



## Exploring Christian Values in Educational Supervision: A Multi-Site Study on Implementing Value-Based Teaching Practices

Ferdinandus Lando<sup>✉</sup>, Burhanudin, Imron Arifin  
Universitas Negeri Malang, Indonesia

### Abstract

This study aims to explore and analyze the implementation of Christian values, particularly those inspired by Galatians 5:22-23 (love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control), in teaching supervision practices conducted by principals in Catholic elementary schools. A qualitative multi-site research design was employed, with data collected through classroom observations, in-depth interviews with principals and teachers, and document analysis related to supervisory practices. The findings indicate that principals consciously and unconsciously integrate these Christian values across all stages of supervision, including planning, classroom observation, and follow-up. Supervision is perceived not merely as performance evaluation but as a tool for holistic spiritual and professional development, fostering empathetic communication, constructive feedback, continuous support, and a harmonious and trustful work environment. Despite variations in supervisory style and emphasis across schools, the essence of value-based supervision remains consistent, enhancing teaching quality and strengthening teacher character in alignment with Catholic educational principles. The study contributes empirically and conceptually to understanding value-based leadership in education and offers practical guidance for developing spiritually grounded and relational supervisory practices.

**Keywords:** Christian Values, Teaching Supervision, Catholic Education, Pastoral Leadership

### Article History:

Received: March 2026; Revised: May 2026; Accepted: June 2026

<sup>✉</sup>**Correspondence Author:** [landoferdinandus@gmail.com](mailto:landoferdinandus@gmail.com)

DOI: <https://doi.org/10.61987/edsojou.v4i1.2292>

How to Cite:

Lando, F., Burhanudin, B., & Arifin, I. (2026). Exploring Christian Values in Educational Supervision: A Multi-Site Study on Implementing Value-Based Teaching Practices. *Education and Sociedad Journal*, 4(1), 1-13.

## INTRODUCTION

Education is increasingly recognized as an open system that interacts dynamically with its environment, comprising five essential elements: input, transformation processes, output, feedback, and external environment (Glickman, 2021; Shaifudin, 2024; Zauabi, 2025). Its role extends beyond knowledge transmission to the formation of character and competencies that shape individuals' personal and professional lives. In a society that faces moral, social, and ethical challenges, effective education is crucial not only for cognitive development but also for fostering ethical and spiritual values (Aulia et al., 2025; Bafadal, 2022). Religious-based education, particularly Christian education, has the potential to address these societal needs by embedding ethical and spiritual principles into the educational process. Catholic education emphasizes a holistic approach, integrating spiritual growth with academic achievement (Bhakti, 2024; Febriani, 2026; Tjang, 2026). Through educational supervision and structured pedagogical practices, Christian values can be internalized by both teachers and students. Therefore, understanding how Christian value-based supervision is



implemented contributes to enhancing societal welfare by cultivating educators who model ethical and spiritual conduct.

Despite the acknowledged benefits of education infused with ethical and spiritual values, there are persistent challenges in translating these values into practical school management strategies. Many schools, including faith-based institutions, struggle to integrate value-oriented approaches consistently in teaching and administration (Setiawan, 2025; Supriyanto, 2020). Supervision often emphasizes administrative tasks such as performance evaluation rather than holistic development of teachers' character and spirituality. This gap creates an environment where professional growth may occur in isolation from moral and spiritual development. Consequently, society may face educators whose pedagogical skills are strong, but whose capacity to nurture ethical and spiritual development in students is limited (Arifin et al., 2025; Ramdlani et al., 2025; Santoso et al., 2025). Addressing this problem requires empirical research that examines how educational leaders can operationalize value-based supervision effectively, particularly in religious education contexts where moral and spiritual formation is central to institutional objectives.

In practice, schools frequently emphasize procedural supervision methods, such as classroom observations, post-observation discussions, and professional development plans. While these techniques improve teaching quality, they often fail to address the cultivation of spiritual values and character in teachers (Muaja et al., 2024; Ramadhan, 2025; Sihombing et al., 2024). In Catholic schools, where Christian values are integral to institutional ethos, supervision should serve not only as a pedagogical tool but also as a medium for value internalization. Field observations indicate that many school leaders lack structured frameworks for translating abstract values such as love, patience, and gentleness into concrete supervisory actions. This creates a disparity between institutional mission statements, which emphasize value integration, and actual classroom and teacher support practices. Understanding this practical phenomenon highlights the need for research focused on operationalizing Christian values in the daily activities of school leaders to bridge the gap between institutional ideals and educational realities.

Previous research has explored the effectiveness of teaching supervision in enhancing instructional quality. Many studies emphasize supportive, collaborative, and development-oriented supervision strategies that foster professional growth among teachers (Eka et al., 2025; Juni et al., 2025; Jelovac, 2025). Leadership grounded in spiritual values has been associated with positive school culture, increased staff engagement, and greater job satisfaction (Akram et al., 2023; Purwanto & Wafa, 2023). However, these studies often address spirituality and values in general terms without examining specific Christian virtues derived from scriptural sources (Hafizin et al., 2026; Nggano & Arifin, 2025; Chapman & Miller, 2022). In particular, the integration of the fruit of the Spirit from Galatians 5:22-23 love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control into supervision practices remains largely unexplored. This research gap limits understanding of how leaders can actively cultivate both pedagogical competence and spiritual growth in teachers. Addressing this limitation is essential to developing holistic models of value-based educational supervision that align with Catholic educational philosophy.

Furthermore, while literature acknowledges value-based supervision as beneficial, most studies have focused on general ethical or leadership frameworks rather than concrete, observable practices that reflect specific Christian virtues (Kartika et al., 2025; Safa, 2026; Sara, 2024). Empirical evidence on how school leaders operationalize these virtues during instructional supervision is scarce. Existing approaches often fail to connect abstract spiritual values with everyday professional interactions, leaving teachers without consistent models for embodying Christian ethics in their pedagogical practice (Adha et al., 2025; Sumarson et al., 2025; Utama & Putra, 2025). This deficiency underscores the importance of research that

systematically investigates how school supervisors can integrate Christian virtues into daily supervision routines, ensuring that ethical and spiritual development is not secondary but embedded within teacher professional growth.

The novelty of this study lies in its targeted focus on the practical application of Christian values within teaching supervision, specifically referencing the fruit of the Spirit from Galatians 5:22-23. By employing a multi-site study design, the research captures diverse supervisory practices across two distinct Catholic school contexts, providing a comparative perspective on the integration of spiritual values into management practices. This approach contributes to the “state of the art” by moving beyond theoretical discussions of Christian education or generic leadership values toward concrete, actionable insights on operationalizing faith-based virtues in school supervision. Addressing this gap is critical for strengthening the moral and spiritual dimensions of teacher development, which in turn impacts student formation and the broader educational mission.

Based on the identified gaps, this study seeks to answer the central research question: How do school principals implement Christian values such as love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control in teaching supervision? The research aims to describe and analyze in depth the value-based supervisory practices in Catholic schools, offering empirical evidence of how spiritual virtues can be operationalized in leadership routines. Preliminary analysis suggests that integrating these virtues may enhance teacher motivation, professional satisfaction, and ethical awareness, demonstrating the potential of supervision as a vehicle for holistic teacher development. The findings are expected to contribute both theoretically and practically, providing guidance for school leaders seeking to embed Christian values into everyday pedagogical supervision.

## **RESEARCH METHOD**

This study employed a qualitative multi-site design. A qualitative multi-site study involves conducting research at several sites assumed to share similar characteristics or uniqueness, with the primary goal not being contradictory comparison but rather conceptual induction and theory development applicable across the sites (Miles et al., 2014). The qualitative approach was chosen to achieve an in-depth understanding of the meanings and experiences of school principals and teachers regarding the implementation of Christian values in teaching supervision. The multi-site design enabled comparison of practices across two distinct institutions, providing a richer and more comprehensive view of the phenomenon. This design is particularly suitable for answering the research question concerning how the Christian values outlined in Galatians 5:22-23 are implemented, as it allows exploration of specific contextual practices within each school.

The research was conducted at two Catholic elementary schools, SDK Mardi Wiyata 1 Malang and SDK Xaverius Surabaya, selected because both institutions are committed to Christian values in their educational practices. Participants were individuals with deep knowledge of the school culture or phenomenon under study, actively involved in the environment, and available for interviews (Rosyidah et al., 2021). The primary participants were the principals responsible for supervising teaching activities, while several teachers from different grade levels and with varying years of experience who had undergone supervision were included as key informants.

Data collection in this qualitative study involved multiple techniques to achieve depth and triangulation. Semi-structured interview guides were the primary instruments, developed to explore principals’ and teachers’ understanding, perceptions, and practical implementation of the Christian values described in Galatians 5:22-23. Participant observations were conducted to capture real-time supervision activities and interactions between principals and teachers. Additionally, document analysis including supervision plans, supervision notes, and

school policy documents relevant to teacher development was performed to complement interview and observational data. These instruments were designed based on literature review and adapted to the specific context of each school, with preliminary validation through discussions with relevant experts or practitioners before full implementation (Sarun, 2026).

The collected qualitative data were analyzed using thematic analysis techniques. Initially, all interview recordings were transcribed, and a general understanding of the data was developed. Coding was then applied to identify emerging themes, particularly those directly related to Christian values and supervisory practices. Codes were grouped into broader categories, followed by the identification of key themes that addressed the research questions. In line with the multi-site study design, analysis was first conducted separately for each school site, and cross-site analysis was performed to identify similarities, differences, and unique patterns. This approach ensured that both context-specific and comparative insights were captured comprehensively.

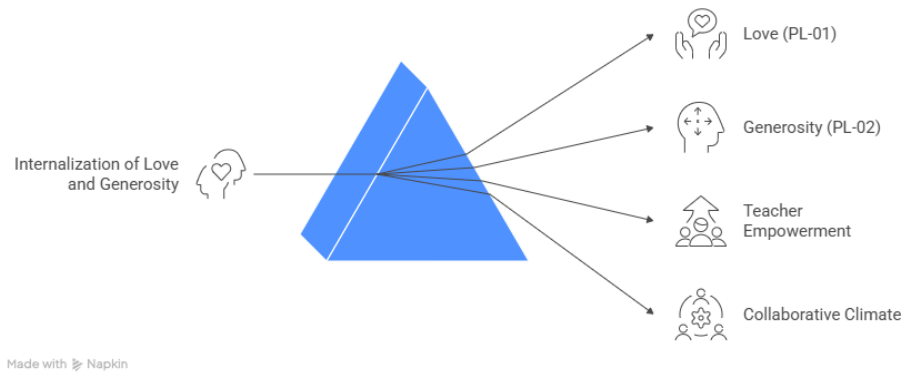
The validity of the data was strengthened through triangulation methods. Source triangulation involved comparing data from principals and teachers, while method triangulation compared information obtained from interviews, observations, and document analysis. These triangulation strategies enhanced the credibility and reliability of the findings, ensuring that interpretations were not biased by a single source or method. By combining rigorous data collection, systematic thematic analysis, and robust validity checks, the study aimed to produce trustworthy insights into how Christian values are operationalized in teaching supervision across multiple Catholic school sites.

## **FINDINGS AND DISCUSSION**

### **Internalization of Love and Generosity in Supervision Planning**

Analysis of interview and observational data revealed that love and generosity were deeply embedded in the planning phase of teaching supervision. At SDK Mardi Wiyata 1 Malang, principals conducted informal dialogues with teachers before drafting supervision plans to understand classroom challenges and individual needs. Observations showed principals actively listened, asked clarifying questions, and documented each teacher's context, establishing a relational and human-centered approach. One principal stated, "Before I create a supervision plan, I first talk with teachers to understand their difficulties. Love means knowing their needs, so I plan supervision that truly helps, not just checking for mistakes." Coding applied: PL-01: Love in planning. These practices enhanced trust and collaboration, fostering teachers' openness to feedback. Teachers reported that such preparatory conversations increased engagement and reduced anxiety, confirming the role of relational planning as a foundation for effective supervision. Observational data corroborated interviews, highlighting that human-centered planning operationalizes Christian values in tangible, daily school practices.

At SDK Xaverius Surabaya, generosity was operationalized through flexible scheduling of supervision sessions, allowing teachers to choose suitable times based on readiness. Observational notes indicated principals consistently offered alternatives and adapted plans to individual teacher circumstances. One teacher explained, "The principal adjusts supervision schedules according to our readiness. They never force us, always offering solutions." Coding applied: PL-02: Generosity in planning. These practices reduced stress, promoted a supportive environment, and motivated teachers to participate actively. Observations confirmed that relational planning and flexible scheduling were not random acts of kindness but deliberate strategies rooted in Christian principles, showing consistency in operationalizing values across sites.



**Figure 1. Internalization of Love and Generosity in Teaching Supervision: Core Dimensions and Outcomes**

Figure 1 illustrates the conceptual framework of how Christian values, specifically love (PL-01) and generosity (PL-02), are internalized and operationalized during the planning phase of teaching supervision. The figure shows that the internalization of these values by school principals directly informs concrete supervisory actions, including empathetic engagement, attentive listening, understanding teachers' needs, and flexible scheduling. These practices lead to key outcomes, such as teacher empowerment and the creation of a collaborative and trustful climate within the school. By visualizing the relationship between internalized values and practical outcomes, the figure highlights that value-based supervision is both intentional and actionable, emphasizing a human-centered, relational approach. It demonstrates that integrating Christian principles in planning transforms supervision from a purely procedural task into a relational and developmental process, fostering both professional growth and supportive organizational culture.

Collectively, findings from both sites indicate that love and generosity transform planning into a relational, dialogical, and human-centered process. Observational data and interviews together confirm that these values positively influenced teacher readiness, engagement, and professional reflection. Coding, including PL-01 and PL-02, allowed systematic comparison and identification of patterns across the two sites. These results suggest that Christian values in supervision planning are not abstract ideals but operational behaviors that set the stage for the entire supervision process, demonstrating that value-based supervision enhances both relational and professional dimensions of teacher development.

### **Manifestation of Patience and Gentleness during Classroom Observation**

Patience and gentleness emerged as key strategies in classroom supervision at both sites, ensuring constructive feedback without undermining teacher confidence. Observations at SDK Mardi Wiyata 1 Malang showed principals guiding novice or struggling teachers with stepwise feedback, first acknowledging strengths and effort before suggesting improvements. Coding applied: OB-01: Patience in feedback. Teachers confirmed that such gradual guidance reduced anxiety and enhanced willingness to accept feedback. Observations revealed that principals' calm demeanor, attentive listening, and thoughtful phrasing helped maintain teacher motivation, transforming supervision into a supportive developmental process rather than a purely evaluative one.

Gentleness was evident in the language used during corrective feedback. Observations recorded principals framing suggestions positively, offering alternative solutions, and avoiding direct criticism. One teacher stated, "When I made a mistake explaining material, the principal didn't say 'you are wrong' but suggested, 'It might be more effective to add this

example.’ They always motivate us, so I am not afraid of mistakes.” Coding applied: OB-02: Gentleness in feedback. Observational data confirmed that teachers’ emotional safety was prioritized, allowing them to integrate feedback effectively. These findings indicate that patience and gentleness are deliberate, operationalized values that guide supervisory interactions, providing a relational framework that supports professional and spiritual development simultaneously.

Combined data from both sites show that patience and gentleness operationalize Christian values during classroom supervision in concrete ways. Observational evidence indicated that principals consistently applied these strategies across multiple teachers and sessions, demonstrating replicable practices rather than isolated instances. Interviews confirmed that teachers felt respected, motivated, and psychologically secure, allowing feedback to be absorbed constructively. The coding system, OB-01 and OB-02, enabled cross-site analysis, revealing a consistent pattern: value-based strategies in classroom observation enhance teacher engagement and foster relational trust, creating conditions conducive to long-term professional growth and spiritual development.

Supervisory practice grounded in patience and gentleness functions as a relational pedagogy that reshapes the traditional power dynamic between principals and teachers. Instead of positioning classroom observation as a surveillance-oriented activity, the practice becomes a dialogical encounter in which professional growth is co-constructed through trust and affirmation. The consistent use of affirming language, gradual correction, and empathetic listening suggests that emotional intelligence is not an incidental trait but an intentional supervisory competence. Within this framework, feedback is reframed from judgment to guidance, allowing teachers to engage in reflective practice without fear of evaluation-induced stress. This also indicates that the principals’ leadership approach aligns with transformational and servant leadership principles, where human dignity and personal development are prioritized alongside instructional improvement. In Table 1, classroom supervision becomes a formative space that integrates professional competency development with affective and ethical formation, reinforcing both pedagogical quality and relational well-being within the school environment.

**Table 1. Summary of Codes and Thematic Interpretation of Patience and Gentleness in Classroom Observation**

Code	Value	Observed Supervisory Practice	Cross-Site Pattern	Interpretive Meaning
OB-01	Patience	Stepwise feedback, gradual guidance, acknowledgment before correction	Consistent across both schools	Reduces teacher anxiety and supports reflective acceptance of feedback
OB-02	Gentleness	Positive framing of suggestions, solution-oriented language, avoidance of direct criticism	Consistent across both schools	Maintains emotional safety and strengthens teacher motivation
Combined Theme	Patience & Gentleness	Calm demeanor, empathetic listening, constructive dialogue	Institutionalized supervisory approach	Transforms supervision into relational and developmental practice

The study demonstrates that patience and gentleness are not merely interpersonal dispositions but structured and reproducible supervisory strategies that significantly shape the effectiveness of classroom observation. The findings from both sites consistently show that when principals intentionally apply these values, teachers experience higher levels of psychological safety, openness to feedback, and motivation to improve instructional practice. The OB-01 and OB-02 coding further confirm that these strategies are systematically embedded in supervisory routines rather than applied sporadically, indicating institutionalized

value-based leadership practice. Consequently, classroom observation guided by these principles contributes not only to professional development but also to the cultivation of a supportive school culture characterized by trust, respect, and continuous learning. This suggests that integrating ethical-spiritual values into instructional supervision has practical implications for school leadership models, particularly in enhancing teacher engagement and sustaining long-term educational improvement.

### **Role of Self-Control and Faithfulness in Supervision Follow-Up**

Self-control and faithfulness were central in post-supervision follow-up at both sites, reflecting principals’ commitment to continuous teacher development. At SDK Mardi Wiyata 1 Malang, observational data showed principals maintaining calm, composed behavior even when teachers initially resisted feedback. A teacher shared, “Initially, I struggled to accept feedback, but the principal never got angry. They patiently explained and even created sample lesson plans. They faithfully supported me until I improved.” Coding applied: FU-01: Self-control in follow-up. These actions ensured consistency and sustained mentoring, showing that supervision extends beyond the observation itself. Observational notes confirmed that follow-up included guidance, resource provision, and emotional support, emphasizing relational, spiritual, and professional aspects simultaneously.

At SDK Xaverius Surabaya, principals demonstrated faithfulness by proactively scheduling follow-up sessions, monitoring implementation of feedback, and providing additional learning materials. A principal stated, “Follow-up is key. We cannot stop after observation. We must faithfully accompany teachers, which requires self-control to maintain consistency.” Coding applied: FU-02: Faithfulness in follow-up. Observations showed principals revisiting teacher progress, offering individualized solutions, and maintaining motivation over time, demonstrating the operationalization of Christian values in real supervisory practice.

Cross-site synthesis revealed a Pastoral Supervision Model integrating the nine aspects of the fruit of the Spirit. Love and generosity guided planning, patience and gentleness structured classroom observation, and self-control and faithfulness ensured follow-up continuity. Joy, peace, and goodness were observed across stages, creating a supportive, positive environment. Coding across stages included AS-01: Joy, AS-02: Peace, and AS-03: Goodness. Observations and interviews together confirmed that these values are operational, relational, and measurable in practice. Table 2 summarizes all codes and observed behaviors, providing a systematic representation of how Christian values guide supervision in both sites.

**Table 2. Coding of Christian Values in Multi-Site Teaching Supervision**

<b>Supervision Stage</b>	<b>Christian Value</b>	<b>Coding</b>	<b>Observed Practices / Examples</b>
Planning	Love	PL-01	Informal dialogue with teachers to identify needs
Planning	Generosity	PL-02	Flexible scheduling of supervision sessions
Observation	Patience	OB-01	Gradual feedback for novice/resistant teachers
Observation	Gentleness	OB-02	Encouraging, solution-oriented feedback language
Follow-Up	Self-Control	FU-01	Consistent mentoring without frustration
Follow-Up	Faithfulness	FU-02	Regular follow-up sessions and resource support
Across Stages	Joy	AS-01	Creating positive supervision atmosphere
Across Stages	Peace	AS-02	Reducing tension during supervision
Across Stages	Goodness	AS-03	Providing constructive support and guidance

The synthesis of Table 1 illustrates that Christian values are systematically operationalized across all stages of teaching supervision, forming a cohesive Pastoral Supervision Model. In the planning stage, love (PL-01) and generosity (PL-02) ensure that supervision is human-centered and responsive to teachers’ individual needs, laying the foundation for trust and collaboration. During classroom observation, patience (OB-01) and

gentleness (OB-02) guide principals in delivering constructive feedback while maintaining teacher motivation and psychological safety. In the follow-up stage, self-control (FU-01) and faithfulness (FU-02) sustain continuous mentoring and consistent guidance, reinforcing professional and spiritual growth. Joy (AS-01), peace (AS-02), and goodness (AS-03) are cross-cutting values observed throughout all stages, creating a positive, tension-free, and supportive supervision environment. Collectively, the table demonstrates that the integration of these nine aspects of the fruit of the Spirit is not only theoretical but operational, providing concrete evidence that value-based supervision enhances teacher engagement, relational trust, and holistic development in Catholic schools.

This study affirms that the integration of Christian values—particularly those reflected in the fruit of the Spirit—provides a coherent and practical framework for transforming teaching supervision into a holistic developmental process. The findings across both sites demonstrate that supervision guided by love, generosity, patience, gentleness, self-control, and faithfulness is consistently enacted in structured and observable ways throughout planning, observation, and follow-up stages. Rather than functioning as abstract ideals, these values are operationalized into concrete supervisory behaviors that shape interpersonal interactions, strengthen relational trust, and sustain teacher growth over time. The emergence of joy, peace, and goodness as cross-cutting experiences further indicates that value-based supervision contributes not only to professional improvement but also to emotional and spiritual well-being within the school community. The evidence suggests that the Pastoral Supervision Model offers a sustainable and replicable approach to instructional leadership, where ethical-spiritual principles are systematically embedded into everyday supervisory practice, ultimately fostering a more humane, supportive, and growth-oriented educational environment.

## **Discussion**

The findings of this study align with existing literature emphasizing the importance of transformational and spiritual leadership in educational organizations (Zaini, 2025). Prior studies highlight that the values embraced by leaders can shape organizational culture and influence staff performance. However, this research contributes specifically by mapping in detail how the nine aspects of the fruit of the Spirit are concretely operationalized in each stage of teaching supervision within Catholic schools. While much of the literature on instructional supervision focuses predominantly on pedagogical and technical dimensions, such as teaching strategies, classroom management, or technology integration (Sulfiani et al., 2025; Wardatul et al., 2025), studies on spiritual leadership often remain conceptual or examine the broader impact on school culture. By documenting empirical practices, this study bridges the gap, demonstrating how specific spiritual values are translated into concrete actions within a defined managerial function. This contribution not only enriches the understanding of spiritual leadership but also provides actionable insights into how faith-based principles guide day-to-day supervisory practices in educational settings, making leadership values tangible and operational rather than abstract.

These findings extend the understanding of how leadership grounded in Christian values can manifest in daily school practices. The study shows that theological principles can serve as practical, actionable foundations for educational management, rather than remaining abstract doctrines (MoghadasNian et al., 2025; Rachman et al., 2026). By linking each stage of supervision planning, classroom observation, and follow-up to specific aspects of the fruit of the Spirit, the research illustrates how spiritual values influence decision-making, relational interactions, and teacher development processes. Observations and interviews consistently revealed that principals' behaviors guided by love, patience, gentleness, self-control, and faithfulness directly impacted teacher motivation, engagement, and professional

growth. These findings suggest that spiritual leadership is not only an ethical or moral ideal but also a practical strategy that can enhance pedagogical effectiveness, teacher well-being, and relational trust within the school environment, reinforcing the interplay between faith, leadership, and educational outcomes.

Furthermore, value-based supervisory practice demonstrates a reinforcing mechanism that connects leadership principles with sustained behavioral consistency in instructional guidance. The repeated enactment of virtues such as patience, gentleness, self-control, and faithfulness across supervision stages indicates that these values function as embedded operational standards rather than situational responses. Such consistency strengthens the alignment between supervisory intention and practical implementation, reducing discrepancies in mentoring approaches and ensuring continuity in teacher support systems (Jelovac, 2025; Hafizin et al., 2026; Khofifah et al., 2025). The relational orientation embedded in these practices also contributes to the formation of collective efficacy among teachers, as supportive interactions encourage openness, peer collaboration, and shared pedagogical reflection. Within this configuration, supervision becomes a medium for organizational learning where ethical and spiritual commitments shape both individual development and communal professional growth. Consequently, value-driven leadership practices extend their impact beyond individual performance enhancement, fostering a cohesive culture of trust, collaboration, and sustained instructional improvement.

Theoretically, this research enriches educational leadership theory by offering an operational model of Pastoral Supervision rooted in Christian values (Fisher, 2025; Lee, 2025; Pembroke, 2025). By demonstrating how spiritual leadership principles can be adapted and applied within a specific managerial function, namely teaching supervision, the study strengthens the argument that leaders' intrinsic values significantly affect professional practices under their guidance. Practically, the findings provide concrete guidance for Catholic school principals on integrating Christian values into supervision, offering a blueprint for mentoring and professional development programs that support both the spiritual and instructional growth of teachers. Schools can adopt this model to foster environments where supervision is relational, supportive, and value-driven, ensuring that faith and educational objectives are mutually reinforcing. This practical application underscores the potential of value-based leadership to influence school culture and promote holistic teacher development.

For future research, the findings open avenues to explore the effectiveness of the Pastoral Supervision model in enhancing teaching quality, teacher job satisfaction, and student character development. Empirical evaluation of the model in different school contexts could assess its replicability, scalability, and impact on educational outcomes. Additionally, comparative studies between schools with varying degrees of spiritual integration could clarify the extent to which value-based supervision contributes to relational trust, professional growth, and school climate. Researchers may also investigate how other Christian virtues or leadership dimensions beyond the nine aspects of the fruit of the Spirit can complement or expand the model.

The study has several limitations that must be acknowledged. The sample included only two Catholic elementary schools, limiting the generalizability of findings across broader Catholic educational settings due to variations in culture, context, and leadership style. The qualitative nature of the study also involves inherent subjectivity in data interpretation, even though triangulation methods were applied to reduce bias. Access to all supervisory activities was occasionally constrained by scheduling or the sensitive nature of certain interactions, potentially affecting the completeness of observational data. Furthermore, the study focused exclusively on the nine aspects of the fruit of the Spirit, which means other Christian values or broader aspects of Catholic leadership may not have been fully captured. Recognizing

these limitations provides context for interpreting the findings while guiding future research to address gaps and expand understanding of spiritual leadership in school supervision.

## CONCLUSION

This study provides significant insights into how Christian values, particularly those inspired by Galatians 5:22-23, can be consciously integrated into teaching supervision practices in Catholic elementary schools. The multi-site investigation at SDK Mardi Wiyata 1 Malang and SDK Xaverius Surabaya demonstrates that principals do not merely execute supervision as an administrative obligation but intentionally operationalize love, joy, peace, patience, generosity, goodness, faithfulness, gentleness, and self-control at every stage of supervision. These findings offer practical wisdom: supervision guided by Christian values transforms it into a relational, developmental, and human-centered process, enhancing teacher engagement, professional growth, and spiritual formation. The emergence of the Pastoral Supervision Model highlights that effective Catholic school supervision is relational, positive, supportive, and consistent, showing that integrating values into leadership is not a symbolic gesture but a transformative approach that honors teacher dignity, fosters holistic development, and reinforces Catholic identity within daily educational practice. The study has limitations: it involved only two schools, so generalizability is restricted, and the qualitative approach relies on interpretive data, which may carry inherent subjectivity despite triangulation. Future research could test the Pastoral Supervision Model in diverse settings, evaluate its impact quantitatively on teacher performance and student outcomes, and explore additional Christian virtues that may further enhance leadership effectiveness, thereby expanding both theoretical understanding and practical application.

## ACKNOWLEDGMENT

The author would like to express sincere gratitude to the principals, teachers, and staff at SDK Mardi Wiyata 1 Malang and SDK Xaverius Surabaya for their time, cooperation, and openness in sharing their experiences. Appreciation is also extended to the academic advisors and peers who provided valuable guidance and feedback throughout this study. Their support made it possible to conduct this research and gain meaningful insights into the practice of value-based supervision in Catholic schools.

## REFERENCES

- Adha, M. A., Lesmana, I., Ansar, R., & Arianti, N. P. (2025). Collegial Supervision as a Catalyst for Digital Transformation: Insights from Rural Indonesian Secondary Schools. In *World Conference on Information Systems for Business Management* (pp. 415–424). [https://doi.org/10.1007/978-3-032-13003-7\\_39](https://doi.org/10.1007/978-3-032-13003-7_39)
- Akram, H., Al-Adwan, A. S., Aslam, S., & Khan, M. I. (2023). Pedagogical Practices and Challenges in Cultivating Moral Values: A Qualitative Study of Primary School Teachers in Pakistan. *Education 3-13*, 51(4), 607–619. <https://doi.org/10.1080/03004279.2021.1992471>
- Arifin, I., Ulfatin, N., & Wiyono, B. B. (2025). A Comparative Study of Public and Private High Schools' Implementation of Strategy Maps to Achieve Strategic Goals in the Industrial Revolution 4.0 Era in Indonesia. *Public Administration and Policy*, 28(2), 215–228.

- Aulia, S., Putri, A. J., Sara, A., Harahap, U. M., & Tampubolon, P. (2025). The Role of Islamic Religious Education in Developing Character in Students with Character. *JKIP: Jurnal Kajian Ilmu Pendidikan*, 6(2), 348–354.
- Bafadal, I., Nurabadi, A., Prestiadi, D., & Triwiyanto, T. (2022). Strengthening Moral-Based Learning Leadership in Superior Elementary School Principals. *Jurnal Pembelajaran*, 5, 317–322. <https://doi.org/10.17977/um027v5i42022p317>
- Bhakti, A. S. (2024). The Conception of Catholic Education According to the Document of *Educating in the Present and the Future: A Renewed Spirit (Instrumentum Laboris). Veritatis et Caritas: Jurnal Pendidikan Katolik*, 4(1), 95–105. <https://doi.org/10.52075/vctjpk.v4i1.447>
- Chapman, A. L., & Miller, L. (2022). Awakened Schools: The Burning Imperative of Pedagogical Relational Culture. *International Journal of Educational Research*, 116, 102089. <https://doi.org/10.1016/j.ijer.2022.102089>
- Eka, R., Zaini, P., & Suniarti, N. (2025). Integrasi Pendidikan Agama di Sekolah sebagai Sarana Pembentukan Iman dan Akhlak. *Jurnal Pendidikan*, 3(2), 580–589.
- Febriani, B., Lubis, L. H., & Batubara, M. M. (2026). Principal Leadership Management in Improving Teacher Performance in Public Elementary Schools. *Riggs*, 5(1), 5106–5114. <https://doi.org/10.31004/riggs.v5i1.6137>
- Fisher, M. J. (2025). Why Supervise? A Case for Professional Pastoral Supervision for Principals and Educational Leaders. *Christian Teachers Journal*, 33(2), 8–13.
- Glickman, C., & Burns, R. W. (2021). Supervision and Teacher Wellness: An Essential Component for Improving Classroom Practice. *Journal of Educational Supervision*, 4(1). <https://doi.org/10.31045/jes.4.1.3>
- Hafizin, H., Timan, A., & Triwiyanto, T. (2026). Best Practices of Local Wisdom Oriented Islamic Education Management for Fostering Intercultural Sensitivity in Vocational Tourism Schools. *Journal of Innovation in Educational and Cultural Research*, 7(2), 257–266. <https://doi.org/10.46843/jiecr.v7i2.2758>
- Jelovac, D. (2025). Redefining the Moral Attributes of an Excellent Secondary School Teacher. *Education Sciences*, 15(7), 875. <https://doi.org/10.3390/educsci15070875>
- Juni, R., Sitio, T., & Simanulang, P. (2025). Faith and Excellence: An Integration in a Christian Value-Based Quality Management Framework in Educational Institutions. *Jurnal Pendidikan*, 2025, 172–185.
- Kartika, I., Saputra, A. M., Purwaningsih, Y., & Leman, S. (2025). At-Tadris: Journal of Islamic Education. *At-Tadris: Journal of Islamic Education*, 4(2), 315–324. <https://doi.org/10.56672/vf6x5n20>
- Khofifah, J. M., Nurdin, D., & Herawan, E. (2025). Enhancing teacher professionalism through academic supervision: A CIPP model evaluation. *Indonesian Journal of Educational Development (IJED)*, 6(2), 380–392. <https://doi.org/10.59672/ijed.v6i2.4727>
- Lee, C. K. (2025). The Self and the Spirit in Pastoral Care: Integrating Psychology and Christian Spirituality. *Pastoral Psychology*, 74(3), 381–399. <https://doi.org/10.1007/s11089-025-01205-7>
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative Data Analysis: A Methods Sourcebook* (3rd ed.). SAGE Publications.
- MoghadasNian, S., AlizadehMousavi, S., HosseinPoor, S., & Bagheri, A. (2025). Operationalizing Islamic Theological Convergence: The Global Kalam Strategic Framework (GKSF) for Data-Driven Intra-Faith Unity. *SSRN Electronic Journal*. <https://doi.org/10.2139/ssrn.6072608>

- Muaja, D. C. A., Sunlety, F., & Ruban, T. L. (2024). The Importance of Catholic Religious Education for Catholic Students According to *Tradendae Catechesis*. *PTHR*, 1(1), 65–73. <https://doi.org/10.53396/pthr.v1i1.193>
- Nggano, H. E., & Arifin, I. (2025). The Principal's Role in Implementing TQM at Frateran Catholic High School, Surabaya: Exploring the Principal's Concrete Actions in Implementing TQM Principles at Frateran Catholic High School, Surabaya. *Al-Afkar: Journal for Islamic Studies*, 8(4), 505–511.
- Pembroke, N. (2025). Christian Pastoral Care as Spiritual Formation: A Holistic Model for Congregational Ministry. *Religions*, 16(5), 618. <https://doi.org/10.3390/rel16050618>
- Purwanto, A., & Wafa, A. (2023). Interpersonal Communication Strategies in Building an Image of Contingency Perspective of Accommodation. *Managere: Indonesian Journal of Educational Management*, 5(3), 267–279. <https://doi.org/10.52627/managere.v5i3.281>
- Rachman, F., Nihwan, M., Durhan, D., & Bahri, R. (2026). Transformative Modernisation of Islamic Education Management: An Integrative-Transformative Quality-Based Management Model. *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam*, 11(1), 192–207. <https://doi.org/10.31538/ndhq.v11i1.349>
- Ramadhan, F. (2025). Analysis of the Implementation of Academic Supervision by Principals in an Effort to Improve Teacher Performance at Madrasah Tsanawiyah Negeri 12 Tanah Datar. *Jurnal Pendidikan*, 1, 175–183.
- Ramdlani, M. F., Khoiriyah, H. A., & Lawal, U. S. (2025). Influence of Social Media on Self-Identity Formation and the Development of Interpersonal Ability in University Students. *Education and Sociedad Journal*, 3(1), 31–41. <https://doi.org/10.61987/edsojou.v1i2.633>
- Rosyidah, U., Aulianda, M., & Ambarwati, T. (2021). Participant Observation and Fieldwork. In M. D. Myers (Ed.), *Qualitative Research in Business and Management*.
- Safa, N. S., Ulum, A. M., & Miftachul, H. (2026). Integration of Simulation and Evaluation in Educational Supervision: Strategies, Implementation, and Efforts to Improve the Quality of Learning. *Jurnal Pendidikan*, 7(1), 162–183.
- Santoso, B., Rofiq, A., Hidayati, N., Fauzi, M. N., & Aimah, S. (2025). The Improvement of Artificial Intelligence in Religious Education and Moral Achievement. *Education and Sociedad Journal*, 3(1), 42–52. <https://doi.org/10.61987/edsojou.v1i2.636>
- Sara, M., Manno, D., & Situmorang, J. (2024). Christian Ethics Rooted in Love. *Jurnal Teologi*, 7(2), 211–228. <https://doi.org/10.47167/7vj95919>
- Sarun, H. (2026). Research Design: Qualitative, Quantitative, Mixed-Methods—Comprehensive Review. *Journal of Research Methodology*, 3, 311–314.
- Setiawan, A. (2025). Quotient Ruhology-Based Supervision in Realizing Education that Honors Humans. *AJSH*, 5(2). <https://doi.org/10.57250/ajsh.v5i2.1423>
- Shaifudin, A. (2024). Education as a System and the Role of Socio-Cultural in Education. *Jurnal Pendidikan*, 10(2), 1–12.
- Sihombing, D., Mahulae, P. S., Rinaldi, M., Negeri, U., & Negri, U. (2024). Catholic School Management and Leadership: A Study in Schools in KAM. *Educendikia*, 4(3), 1232–1238. <https://doi.org/10.47709/educendikia.v4i03>
- Sulfiani, S., Ansar, A., & Saleh, S. (2025). Analysis of the Implementation of Academic Supervision as an Effort to Improve Teachers' Pedagogic Competence (Multi-Site Study in Junior High School in Bantaeng Regency). *Jurnal Pendidikan*, 8, 790–803.
- Sumarson, Bambang, R., & Musa, K. (2025). The Effect of Constructivist Learning and Project-Based Learning Model on Students' Entrepreneurial Competence in Higher Education. *Cogent Education*, 12(1), 2557606. <https://doi.org/10.1080/2331186X.2025.2557606>

- Supriyanto, A. S., & Ekowati, V. M. (2020). Spiritual Leadership and Islamic Organisational Citizenship Behaviour: Examining Mediation-Moderated Process. *Journal of Leadership Studies*, 13(3), 166–185.
- Tjang, Y. S., Prasetyo, L., Yuswanto, F., Acin, M. A., Atok, K., & Sunarso, A. (2026). The Apostle Paul's Leadership Style and Its Relevance for Today's Leaders. *Jumpa*, 14(1), 55–65. <https://doi.org/10.60011/jumpa.v14i1.255>
- Utama, A., & Putra, Y. (2025). Influence of Innovation Strategy, Total Quality Management (TQM), and Internationalization Strategy on Improving Higher Education Performance. *Quality-Access to Success*, 26(207). <https://doi.org/10.47750/QAS/26.207.36>
- Wardatul, A., Asyauqiya, H., Roifah, Z., Maunah, B., & Trisnantari, H. E. (2025). Optimizing Academic Supervision of School Principals to Improve Teachers' Pedagogic Competence in the Implementation of the Independent Curriculum. *Jurnal Pendidikan*, 10(4), 2184–2196.
- Yosep, H., & Lingge, N. (2026). Integrative Strategies of Catholic Education Values in Countering Identity Politics and Primordialism. *ARJPK*, 10(1), 113–124. <https://doi.org/10.53949/arjpk.v10i1.92>
- Zaini, F. (2025). Spiritual Value-Based Transformational Leadership in Increasing the Religiosity of Educators and Learners. *Irsyaduna*, 5(2), 301–318. <https://doi.org/10.54437/irsyaduna.v5i2.2283>
- Zauabi, M., Almaajid, R., Faza, H., Bidawi, N., & Nabila, F. (2025). The Role of Academic Supervision in Improving Effective Classroom Management. *Edu*, 5(2), 700–716. <https://doi.org/10.56832/edu.v5i2.1301>