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Integrating Islamic Values into Academic Supervision to Support SDG 4: A Multisite Case Study of Teacher Development in Two Faith-Based Primary Schools

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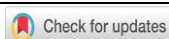
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DOI : <https://doi.org/10.63230/jocsis.2.2.145>

Sections Info

Article history:

Submitted: January 15, 2026

Final Revised: April 20, 2026

Accepted: May 21, 2026

First Available: June 1, 2026

Publication Date: June 27, 2026

Keywords:

Academic Supervision;

Faith-Based Schools;

Instructional Coaching;

Prophetic-GROW Model;

Teacher Professional

Development.

ABSTRACT

Objective: To investigate the implementation, operational challenges, and strategic outcomes of integrating prophetic virtues into a standardized instructional coaching framework within faith-based primary schools. **Method:** Employing a qualitative approach with a multisite case study design, this inquiry examined the academic supervision workflows at School A and School B in Indonesia. Data were generated through prolonged fieldwork triangulation, encompassing semi-structured in-depth interviews with 16 key informants (principals, vice-principals, and teachers), non-participant observations of clinical supervision cycles, and institutional document audits. Data were systematically analyzed using the constant comparative method. **Results:** The findings demonstrate that transforming the secular GROW model into a spiritually responsive "Prophetic-GROW framework" successfully operationalizes abstract values *amanah*, *lillah* orientation, *shidq*, *shura*, *ta'awun*, and *tawakkul* into structured supervisory behaviors. This framework builds high psychological safety and mitigates evaluation anxiety, resulting in 62.50% of educators at School A and 65.22% at School B achieving "excellent" pedagogical mastery. However, the study identifies a persistent dual-role dilemma where heavy administrative and budgetary duties constrain the principal's coaching time. **Novelty:** Bridging the empirical gap between secular performance-driven coaching models and theological ethics by developing a comprehensive Prophetic GROW Model for academic supervision. The model demonstrates that integrating Islamic values into coaching creates a supportive psychological climate that enhances teachers' pedagogical competence and professional growth, thereby contributing to SDG 4 (Quality Education) through value-based teacher development and improved educational quality.

INTRODUCTION

The pursuit of pedagogical excellence within primary education has become a core focus of global educational reforms in the 21st century. Within faith-based institutions, such as Integrated Islamic Elementary School, this challenge is multifaceted. Educators in these settings are mandated not only to fulfill national academic standards but also to act as moral exemplars (*uswatun hasanah*) who internalize prophetic virtues within the student body (Bush, 2020). To maintain this dual competence, academic supervision is vital. Historically, supervision has been implemented as a bureaucratic, top-down audit aimed at monitoring compliance (Glickman et al., 2017). However, modern educational management scholarship increasingly advocates for a shift toward collaborative, non-directive paradigms, with instructional coaching emerging as a highly effective model for sustainable teacher professional development (Whitmore, 2009; Grant, 2011).

While the technical utility of coaching models, specifically the GROW (Goal, Reality, Options, Will) framework, is well documented in secular corporate and educational sectors, a significant empirical and theoretical gap remains regarding its operationalization within faith-based schools. Standard coaching models heavily prioritize professional and utilitarian outcomes, often overlooking the cultural, ethical, and spiritual dimensions that define a religious institution's identity. This limitation stems from an ontological divergence; secular frameworks view professional optimization as a tool for secular productivity and institutional compliance. Conversely, in an Islamic educational context, professional growth transcends mere technocratic advancement and is fundamentally intertwined with the concepts of Amanah (divine trust) and Ihsan (continuous improvement toward excellence). This spiritual worldview posits that pedagogical competence is both a professional mandate and a metaphysical responsibility.

The distinct and complex operational realities of Integrated Islamic Elementary Schools further magnify the urgency of integrating prophetic values into instructional coaching. Educators in these settings face a demanding dual-role expectation: they must deliver rigorous national academic curricula while simultaneously serving as *uswatun hasanah* (moral exemplars), responsible for instilling prophetic character traits in young learners. This instructional burden is heavily exacerbated by acute human capital discrepancies, wherein a substantial portion of the teaching staff, often exceeding 35%, is composed of non-linear professionals holding degrees in pure sciences, technology, or economics rather than Primary School Teacher Education. When traditional, top-down academic supervision is applied to this diverse cohort, it routinely triggers severe evaluation anxiety and defensive instructional staging, masking real pedagogical deficiencies. Therefore, infusing prophetic ethics into the supervisory workflow is not merely a philosophical preference, but an immediate practical necessity. It establishes a critical baseline of psychological safety that allows non-pedagogical experts to openly engage in honest self-reflection (*muhasabah*) and collaborative peer support (*ta'awun*), thereby accelerating their pedagogical transformation. Consequently, rather than discarding secular coaching structures, there is a profound scholarly need to explore how these structured, non-directive frameworks can be systematically integrated with religious ethics. By embedding Islamic theological principles into the core operational stages of standard coaching, researchers can create a responsive, values-driven model for teacher development that harmonizes pragmatic instructional mastery with intrinsic spiritual devotion.

This research gap is particularly evident when analyzing human capital mapping in Islamic primary schools in Indonesia. Preliminary empirical mapping at School A and School B reveals a highly diverse instructional cohort. A substantial portion of the teaching staff, up to 36%, holds academic degrees outside Primary School Teacher Education, drawn from diverse fields such as engineering, economics, and the pure sciences. These non-linear educators are expected to manage complex primary school classroom dynamics while seamlessly delivering deep spiritual instruction. Consequently, traditional, judgmental supervision styles often exacerbate "evaluation anxiety," causing teachers to adopt defensive instructional postures rather than engaging in authentic self-reflection (Edmondson, 1999). To address this, school principals must transition into the role of *Murabbi* (nurturing mentors) who use values-based coaching to help content experts develop strong pedagogical skills.

Despite the critical need for this integration, existing literature remains fragmented. Most studies examine academic supervision either from a purely secular management perspective or through abstract theological discussions on Islamic leadership, without providing a clear operational model (Ali, 2010; Hallinger, 2018). Empirical research investigating the intersection of the GROW coaching model and prophetic values through a multisite lens in primary Islamic education remains scarce. This study directly addresses this gap by investigating the implementation, challenges, and outcomes of a value-integrated academic supervision framework at School A and School B.

THEORETICAL FRAMEWORK

The theoretical framework of this study is a Value-Integrated Academic Supervision Framework operationalized through the Prophetic-GROW Model. This framework is grounded in academic supervision and instructional supervision theory, which positions supervision as a professional assistance process for improving instructional quality and teacher pedagogical competence rather than merely as administrative inspection.

The framework further adapts Whitmore's GROW coaching model (Goal, Reality, Options, and Will) as the procedural structure of supervision. Each stage is integrated with Islamic prophetic values: Amanah and Lillah orientation in goal setting, Shidq and Muhasabah in reality assessment, Shura and Ta'awun in exploring pedagogical options, and Ittiba' and Tawakkul in building professional commitment. Through this integration, the principal is conceptualized not only as an evaluator, but also as a Murabbi who guides teachers toward pedagogical excellence and moral-spiritual growth.

Psychological Safety Theory and Spiritual Leadership Theory support this theoretical framework. Psychological safety explains how a non-punitive, trust-based supervisory climate reduces evaluation anxiety and encourages teachers to disclose instructional challenges honestly. Spiritual leadership explains how meaningful work, ethical leadership, and shared values strengthen teachers' intrinsic motivation and professional commitment within faith-based schools.

To clearly delineate the theoretical and practical boundaries of this inquiry, the proposed Prophetic-GROW framework must be rigorously contrasted against prior academic supervision and instructional coaching paradigms. Historically, academic supervision has fluctuated between two prominent archetypes: the traditional bureaucratic-directive surveillance and the pragmatic-secular coaching model. The proposed framework does not merely append religious terminology to these existing structures; rather, it fundamentally re-engineers their ontological foundations, operational dynamics, and target outcomes, as systematically contrasted in Table 1.

Table 1. Comparative analytical matrix of supervision and coaching models

Analytical Dimensions	Traditional Administrative Supervision	Standard Secular GROW Coaching	Proposed Prophetic-GROW Framework
Ontological Foundation & Power Dynamics	Bureaucracy & Surveillance: Top-down, supervisor-centric hierarchy driven by institutional control and	Pragmatism & Utilitarianism: peer-to-peer partnership focused on professional	Metaphysical Stewardship (Amanah): Symmetrical Murabbi-Mutarambi partnership anchored in co-

Analytical Dimensions	Traditional Administrative Supervision	Standard Secular GROW Coaching	Proposed Prophetic-GROW Framework
	state mandate compliance.	optimization and human potential maximization.	responsibility before Divine authority.
Primary Motivational Trigger	Extrinsic Accountability: Fear of administrative penalties, formal ranking degradation, or career stagnation.	Intrinsic Professional Drive: Desire for career advancement, self-actualization, and individual performance excellence.	Autonomous Spiritual Drive (Lillah): Internalized religious obligation, transforming pedagogical improvement into a form of worship (Ibadah).
Operational Psychological Climate	Defensive & Anxious: High evaluation anxiety, fostering staged teaching performances and masking of genuine classroom errors.	Pragmatically Safe: Encourages operational risk-taking and experimentation based on functional workplace trust.	Spiritually Safe (Shidq & Muhasabah): Eliminates anxiety by framing error disclosure as an authentic, non-punitive path to moral-pedagogical growth.
Solution Generation Mechanics	Directive Prescription: The supervisor dictates fixed pedagogical methods; minimal input or reflection from the educator.	Individualistic Brainstorming: The coach guides the coachee to find personal solutions using cognitive resources.	Collaborative Consultation (Shura & Ta'awun): Co-construction of solutions backed by peer resource-sharing and cross-disciplinary support.
Ultimate Institutional Outcome	Surface Compliance: Standardized documentation alignment and formal checklist satisfaction.	Technical Competence: Enhanced classroom management metrics and secular pedagogical efficiency.	Prophetic Modeling (Uswatun Hasanah): Harmonized technical instructional mastery with deep spiritual character integration.

As illustrated in Table 1, the distinctive novelty of the Prophetic-GROW framework lies in its ability to transcend the limitations of both traditional surveillance and secular coaching. While traditional supervision routinely triggers severe evaluation anxiety (O'Brennan et al., 2017) and standard GROW coaching limits its scope to secular productivity (Whitmore, 2009), the Prophetic-GROW model uses theological ethics as a powerful operational catalyst. By transforming abstract virtues such as Shidq (truthfulness) and Ta'awun (cooperation) into structured, non-directive supervisory behaviors, this model provides the psychological safety needed to guide non-linear discipline educators toward comprehensive pedagogical excellence (Sande & Ndiku, 2024). By analyzing the experiences of these two benchmark institutions, this research aims to construct a comprehensive Prophetic-GROW model that offers a culturally and

spiritually responsive approach to teacher professional development in faith-based settings.

The importance of strengthening teacher professionalism through effective academic supervision is closely aligned with the Sustainable Development Goals (SDGs), particularly SDG 4 (Quality Education), which emphasizes ensuring inclusive, equitable, and high-quality education by improving teacher competence and instructional practices. Achieving this goal requires supervision models that extend beyond administrative compliance to foster continuous professional learning, reflective practice, and collaborative instructional improvement. Within faith-based educational institutions, this objective also resonates with SDG 16 (Peace, Justice and Strong Institutions) by promoting ethical leadership, transparent educational governance, and values-based institutional cultures. Consequently, integrating Islamic values into instructional coaching provides an opportunity to strengthen both educational quality and institutional integrity through sustainable teacher development.

RESEARCH METHOD

This study adopts a qualitative approach utilizing a multisite case study design to conduct a rigorous, empirical examination of value-integrated academic supervision. The qualitative paradigm was selected to facilitate an in-depth, holistic understanding of the complex social and behavioral phenomena embedded within the operationalization of the Prophetic-GROW coaching model. In accordance with the multisite framework established by Miles, Huberman, and Saldaña (2014), this design enables a systematic comparison between two distinct educational entities. By evaluating multiple fields, the researcher can identify cross-site thematic convergences and institutional variances, thereby enhancing the theoretical robustness, validity, and transferability of the final conceptual framework.

The inquiry was conducted at two private Islamic primary schools in Indonesia, hereafter referred to as School A and School B. The research sites and participants were determined via purposive sampling combined with criterion-based selection. This strategy ensures that the selected key informants possess direct operational exposure to the academic supervision workflow. The sample size was maintained until data saturation was achieved across both fields. The key informants were categorized into three structural strata to allow for multi-perspective triangulation:

In accordance with research ethics and confidentiality principles, all institutional names, participant names, and specific geographic identifiers were anonymized. The two schools are referred to as School A and School B, while all participants are identified only by role-based codes. Identifiable administrative names and precise locations were removed from the manuscript to protect participant privacy and prevent institutional traceability.

- a. Strategic Level: School Principals, acting as the primary academic supervisors and institutional budget authorities.
- b. Tactical Level: Vice Principals of Curriculum and Student Affairs, responsible for direct tactical scheduling, rubric formulation, and supervision monitoring.
- c. Operational Level: Senior and Junior Teachers representing both linear Primary School Teacher Education and non-linear discipline backgrounds (e.g., Engineering, Sciences, Economics, and Sharia Law).

Data generation was executed through a comprehensive triangulation of qualitative methods over a prolonged fieldwork engagement to minimize researcher bias, establish

thick description, and capture authentic behavioral patterns. To ensure methodological rigor and structural comparability, the researcher spent a total of six months in the field, divided into two balanced phases of intensive immersion at each site between late 2023 and mid-2024. Specifically, three months of continuous fieldwork were dedicated to School A followed by another three months of sustained engagement at School B. This prolonged presence allowed the researcher to transcend superficial institutional facades, build professional rapport with the participants, and observe multiple full cycles of academic supervision. Data collection during this engagement was operationalized through three primary qualitative techniques:

- a. **Semi-Structured In-Depth Interviews:** Face-to-face and semi-structured dialogue sessions were conducted using an interview guide focused on the four dimensions of the GROW model and five prophetic ethics (Amanah, Shidq, Shura, Ta'awun, and Tawakkul). A total of 16 key informants comprising principals, vice-principals, and both linear and non-linear teachers were interviewed. All sessions were digitally recorded with institutional consent and transcribed verbatim to maintain textual authenticity.
- b. **Non-Participant Observation:** The researcher conducted direct, passive observations during the three crucial phases of the clinical supervision cycle: Pre-observation planning conferences, active classroom teaching-learning processes, and post-observation coaching feedback sessions. These passive observations ensured that the natural interaction between supervisors and teachers was captured without researcher interference.
- c. **Documentation Analysis:** A rigorous archival audit was performed on institutional artifacts to triangulate the verbal and behavioral data. The documents analyzed included the Academic Supervision Standard Operating Procedures (SOPs), logged teacher observation forms, post-coaching written reflections, school profile ledgers, and structural budget layouts related to teacher professional development programs. The gathered empirical data were analyzed utilizing the Constant Comparative Method, which operates systematically through two successive phases:
 - a. **Within-School Analysis:** Data collected from individual campuses (School A and School B independently) underwent thematic coding. This process involved three synchronized sub-activities: data condensation (transcribing, selecting, and abstracting raw field notes), data display (structuring the condensed narrative into matrices and flowcharts), and conclusion drawing/verification.
 - b. **Cross-School Analysis:** Upon completing the individual site profiles, the researcher initiated cross-site comparison. Conceptual categories from both institutions were systematically juxtaposed to map out thematic similarities, structural divergence, and unique institutional anomalies. This comparative synthesis served as the empirical foundation for building the integrated Prophetic-GROW model.

To ensure qualitative validity, credibility, and reliability, the study adhered strictly to the trustworthiness criteria outlined by Lincoln and Guba (1985):

- a. **Credibility (Internal Validity):** Achieved through method triangulation (cross-verifying interview transcripts with observation logs and institutional documents) and member checking, where preliminary findings and verbatim transcripts were returned to the informants to confirm analytical accuracy.
- b. **Transferability (External Validity):** Maintained by providing a "dense, thick description" of the contextual human capital profiles, non-linear teacher distributions, and regional characteristics of the anonymized districts.

- c. Dependability (Reliability): Facilitated by establishing an explicit audit trail, documenting every stage of raw data transformation from initial field coding to final conceptual mapping.
- d. Confirmability (Objectivity): Conducted through regular peer debriefing sessions with educational management professors and qualitative research experts to actively mitigate personal subjectivities.

RESULTS AND DISCUSSION

Result

In accordance with the epistemological parameters of qualitative multisite case study designs, data generation across School A and School B was systematically organized to capture authentic social interactions within their natural workflows. Rather than treating human capital as mere numerical units, the qualitative paradigm requires understanding the educators' phenomenological context.

The contextual human infrastructure mapping out specific administrative roles, cross-disciplinary credentials, and academic linearities is qualitatively mapped across both research sites in Table 2.

Table 2. Qualitative human infrastructure mapping and informant typology

Site Contextual Parameters	School A (n1 =48)	School B (n2 =23)	Empirical Informant Codes & Strategic Roles Included (N=16)	Qualitative Baseline Implications
Administrative & Leadership Grid	• P-A (Principal) • VP-A (Deputy Head of Curriculum)	• P-B (Principal) • VP-B (Deputy Head of Curriculum)	• Inf-01 (Principal A) • Inf-02 (Deputy Head of Curriculum A) • Inf-06 (Principal B) • Inf-07 (Deputy Head of Curriculum B)	Captures institutional management visions, budget orientations, and structural supervision execution patterns.
Instructional & Classroom Grid	• 39 Female Teachers • 9 Male Teachers	• 15 Female Teachers • 8 Male Teachers	• Inf-03 (Senior, School A) • Inf-04 (Junior, School A) • Inf-05 (Junior, School A) • Inf-08 (Senior, School B) • Inf-09 (Senior, School B) • Inf-10 (Junior, School B)	Focuses on classroom management, differentiated instruction, and value internalization challenges within primary education.
Disciplinary & Linearity Variance	• Graduate Linear Primary School Teacher Education: 60.56%	• Graduate Linear Primary School Teacher Education: 52.17%	• Inf-11 (Science Teacher) • Inf-12 (Engineering)	Uncovers pedagogical gaps, professional adjustment anxieties, and

Site Contextual Parameters	School A (n1 =48)	School B (n2 =23)	Empirical Informant Codes & Strategic Roles Included (N=16)	Qualitative Baseline Implications
	• Non-Linear (Science, Literature, Economics, Engineering): 39.44%	• Non-Linear (Science, Literature, Economics, Engineering): 47.83%	- Teacher) • Inf-13 (Economics Teacher) • Inf-14 (Sharia Teacher) • Inf-15 (Literature Teacher) • Inf-16 (Religious Studies)	technical training needs among content experts.

A critical qualitative insight derived from the demographic typology in Table 2 is the high prevalence of non-linear educators (39.44% at School A and 47.83% at School B). These practitioners enter primary education classrooms with background skills in pure sciences, engineering, and economics rather than Primary School Teacher Education. This systemic variance confirms that traditional, inspection-oriented academic supervision is fundamentally insufficient. Within these integrated Islamic settings, supervision must function as a non-threatening, collaborative coaching mechanism to guide non-linear professionals toward instructional and pedagogical competence.

To capture the qualitative transformation of teacher behaviors following the implementation of the value-integrated Prophetic-GROW framework, a descriptive matrix was formulated. Rather than executing quantitative hypothesis testing, this matrix provides a structured overview of qualitative pedagogical performance validated through the triangulation of classroom observation rubrics, document audits, and member-checking protocols.

To ensure methodological transparency, the operational parameters and verification mechanisms for each tier are delineated as follows:

- **Operational Categorization:** Teachers were mapped into three distinct tiers based on holistic scoring rubrics. The *Satisfactory Tier* (60.00–74.99) signifies basic curriculum compliance with rigid, teacher-centric delivery and superficial, textual integration of values. The *Excellent Tier* (75.00–89.99) denotes proactive adaptation of differentiated learning and dynamic blending of academic topics with universal ethical values. The *Prophetic Tier* (90.00) represents the pinnacle of pedagogical mastery, where advanced instructional technology seamlessly fuses with organic, living prophetic modeling (Uswatun Hasanah).
- **Validation Protocols:** Following the qualitative rigor taxonomy by Lincoln and Guba (1985), the assigned tiers were validated through data triangulation (cross-examining field notes, lesson plan artifacts, and teacher reflections), peer debriefing with the Vice Principals of Curriculum to eliminate coder bias, and formal member-checking where raw data interpretations were verified directly by the core informants.

The cross-site qualitative distribution resulting from this rigorous process is mapped in Table 3.

Table 3. Cross-tabulation contingency matrix of post-supervision qualitative performance tiers

Qualitative Performance Tiers & Rubric Parameters	School A (n1=48)	School B (n2=23)	Total Cumulative Cohort (N=71)	Thematic Characterization of Behavioral Patterns
Satisfactory Tier	13	5	18	Displays standard compliance with national curricula; minimal or rigid adaptation of differentiated learning; value integration remains superficial or textual.
(Score Range: 60.00 - 74.99)	(27.08%)	(21.74%)	(25.35%)	
Excellent Tier	30	15	45	Proactively adapts instructional strategies to meet diverse student needs; implements smooth classroom management; successfully links academic topics with universal ethical values.
(Score Range: 75.00 - 89.99)	(62.50%)	(65.22%)	(63.38%)	
Prophetic Tier	5	3	8	Demonstrates high-level pedagogical mastery; seamlessly blends advanced instructional technology with deep prophetic modeling (Uswatun Hasanah).
(Score Range: ≥ 90.00)	(10.42%)	(13.04%)	(11.27%)	
Total Empirical Distribution	48 (100%)	23 (100%)	71 (100%)	Cross-School Analytical Saturation Achieved

To ensure rigorous methodological transparency and eliminate researcher subjectivity, these three performance tiers were operationalized using a structured instructional rubric adapted from national pedagogical standards and value-integration indicators. Regarding the "Prophetic Tier" classification, it is critical to clarify that this specific category did not previously exist as a static, pre-formulated administrative metric within the baseline evaluation systems of the two sites. Instead, the "Prophetic Tier" was developed specifically for this research framework as a theoretical and operational novelty to bridge the empirical gap between secular performance indicators and Islamic educational philosophies. However, the baseline criteria used to construct this premium classification were strictly derived from institutionally standardized frameworks. Specifically, the rubric synthesizes the Teacher Pedagogical Competence standards set by the Indonesian Ministry of Education and the formal Uswatun Hasanah (moral-prophetic modeling) evaluation guidelines formalized by the Integrated Islamic School Network. Therefore, while the classification name and its operational synthesis within the Prophetic-GROW framework are custom-designed for this inquiry, its rubrics possess high institutional validity and align perfectly with the formal qualification ledgers recognized at both School A and School B.

The empirical distribution in Table 2 demonstrates that the majority of practitioners across both sites (62.50% at School A and 65.22% at School B) cluster within the Excellent Tier. This symmetry indicates that despite structural differences such as School B's smaller infrastructure where administrators carry dual loads as active classroom teachers the value-integrated coaching paradigm generates highly consistent growth patterns. By grounding professional development within shared ethical convictions, both schools successfully elevated the pedagogical quality of their diverse teaching staffs, particularly transforming non-linear discipline educators into competent classroom practitioners.

The primary qualitative discovery of this multisite inquiry is the deliberate adaptation of John Whitmore's secular GROW model into a spiritually responsive framework, designated as the Prophetic-GROW Model. The field data reveals that transitioning through Goal, Reality, Options, and Will achieves optimal performance when infused with core prophetic virtues (Amanah, Shidq, Shura, Ta'awun, and Tawakkul). The operational flow of this qualitative mechanism is illustrated in Figure 1.

To understand the concrete contribution of this model, it is essential to delineate the explicit practical distinctions between conventional GROW implementation and the Prophetic-GROW adaptation as observed in the daily workflows of both research sites:

- In the Goal phase, a conventional GROW implementation focuses strictly on defining pragmatic, SMART (Specific, Measurable, Achievable, Relevant, Time-bound) key performance indicators centered on bureaucratic compliance or test score targets. Practically, the Prophetic-GROW model shifts this exercise by anchoring the technical objective within a Lillah orientation. Supervisors and teachers co-formulate pedagogical targets that prioritize the spiritual and moral transformation of the student alongside curriculum mastery, turning a clinical corporate target into a shared educational mission before Divine authority.
- In the Reality phase, conventional coaching relies on data audits to evaluate current instructional baselines, which routinely triggers defensive behavior, surface-level compliance, and evaluation anxiety as teachers attempt to conceal pedagogical shortcomings. Conversely, the Prophetic-GROW adaptation operationalizes Shidq (absolute truthfulness) to establish absolute psychological safety. In practice, admitting an instructional error or classroom management failure is reframed as a constructive act of muhasabah (self-reflection) rather than an administrative vulnerability, enabling an authentic, transparent diagnostic process.
- In the Options phase, standard implementations focus on individualistic brainstorming where the coach nudges the teacher to extract solutions solely from their own cognitive resources. In contrast, the Prophetic-GROW model transforms this stage into an active exercise of Shura (mutual consultation) and Ta'awun (cooperative support). Practically, if a non-linear discipline teacher struggles with fundamental primary school pedagogy, the supervisor does not leave them isolated; instead, they co-construct solutions and immediately activate peer-coaching networks within the school to share resources, creating a collaborative learning community.
- In the Will phase, where conventional models settle for a technical action plan, behavioral commitments, and rigid tracking metrics to drive compliance, the Prophetic-GROW framework solidifies the roadmap through Ittiba' (consistent emulation of exemplary prophetic teaching methods) and concludes with Tawakkul (spiritual reliance). Practically, this builds high emotional and psychological

resilience, encouraging educators to courageously implement creative pedagogical innovations without a paralyzing fear of operational failure.



Figure 1. Methodological flowchart of the Prophetic-GROW academic supervision model

At both institutions, the "Goal" phase is initiated not by defining mechanical administrative targets, but by clarifying the educator's primary purpose (niyyah). Supervisors and teachers collaborate to align national instructional standards with the goal of developing student character. Inf-01 (Principal, School A) detailed this process during a pre-observation interview:

"When we initiate the pre-observation conference with our teachers, we consciously avoid starting with administrative checklists or lesson plan matrices. Instead, we ask: 'What is your spiritual target for your students this month?' We anchor the technical goals of the curriculum within a 'Lillah' orientation. We teach because it is a religious duty, and when that foundation is clear, the pedagogical metrics naturally follow."

The "Reality" phase focuses on evaluating the current state of classroom instruction. In traditional supervision systems, this stage often provokes defensiveness and evaluation anxiety. The qualitative data indicates that by embedding the value of Shidq (absolute

truthfulness/authenticity), supervisors create a safe space where teachers can transparently discuss their shortcomings. Inf-11 (Junior Non-Linear Teacher, School A) reflected on this dynamic:

"Previously, I would hide my classroom management difficulties from the vice principal because I feared a low evaluation mark on my record. However, under this coaching framework, we are taught that 'Shidq' in reflection (muhasabah) is a professional and spiritual virtue. My supervisor listened to my struggles with student engagement without judgment, allowing us to accurately analyze the reality of my classroom."

Once instructional gaps are identified, the supervisor and teacher engage in Shura (mutual consultation) to brainstorm pedagogical alternatives. This approach departs from a top-down directive model, positioning both actors as equal partners. At School B, this process is translated into peer-coaching networks governed by Ta'awun (mutual cooperation), which helps bridge gaps for non-linear teachers. Inf-07 (Vice Principal of Curriculum, School B) described this synergy:

"During the 'Options' stage, I never tell a teacher: 'You must use this specific software.' Instead, we execute 'Shura'. We lay out the options together. If a teacher from an engineering background struggles with early childhood pedagogical methods, we connect them with a peer mentor using the principle of 'Ta'awun'. The solutions are co-constructed, not imposed."

The final stage of the coaching cycle transforms chosen pedagogical strategies into an actionable roadmap. The implementation of the "Will" phase is reinforced by Ittiba' (consistency in following established educational methods) and concluded with Tawakkul (spiritual reliance on Divine decree). Inf-09 (Senior Teacher, School B) shared:

"The 'Will' stage of GROW is where we commit to a precise timeline for our instructional action plan. But what makes it unique here is that we close our agreement with 'Tawakkul'. We plan rigorously, execute consistently (Ittiba'), and then surrender the results to Allah. This gives us psychological resilience and the courage to try innovative teaching methods without fear of failure."

Discussion

The empirical evidence generated from both School A and School B establishes a clear theoretical link between modern instructional coaching frameworks and faith-based values. This convergence highlights how secular technical tools can be harmonized with theological principles to create a unified supervisory paradigm. Within these integrated Islamic institutions, the standard boundaries of professional development are expanded, allowing instructional support to act concurrently as a vehicle for pedagogical training and spiritual alignment.

The secular application of the GROW model, as conceptualized by Whitmore (2009) and expanded by Grant (2011), operates primarily on pragmatic and utilitarian dimensions. This conventional paradigm presumes that technical goal alignment, objective-setting, and standardized performance metrics are sufficient to drive teacher development and optimize classroom outcomes. Such corporate-derived frameworks focus heavily on measurable behavioral changes and external accountability systems, treating professional growth as a product of systematic administrative input.

However, the qualitative findings of this study demonstrate that within faith-based institutions, human motivation is more deeply driven by spiritual and ethical dimensions. Rather than responding merely to technocratic incentives or bureaucratic mandates, educators in these primary Islamic settings internalize their teaching roles as a form of devotion. Consequently, when the mechanical stages of the GROW model are infused with prophetic virtues, the coaching process transcends secular performance optimization, activating autonomous intrinsic motivation rooted in the values of Amanah and Ihsan.

By embedding Amanah (divine trust) and a Lillah orientation into the "Goal" phase, the supervisory process activates what Deci and Ryan (2000) define as autonomous intrinsic motivation. The teacher's professional development is no longer tied strictly to external accountability or bureaucratic compliance, but is driven by internal values. This finding aligns with the structural tenets of Spiritual Leadership Theory (Fry, 2003), which argues that when an organization satisfies an employee's need for spiritual survival through meaningful work and membership, it significantly enhances institutional commitment and productivity.

Within this paradigm shift, the supervisor's role transitions from a bureaucratic inspector to a Murabbi (a nurturing guide), thereby transforming the traditional mandate of academic supervision into a peer-to-peer partnership. This study demonstrates that implementing academic supervision through a collaborative instructional coaching approach enables educators to view professional development as an empowering journey rather than a punitive audit. Under the operational mechanics of the Prophetic-GROW framework, this non-directive style of instructional coaching successfully bridges standard pedagogical indicators with intrinsic theological motives. Consequently, this alignment confirms that systemic instructional leadership performs best when sub-cultures of professional trust are formally established through a value-integrated instructional coaching modality (Glickman et al., 2017; Gurr et al., 2020).

A persistent challenge highlighted in educational management literature is the anxiety caused by formal evaluations. This pressure often drives teachers to use defensive, highly staged teaching methods during scheduled inspections, leading to multi-level stress and unstable diagnostic metrics (Glickman, Gordon, & Ross-Gordon, 2017; O'Brennan, Pas, & Bradshaw, 2017). When teachers view supervision as an exercise in finding faults, they tend to hide their day-to-day classroom challenges, which limits real professional development.

The qualitative data from School A and School B reveal that using Shidq (truthfulness) as a core value during the Reality phase directly addresses the pervasive issue of evaluation anxiety. This environment is best understood through Amy Edmondson's (1999) Theory of Psychological Safety, which argues that true organizational learning occurs only when team members feel safe taking interpersonal risks without fear of being penalized for making mistakes or showing vulnerability. In conventional academic supervision, a teacher's natural reaction to observation is defensive concealment; however, embedding Shidq fundamentally shifts the classroom observation dynamic from a high-stakes performance to an authentic learning laboratory.

This psychological transformation was clearly reflected in the testimony of Inf-05 (Junior Teacher, School A), who shared how the focus on truthfulness changed their attitude toward feedback:

"In previous semesters, academic supervision felt like an inspection where I had to appear perfect. I used to practice a single lesson for weeks just to show a flawless performance when the supervisor arrived. But when we switched to this framework, the principal emphasized that 'Shidq' meant showing our real everyday struggles. During the Reality phase, I felt safe enough to admit that my differentiated reading groups were failing because I could not manage the classroom transitions. Instead of getting a low score, my supervisor appreciated my honesty and helped me brainstorm solutions. It was the first time I felt supervision was actually designed to help me grow, not to catch me making a mistake."

A cohesive organizational pattern was also observed at School B, confirming that this psychological safety operates consistently across different institutional scales. Inf-08 (Senior Teacher, School B) highlighted how this values-based environment supports professional vulnerability:

"As a senior teacher with a non-pedagogical background, admitting that I struggled with new digital assessment tools was incredibly difficult because I felt I had to protect my professional standing. However, because our vice-principal grounded the coaching relationship in 'Shidq' and 'Muhasabah' (self-reflection), the fear of being judged completely disappeared. The supervisor made it clear that acknowledging our true limitations is a spiritual and professional virtue. This transparency allowed us to diagnose my actual training needs immediately, without any defensive masking or corporate pretenses."

By integrating these direct empirical insights, it becomes clear that the Prophetic-GROW framework successfully operationalizes Edmondson's (1999) psychological safety within a faith-based context. When supervisors model empathy and treat truthfulness as a foundational virtue, they effectively lower the teacher's affective filter (O'Brennan et al., 2017). As a result, the disclosure of teaching errors shifts from a professional risk to a constructive catalyst for genuine pedagogical improvement, demonstrating that a values-driven framework fosters a more sustainable climate for teacher development than traditional, surveillance-oriented supervision (Sande & Ndiku, 2024; Tuytens & Devos, 2017).

By treating honesty (Shidq) as a core professional virtue, admitting a teaching challenge or an instructional failure is reframed as a constructive step toward self-reflection (muhasabah). This supportive environment helps teachers feel secure enough to discuss their struggles openly. As a result, the quality of feedback and psychological safety interact to improve pedagogical satisfaction and actual output in academic supervision significantly (Tesfaw & Hofman, 2014; Tuytens & Devos, 2017).

The comparative data from School A and School B demonstrate how shared values can accelerate Collaborative Professionalism. As defined by Hargreaves and O'Connor (2018), true collaborative professionalism is characterized by structured, deep, and sometimes challenging professional dialogue among educators, built on a foundation of mutual trust.

Even though the schools are located in different districts (School A and School B) and operate at different scales, both institutions actively apply the concepts of Shura (consultation) and Ta'awun (cooperation). This shared commitment has allowed an informal, cross-site Professional Learning Community (PLC) to develop naturally. Rather than working in isolation, teachers from both schools regularly share resource rubrics, classroom strategies, and moral development methodologies.

This professional behavior builds on DuFour's (2004) core framework for PLCs, which emphasizes three pillars: a shared focus on student learning, a collaborative culture, and a commitment to measurable results. The findings of this study suggest that a fourth pillar is essential for faith-based schools: The Pillar of Shared Spiritual Values. This shared framework serves as a strong form of social capital, keeping collaborative efforts strong even during intense academic periods or changes in school leadership.

However, to establish comprehensive theoretical boundaries for the Prophetic-GROW framework, it is necessary to discuss its potential limitations when implemented within non-faith-based educational institutions. Because the model's operational mechanics rely heavily on shared theological assumptions, secular or public school environments would face significant structural and ontological friction during implementation:

First, the absence of a unified metaphysical anchor disrupts the Goal and Reality phases. In secular public schools, where the student and teacher populations are highly pluralistic, and the institutional philosophy is strictly neutral, reorienting instructional goals toward a Lillah orientation (spiritual devotion) is legally and culturally unfeasible. Without a shared baseline of spiritual accountability, framing classroom error disclosure as an act of muhasabah (religious self-reflection) would fail to resonate with educators, potentially reducing the framework back to a standard, compliance-driven secular audit.

Second, the operationalization of Shura (consultation) and Ta'awun (cooperation) could face resistance within highly individualistic or unionized public school cultures. In non-faith-based institutions, professional collaborative boundaries are strictly governed by formal labor contracts, rigid school hours, and secular administrative incentives. The organic, self-sacrificing peer-support networks observed in School A and School B sustained by the spiritual conviction of Ta'awun might be perceived in secular schools as an unregulated expansion of workload, leading to structural resistance from educators who demand explicit material incentives rather than metaphysical rewards.

Third, the reliance on Tawakkul (spiritual reliance) in the Will phase could be misinterpreted in secular governance as a lack of rigorous professional accountability. Within a secular management paradigm, performance outcomes must be bound strictly to empirical analytics, data-driven key performance indicators (KPIs), and standardized student output. Introducing spiritual surrender (Tawakkul) at the culmination of the action plan might lead to a perceived dilution of technocratic responsibility if supervisors and teachers fail to maintain a strict balance between human effort (Ittiba') and spiritual reliance.

Consequently, while the Prophetic-GROW framework offers a transformative blueprint for faith-based education, its direct generalizability to non-faith-based environments remains limited unless the model is conceptually translated. To apply these mechanics in secular schools, the prophetic virtues must be translated into universal humanistic ethics: Lillah orientation must be reframed as vocational calling or altruistic purpose, Shidq as radical psychological safety, and Ta'awun as structured collaborative professionalism (Hargreaves & O'Connor, 2018). This theoretical boundary underscores that the framework's optimal efficacy is structurally dependent on the alignment between the school's organizational culture and the supervisor's coaching philosophy.

Despite the clear strengths of the Prophetic-GROW framework, the research reveals a significant operational challenge: The Dual-Role Dilemma faced by school leaders. This theme is highly visible in global educational research, particularly in Hallinger's (2018) studies on instructional leadership, which show that school heads are often overwhelmed by administrative duties, leaving little time for deep instructional coaching and academic supervision (Kutsyuruba, Walker, & Noonan, 2016).

The data gathered from both sites indicates that managing school finances, maintaining campus facilities, and overseeing digital branding on social media demand substantial time from the leadership team. To analyze how these administrative demands impact the supervision workflow, Table 4 outlines the main operational challenges identified across both locations along with the management strategies used to address them.

Despite the transformative efficacy of the Prophetic-GROW framework, its systematic execution across both research sites uncovers significant operational friction. School leaders frequently encounter a structural dual-role dilemma where intensive instructional coaching responsibilities directly compete with pressing managerial, infrastructural, and administrative mandates.

To ensure high technical writing standards and alignment with the journal's structural requirements, a comprehensive analysis of these operational hurdles, their empirical workflow impacts, institutional responses, and corresponding theoretical anchors is systematically organized in Table 4.

Table 4. Strategic analysis of implementation challenges and mitigations

Core Structural Challenges	Observed Impact on Supervision Workflow	Institutional Mitigation Response	Supporting Theoretical Framework
Administrative Strain and Time Constraints	Complex budgeting workflows and digital branding drastically reduce available time for one-on-one coaching sessions.	Delegating operational scheduling, classroom audits, and baseline observation steps to the Vice Principal of Curriculum.	Instructional Leadership Bottleneck (Hallinger, 2018; Özdemir, 2021)
Adjustment to Collaborative Styles	Several senior staff members initially exhibit resistance, preferring a traditional, top-down directive feedback style over reflective coaching dialogue.	Implementing continuous professional development workshops and peer-modeling sessions focused on non-directive coaching methodologies.	Educational Change Management Framework (Fullan, 2016)
Tracking and Documentation Gaps	Notable delays in systematically logging post-coaching reflections, field notes, and long-term diagnostic feedback within the institutional ledger.	Allocating developmental funds and proposing a dedicated digital supervision application module within the upcoming fiscal budget cycles.	Technology Acceptance Model (Davis, 1989)

The operational realities outlined in Table 4 highlight that a values-based coaching model needs structural support to remain sustainable. Mitigations such as delegating administrative portfolios to vice principals (as practiced at School A) and allocating budget resources to streamline workflows are essential steps. These measures ensure that school leaders have the time and energy required to maintain high-quality coaching relationships with their staff, fulfilling the modern mandate in which observing and providing feedback form the core of instructional transformation (Kavanagh & Rainey, 2021).

The main contribution of this research lies in its practical synthesis of modern educational coaching models and prophetic values within primary Islamic education. Previous academic literature has often kept these worlds separate, treating Islamic values as abstract concepts (Ali, 2010) or analyzing the GROW model purely as a corporate performance tool (Whitmore, 2009). This study bridges that gap.

The evidence from School A and School B demonstrates that the Prophetic-GROW Model translates ethical and spiritual values into clear, supportive, and structured supervisory behaviors. The model provides a practical blueprint for faith-based elementary schools, showing that coaching-based academic supervision directly triggers teacher pedagogical excellence (Sande & Ndiku, 2024). Ultimately, professional growth and institutional values can reinforce each other, helping schools achieve both academic excellence and moral integrity.

From the perspective of the Sustainable Development Goals (SDGs), the findings provide practical evidence to advance SDG 4 (Quality Education) by demonstrating that value-based academic supervision enhances teacher professional development, instructional quality, and continuous learning in faith-based schools. The Prophetic-GROW framework fosters reflective practice, collaborative professionalism, and psychologically safe learning environments that strengthen teachers' pedagogical competence while supporting sustainable school improvement. Furthermore, by promoting ethical leadership, institutional trust, and participatory decision-making through principles such as Shura, Amanah, and Ta'awun, the framework also contributes to SDG 16 (Peace, Justice and Strong Institutions) by strengthening transparent, accountable, and values-driven educational governance. These findings suggest that integrating spiritual values into instructional coaching can be an effective strategy for achieving sustainable educational transformation in faith-based institutions.

CONCLUSION

Fundamental Finding: This study provides a rigorous, multisite empirical analysis of the integration of prophetic virtues within a standardized instructional coaching framework across two anonymized faith-based primary schools in Indonesia: School A and School B. The findings conclusively demonstrate that the structural transformation of John Whitmore's secular GROW model into a culturally and spiritually responsive Prophetic-GROW Model significantly enhances teacher professional development. By embedding the values of Amanah (divine trust), Lillah orientation (purity of intention), Shidq (truthfulness), Shura (consultation), Ta'awun (cooperation), and Tawakkul (spiritual reliance) into the supervisory workflow, these institutions have successfully shifted the supervision paradigm from an intrusive, top-down inspection to an empowering, reflective partnership. Crucially, the operationalization of this value-integrated model directly addresses the major human capital challenge of high non-linear educator distribution, which can reach up to 36%, by building high psychological

safety and reducing "evaluation anxiety". This climate of trust encourages teachers to engage in authentic self-reflection (*muhasabah*) and to openly disclose instructional errors, both of which are essential steps for pedagogical transformation. Furthermore, the cross-site comparison reveals that collaborative practices in Shura and Ta'awun have fostered a resilient, multi-district Professional Learning Community (PLC) that sustains teacher commitment and ensures instructional consistency across geographical boundaries. **Implications:** The implementation of the Prophetic-GROW framework implies that faith-based educational leadership must transcend purely secular management to achieve instructional excellence. By framing academic supervision as *Amanah*, school leaders can activate teachers' autonomous intrinsic motivation, transforming professional development from a bureaucratic obligation into a spiritually meaningful responsibility. This value-integrated coaching approach demonstrates that bridging secular performance models with theological ethics creates the social and psychological foundation necessary to transform subject-matter experts into pedagogically excellent practitioners. Furthermore, the framework contributes to SDG 4 (Quality Education) by strengthening teacher professional development, instructional quality, and continuous school improvement. It also supports SDG 16 (Peace, Justice and Strong Institutions) by fostering ethical leadership, transparent supervision, collaborative decision-making, and values-based educational governance within faith-based schools. **Limitations:** Despite its transformative potential, this study identifies a persistent operational challenge: the dual-role dilemma faced by school principals. The research highlights that intensive coaching responsibilities often compete with heavy administrative duties, school budgeting workflows, and digital branding initiatives, potentially hindering the long-term consistency of the coaching cycle. Furthermore, the current findings are limited to the qualitative context of two specific primary schools in an anonymized region. **Future Research:** To enhance the sustainability of this model, future research should explore the digital transformation of the supervisory workflow to mitigate administrative strain. While this inquiry provides a comprehensive qualitative model, future research should expand this scope by employing mixed-methods designs. Specifically, quantitative instruments could be developed to measure the direct statistical correlation between the Prophetic-GROW model, teacher self-efficacy scales, and measurable student learning outcomes across a broader, macro-level sample of faith-based schools.

AUTHOR CONTRIBUTIONS

Fitria Hanaris contributed to the conceptualization, investigation, methodology, data curation, formal analysis, validation, visualization, and writing of the original draft. **Yatim Riyanto** contributed to the conceptualization, supervision, methodology, validation, and critical review and editing of the manuscript. **Nunuk Hariyati** contributed to the research design, methodology, validation, supervision, and manuscript review and editing. **Mohamad Hisyam Ismail** contributed to the formal analysis, validation, interpretation of findings, and manuscript review and editing. **Windasari** contributed to the methodology, data interpretation, validation, and manuscript review and editing. **Noer Risky Ramadhani** contributed to the literature review, formal analysis, visualization, and manuscript review and editing. **Hanandita Veda Saphira** contributed to the data curation, investigation, project administration, reference management, and manuscript review and editing. All authors have read and

approved the final version of the manuscript and agree to be accountable for all aspects of the work.

CONFLICT OF INTEREST STATEMENT

The authors state that no financial or personal conflicts of interest exist that may have affected the content or findings of this research.

STATEMENT ON THE USE OF AI OR DIGITAL TOOLS IN WRITING

The authors declare that no artificial intelligence (AI) tools or other digital writing assistants were used in the preparation, analysis, or writing of this manuscript. All stages of the research process, including data analysis, interpretation, and manuscript writing, were conducted solely by the authors. The authors take full responsibility for the originality, accuracy, and integrity of the content presented in this article.

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