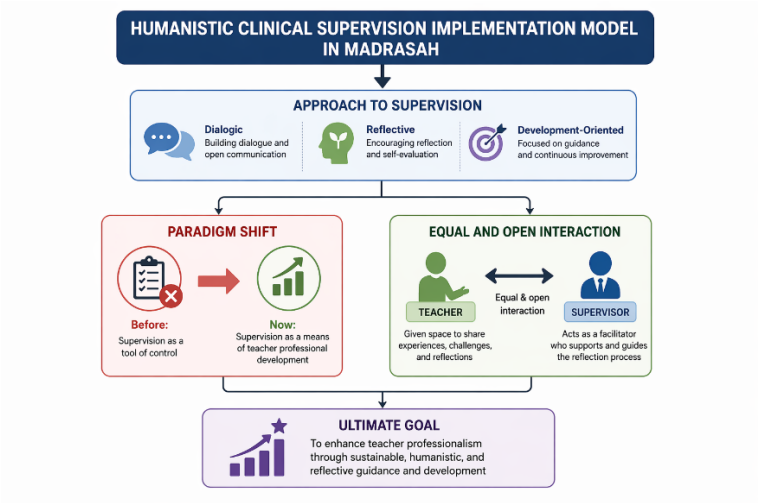

Figure 1. Humanistic Clinical Supervision Implementation Model in Madrasah

From the overall data obtained, it appears that the implementation of humanistic clinical supervision involves three main, interrelated phases: initial exploratory dialogue, contextual observation, and participatory reflection. This pattern indicates a shift from a directive to a more collaborative approach to supervision. Furthermore, there is a tendency that the success of the humanistic approach is greatly influenced by the supervisor's communication skills in creating a comfortable and open atmosphere. Therefore, the implementation pattern is not only procedural

but also highly dependent on the quality of the interpersonal relationships established during the supervision process.

Practice of Islamic Communication in Supervisory Interaction

In this study, the practice of persuasive communication in supervisory interactions is defined as the supervisor's approach to conveying messages, guidance, and feedback to teachers, incorporating Islamic da'wah values such as wisdom, sound advice, and respectful dialogue(Bao & Feng, 2025; Jefferson, 2025; Y. Zhang & Hyland, 2022). In practice, this practice manifests itself in the use of gentle, non-critical language and prioritizing persuasive communication when providing criticism and suggestions. Communication is neither didactic nor critical, but rather a dialogue that encourages teacher self-awareness and reflection. Furthermore, persuasive communication is also evident in the supervisor's efforts to connect educational practices with Islamic values, ensuring that supervision is not limited to technical aspects but also focuses on teachers' moral and spiritual development.

An interview with the principal of the religious school revealed that he strives to use a tactful approach when providing feedback to teachers. He stated, "If things don't go according to plan, I don't immediately reprimand the teacher. Instead, I engage them in a friendly discussion and listen to what they have to say first. Then, I provide feedback, connecting it to their responsibilities as educators in Islam." In contrast, one teacher stated, "Our principal communicates with us in a friendly manner, so we never feel pressured. Therefore, if I make a mistake, I become more aware of what I need to improve." From these two statements, the researchers concluded that the communication style used in supervision aligns with the principles of advocacy communication, which emphasizes kindness and self-awareness. This approach has been shown to reduce teacher resistance and encourage a more open acceptance of feedback. It also suggests that language and delivery play a significant role in determining the effectiveness of supervision.

Observations revealed that interactions between supervisors and teachers during the supervision process took place in a conducive and communicative atmosphere. Supervisors were observed using polite and non-confrontational language when providing feedback. On several occasions, supervisors incorporated religious values, reminding teachers of the importance of intentionality in teaching and the ethical responsibilities of educators. Teachers responded openly and non-

defensively, some even asking questions and seeking advice. The researchers interpreted these advocacy communication practices as creating a safe psychological environment for teachers, which enhanced the effectiveness of supervisory interactions. However, in some cases, communication was rigid and lacked in-depth dialogue, limiting opportunities for reflection(Azarabadi et al., 2024; Shahzad et al., 2024).

Overall, the research data shows that advocacy communication practices in supervision were implemented through the use of polite language, a persuasive style, and the integration of Islamic values into the communication process. Supervisors not only provided assessments but also contributed to building teachers' awareness through meaningful dialogue. Teachers responded to this approach with greater openness and reflection, resulting in a more effective supervision process. In other words, advocacy communication served as a bridge that strengthened interpersonal relationships and increased the effectiveness of teacher development.

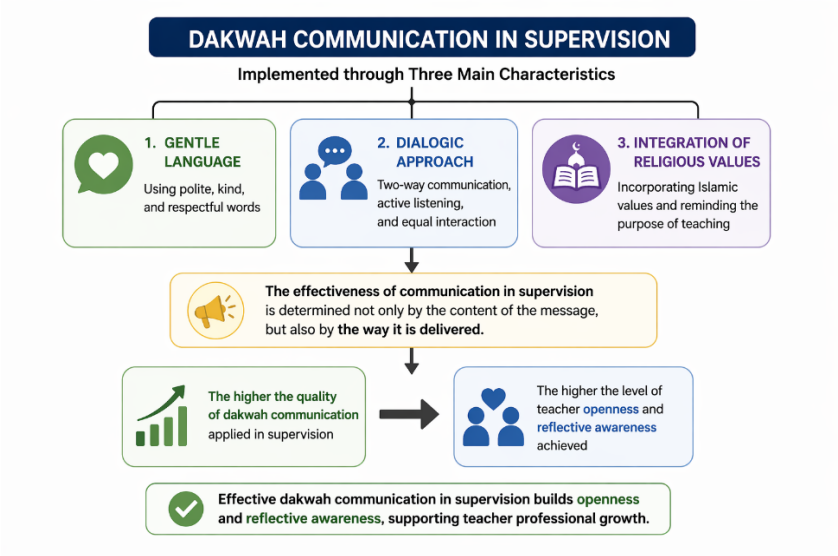

Figure 2 : Dakwah Communication in Supervision and Its Impact on Teacher Openness and Reflection

The overall data reveals a clear pattern: outreach communication practices in supervision are characterized by three main characteristics: the use of gentle language, a dialogic approach, and the integration of religious values. This pattern suggests that the effectiveness of communication in supervision is determined not only by the content of the message but also by the method of delivery. Furthermore, there is a tendency for the quality of outreach communication to increase

teachers' openness and reflective awareness. Thus, outreach communication is not merely a complement to supervision, but a fundamental element contributing to the overall success of the supervisory interaction.

The Impact of Humanistic Clinical Supervision Based on Islamic Da'wah Communication on Teacher Professionalism and Spirituality

In this study, the impact of faith-based humanistic clinical supervision on teachers' competence and spirituality was defined by changes in their pedagogical competence, work behavior, and awareness of religious values following their participation in the supervision process(Lewis & Banks-Johnson, 2024; Tipton et al., 2022). Practically, the impact on professional competence was seen in teachers' improved ability to plan lessons, manage classrooms, and reflect on their teaching practices. Simultaneously, the impact on spirituality was reflected in teachers' increased awareness of the meaning of teaching as worship, their moral responsibility, and their efforts to improve their intentions and ethics in their professional practice. Thus, supervision not only contributed to improved technical performance but also shaped teachers' internal dimensions in fulfilling their duties as educators.

An interview with one teacher revealed that, after participating in supervision, she felt more motivated to improve the quality of her teaching. She stated, "After the supervision visit, I learned a lot about how to teach well, not only explaining the lesson, but also paying more attention to how students understand the explanations I provide." Meanwhile, another teacher echoed this sentiment, saying, "Supervision reminded me that teaching is not just a job, but a trust for which I must be accountable to God." Based on this statement, researchers believe that supervision that integrates a humanistic approach with community service can have a dual effect: enhancing professional competence and enhancing teachers' spirituality. Teachers not only improve in the technical aspects of teaching but also experience changes in how they interpret their profession as a form of worship.

Observations revealed changes in teachers' behavior after participating in the supervision process. Teachers appeared more organized in preparing teaching materials and more diverse in their teaching methods. Furthermore, teachers' interactions with students demonstrated greater patience and care. On several occasions, teachers also incorporated Islamic values into their

teaching as a form of spiritual strengthening. Researchers believe that these changes were influenced not only by the technical aspects of supervision but also by the community service approach, which fostered an intrinsic awareness among teachers. However, the degree of change varied among teachers, depending on each individual's willingness and the intensity of their participation in the supervision process(Abedi, 2024; Krajcik et al., 2023; Q. Zhang et al., 2022).

Overall, research findings indicate that humanistic clinical supervision based on faith-based communication has a positive impact on enhancing teachers' competence and spirituality. Teachers became more effective in implementing learning and became more aware of the religious values underlying their work. Supervision not only brings about tangible behavioral changes but also fosters an intrinsic awareness that motivates teachers to continuously improve themselves. In other words, the impact of supervision is holistic, encompassing cognitive, emotional, and spiritual dimensions.

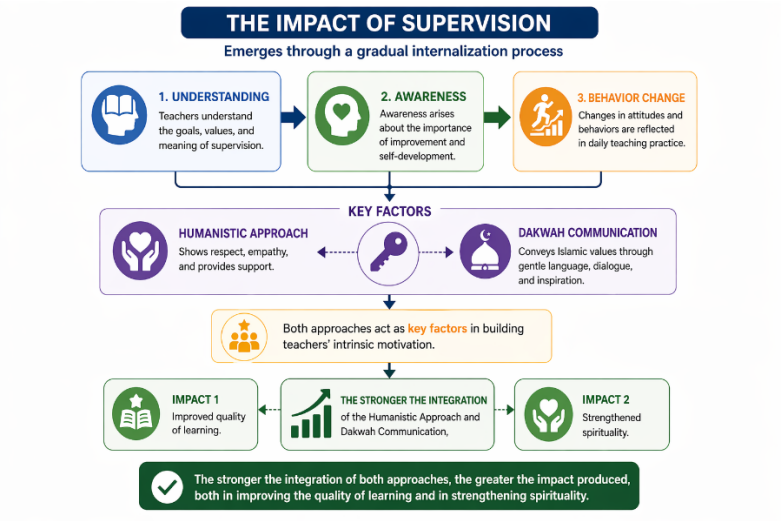

Figure 3. Impact of Supervision on Teacher Development and Spirituality

The data overall reveals a pattern indicating that the impact of supervision unfolds through a gradual assimilation process, beginning with understanding and awareness, and then progressing to behavioral change. This pattern suggests that a humanistic approach and community service activities play a crucial role in fostering teachers' intrinsic motivation. The stronger the integration of these two approaches, the greater the impact, both in improving the quality of learning and enhancing spirituality. Thus, supervision is not only a tool for improving performance but also a means for continuously developing teachers' character and religious awareness.

CONCLUSION

This study achieved its objectives by demonstrating that the implementation of a missionary-based humanistic clinical supervision model is characterized by dialogical, reflective, participatory, and empathetic supervisory practices that move beyond conventional administrative and evaluative approaches. The findings further reveal that the successful implementation of this model is influenced by the integration of missionary communication values, including wisdom, kindness, respectful dialogue, mutual trust, and openness, which create a supportive supervisory environment and encourage teachers' active participation in reflective professional learning. In addition, the study confirms that the model contributes significantly to strengthening teachers' pedagogical competence, professional commitment, and spiritual awareness, enabling them to perceive teaching not only as a professional responsibility but also as a form of religious devotion. These findings provide a new conceptual perspective on educational supervision by integrating humanistic, clinical, and missionary approaches into a holistic framework for teacher development in religious schools.

Despite these contributions, the study has several limitations. It was conducted in a single religious school with unique institutional characteristics, limiting the generalizability of the findings. In addition, the relatively homogeneous participant backgrounds restricted the diversity of perspectives obtained. Future research is therefore recommended to investigate this supervision model in different educational contexts using larger and more diverse samples, as well as mixed-method approaches, to validate and extend the present findings and support evidence-based supervision policies.

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