

SUPPLEMENTARY APPENDIX

# Interview Protocols, Data-Source Map, and Phenomenological Audit Trail

*for “Rooted Mediation and Culturally Responsive Teaching in a Muslim-Minority Madrasah”*

|                  |                                                                             |
|------------------|-----------------------------------------------------------------------------|
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| Supplement scope | Instruments, source architecture, analysis trace, and reporting safeguards  |

**Purpose.** This document supplements the published article. It improves methodological transparency without changing the study design, enlarging the phenomenological sample, or introducing claims not reported in the article.

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*Note.* MI Al-Amin is a pseudonym. T1–T6 are the only phenomenological participants; all other codes identify contextual informants.

## S1. Scope, Terminology, and Analytic Boundaries

The supplement is organised around the study as reported in the article: a qualitative descriptive phenomenology of how teachers experience culturally responsive practice in a Muslim-minority madrasah in Tabanan, Bali. Geneva Gay's Culturally Responsive Teaching (CRT) was used after phenomenological description to interpret the experience. Sustainable Educational Development, through the culture/pluralism pathway, functioned as a contribution horizon rather than a second theoretical coding framework.

### S1.1 Key analytic terms

| Term                         | Working meaning in this study                                                                                                                                                    |
|------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Phenomenological participant | A teacher whose first-person lived account contributes to individual textural and structural descriptions, cross-participant themes, and the composite essence.                  |
| Contextual informant         | A principal, senior staff member, parent, or community figure whose account clarifies institutional or social conditions but does not define the teachers' lived essence.        |
| Rooted mediation             | The composite experiential pattern of remaining grounded in Islamic educational commitments while participating, translating, judging, and learning within plural relationships. |
| Bounded cultural translation | Interpretation of locally meaningful social or cultural resources for teaching while identifying practices that require theological or ritual boundaries.                        |
| Analytic transferability     | Use of the propositions to illuminate comparable contexts through contextual resemblance; it is not statistical generalisation.                                                  |

### S1.2 Non-negotiable analytic boundaries

- Only T1–T6 supplied the primary lived-experience data from which the phenomenological themes and composite essence were developed.
- The principal and two senior staff members clarified policy, leadership, routines, organisational constraints, and the policy–practice relationship.
- The parent and community accounts supplied external context concerning trust, communication, and social recognition; they were not merged with teacher narratives as equivalent phenomenological cases.
- Observations and documents contextualised accounts and checked plausibility; they were not treated as an independently sampled classroom corpus.
- Theme inclusion depended on explanatory relevance to the phenomenon, not on simple frequency counts.
- CRT and the culture/pluralism pathway were applied after the descriptive phase so that participants' accounts were not reduced to predetermined indicators.

**Reading rule.** Tables in this supplement display an auditable route through the evidence. They do not convert interpretive phenomenology into a frequency-based content analysis.

## S2. Participants and Data-Source Architecture

### S2.1 Primary phenomenological participants

| Code | Gender; age | Years | Subject/role                           | Date        | Duration | Setting            |
|------|-------------|-------|----------------------------------------|-------------|----------|--------------------|
| T1   | Woman; 37   | 11    | Akidah Akhlak                          | 14 May 2025 | 55 min   | Teachers' room     |
| T2   | Man; 44     | 17    | Fikih; Grade V homeroom                | 15 May 2025 | 58 min   | Library            |
| T3   | Woman; 31   | 6     | Indonesian; IPAS                       | 19 May 2025 | 53 min   | School health room |
| T4   | Woman; 39   | 12    | Pancasila Education; Grade VI homeroom | 22 May 2025 | 60 min   | Grade VI classroom |
| T5   | Man; 43     | 15    | Mathematics; academic coordinator      | 26 May 2025 | 58 min   | Library            |
| T6   | Woman; 49   | 21    | Al-Qur'an Hadith; religious mentor     | 30 May 2025 | 61 min   | Prayer room        |

*Note.* Criterion purposive sampling required at least three years of experience at the madrasah and direct experience of culturally or religiously plural encounters. Ages and roles reproduce the de-identified profile reported for the study.

## S2.2 Contextual and triangulation informants

| Code | Role                                            | Permitted analytic use                               | Date         | Duration |
|------|-------------------------------------------------|------------------------------------------------------|--------------|----------|
| KM   | Principal                                       | Policy and leadership context                        | 3 June 2025  | 70 min   |
| SS1  | School operator; long-serving staff             | Institutional triangulation                          | 6 June 2025  | 58 min   |
| SS2  | Environment/maintenance; long-serving staff     | Institutional triangulation and everyday observation | 9 June 2025  | 55 min   |
| TM1  | Former school committee member/community figure | External social context                              | 12 June 2025 | 42 min   |
| TM2  | Community leader                                | External social context                              | 14 June 2025 | 52 min   |
| OT1  | Parent                                          | School–family context                                | 17 June 2025 | 50 min   |
| OT2  | Parent                                          | School–family context                                | 18 June 2025 | 48 min   |

*Note. Potentially identifying demographic details are intentionally omitted. Contextual interviews were conducted only after the six teacher interviews so that contextual accounts could clarify, challenge, or bound the emerging interpretation.*

## S2.3 Source-to-claim map

| Source                               | What it can show                                                          | Use in interpretation                                       | Claim boundary                                 |
|--------------------------------------|---------------------------------------------------------------------------|-------------------------------------------------------------|------------------------------------------------|
| Teacher interviews (T1–T6)           | Lived episodes, meanings, emotions, judgement, change over time           | Textural/structural descriptions; themes; composite essence | No causal claim about student outcomes         |
| Principal (KM)                       | Vision, policy, leadership, reflection, decision pathways                 | Institutional conditions and contextual checking            | Not evidence of what every teacher experienced |
| Senior staff (SS1–SS2)               | Routines, implementation, relational conduct, policy–practice variation   | Institutional triangulation and negative cases              | Not teaching-effectiveness evidence            |
| Parents/community (OT1–OT2; TM1–TM2) | Communication, trust, social recognition, points of friction              | External contextual corroboration                           | Not representatives of the whole community     |
| Observations/documents               | School routines, interactions, meetings, plans, calendars, communications | Plausibility checks and contextual detail                   | Not an independently sampled classroom dataset |

### S3. Consolidated Semi-Structured Interview Protocols

All interviews were conducted in Indonesian, audio-recorded with consent, transcribed verbatim, and accompanied by field notes and post-interview memos. The following protocols consolidate the core domains documented in the study materials. They show the intended evidentiary function of each prompt; they are not a claim that every probe was asked in an identical order.

#### S3.1 Teacher protocol (T1–T6)

**Analytic status.** Primary lived-experience data for textural and structural descriptions, themes, and the composite essence. Episode-focused follow-up was prioritised over general opinion.

| No.                                                  | Core prompt                                                                                                                                      | Flexible probes                                                                              |
|------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------|
| <b>A. Entering the lived experience</b>              |                                                                                                                                                  |                                                                                              |
| 1                                                    | Describe your journey to becoming a teacher at MI Al-Amin and what the role means to you now.                                                    | Early expectations; change over time; formative moment; meaning of being a madrasah teacher. |
| 2                                                    | Describe one event that made you acutely aware that the madrasah operates in a Balinese environment marked by religious and cultural difference. | What happened; who was involved; what you thought, felt, and did.                            |
| 3                                                    | How has teaching here differed from what you imagined teaching in a Muslim-majority setting would be like?                                       | Communication; activities; social relationships; schedules; responsibilities.                |
| <b>B. Islamic identity and plural life</b>           |                                                                                                                                                  |                                                                                              |
| 4                                                    | Describe an experience in which religious or cultural difference directly affected your work as a teacher.                                       | Decision; alternatives; responses of others; result.                                         |
| 5                                                    | Have you experienced tension between maintaining Islamic educational values and respecting local cultural practice? Describe the event.          | Boundary involved; who defined it; disagreement; unresolved questions.                       |
| 6                                                    | How did that experience affect your understanding of coexistence, respect, and teacher responsibility?                                           | Before-and-after understanding; personal lesson; effect on later practice.                   |
| 7                                                    | Have local cultural activities, religious holidays, community calendars, or customary practices required the school to adjust its activities?    | Recent example; initiator; rationale; effect on teachers and students.                       |
| <b>C. Culturally responsive pedagogical practice</b> |                                                                                                                                                  |                                                                                              |
| 8                                                    | Describe one lesson in which Balinese culture or community life influenced how you taught.                                                       | Content; example; language; media; student response; change made.                            |
| 9                                                    | Have you used local stories, language, values, traditions, environment, or community experience as learning resources?                           | What was used; why; avoidance of stereotypes; student response.                              |
| 10                                                   | How do you help students maintain an Islamic identity while respecting people of different religions or cultures?                                | Classroom conversation; conduct; conflict; materials; school activity.                       |
| 11                                                   | Describe a situation in which a student's family or community experience led you to change a teaching or communication decision.                 | Original plan; adjustment; rationale; outcome.                                               |
| 12                                                   | Does cultural context affect how you assign tasks, assess learning, or give feedback? Give an example.                                           | Type of adjustment; shared standard; parent communication; unintended consequence.           |
| <b>D. Leadership and school culture</b>              |                                                                                                                                                  |                                                                                              |
| 13                                                   | Describe an event in which the principal guided teachers through a religious or cultural difference.                                             | Message; modelling; decision; how the guidance was experienced.                              |
| 14                                                   | Which school routines most help you connect Islamic commitments with plural social life?                                                         | Religious habituation; meetings; 'partners in da'wah'; social activity; personal meaning.    |
| 15                                                   | Have teachers disagreed about how the madrasah should relate to local culture or the surrounding community?                                      | Issue; resolution; your position; what remained unresolved.                                  |
| 16                                                   | How do the school's familial atmosphere and 'partners in da'wah' identity affect relationships beyond the madrasah?                              | Ways they widen or restrict relationships; positive and contrasting experiences.             |
| <b>E. Discipline, agency, and sustainability</b>     |                                                                                                                                                  |                                                                                              |
| 17                                                   | How does the plural social environment affect discipline, communication, attendance, or participation in school activities?                      | Specific event; time adjustment; added responsibility; schedule conflict.                    |

| No.                             | Core prompt                                                                                                              | Flexible probes                                                     |
|---------------------------------|--------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------|
| 18                              | Describe an experience in which community trust made you feel more accountable as a teacher.                             | Who expressed trust; your response; change in conduct.              |
| 19                              | What happens when school practice depends mainly on personal goodwill or exemplary individuals?                          | Leadership absence; staff turnover; inconsistency.                  |
| 20                              | What should be institutionalised so that madrasah identity, community relationships, and professional discipline endure? | Policy; supervision; documentation; staff development; partnership. |
| <b>F. Variation and essence</b> |                                                                                                                          |                                                                     |
| 21                              | What experience was most difficult or least consistent with a harmonious picture of plural life around the madrasah?     | What failed; what was learned; whether the issue was resolved.      |
| 22                              | Has an experience changed how you understand yourself as a madrasah teacher?                                             | Earlier view; turning point; present professional identity.         |
| 23                              | If you had to express the essence of being a teacher in this setting in one sentence or metaphor, what would you say?    | Reason for the wording; episode that best represents it.            |
| 24                              | Is there an important experience I have not asked about, or an interpretation you would like to correct?                 | Concrete example; final clarification.                              |

*Note. The guide was administered in Indonesian. Question order and wording were adapted to the participant and the unfolding episode; probes were used selectively.*

### S3.2 Principal protocol (KM)

**Analytic status.** Contextual evidence about policy, leadership, organisational decisions, and conditions shaping teacher experience. The account was not used to define the teachers' phenomenological essence.

| No.                                                  | Core prompt                                                                                                               | Flexible probes                                                          |
|------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------|
| <b>Institutional position and policy</b>             |                                                                                                                           |                                                                          |
| 1                                                    | How do you understand MI Al-Amin's position as a madrasah in a plural, Muslim-minority Balinese setting?                  | Change over time; opportunity; risk; institutional responsibility.       |
| 2                                                    | Describe the most recent decision that had to balance Islamic identity with local cultural practice or community need.    | Problem; parties; alternatives; decision; consequence.                   |
| 3                                                    | What policies or guidelines regulate relations with religiously and culturally different communities?                     | Written or unwritten; dissemination; monitoring; available records.      |
| 4                                                    | How are local calendars, religious holidays, customary activities, and social conditions considered in school operations? | Adjustment; initiator; effect on teachers and students.                  |
| <b>Leadership and culturally responsive practice</b> |                                                                                                                           |                                                                          |
| 5                                                    | Describe a situation in which you guided a teacher through a religious or cultural difference.                            | Message; action; teacher response; outcome; follow-up.                   |
| 6                                                    | How does the school encourage teachers to use cultural and community contexts without diminishing Islamic identity?       | Training; supervision; lesson example; stated boundary.                  |
| 7                                                    | Have teachers disagreed about relationships with local culture or community?                                              | Issue; resolution; minority view; outcome.                               |
| 8                                                    | How does the madrasah build and sustain parent and community trust?                                                       | Communication; activity; complaint; cooperation; evidence of trust.      |
| <b>Institutional sustainability and verification</b> |                                                                                                                           |                                                                          |
| 9                                                    | According to school records, how does local context affect discipline, attendance, and teacher responsibility?            | Source of record; period; exceptions; alternative interpretation.        |
| 10                                                   | Which leadership practices remain overly dependent on the principal's personal presence or relationships?                 | Effect of absence; leadership succession risk.                           |
| 11                                                   | What procedures should be institutionalised so moral values, responsive practice, and professional discipline endure?     | SOP; documentation; evaluation; development; partnerships.               |
| 12                                                   | Which documents, activities, or records can verify this account, and what is most often misunderstood by outsiders?       | Minutes; calendars; plans; policies; reports; concrete misunderstanding. |

*Note. The guide was administered in Indonesian. Question order and wording were adapted to the participant and the unfolding episode; probes were used selectively.*

### S3.3 Senior staff protocol (SS1–SS2)

**Analytic status.** Institutional triangulation of routines, implementation, observed relationships, gaps, and practice variation. The two staff members were interviewed separately.

| No.                                                   | Core prompt                                                                                                               | Flexible probes                                                    |
|-------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------|
| <b>Institutional change and everyday practice</b>     |                                                                                                                           |                                                                    |
| 1                                                     | Describe the most important change you have seen in the madrasah's relationship with its social and cultural environment. | When; trigger; people involved; effect on teachers.                |
| 2                                                     | Describe one event in which religious or cultural difference affected a school activity.                                  | Decision; teacher response; community response; outcome.           |
| 3                                                     | In everyday practice, how do teachers adjust teaching or communication to students' and the community's cultural context? | Class/teacher example; content; language; parent communication.    |
| 4                                                     | What does the principal usually do when teachers face a cultural or community-relations issue?                            | Observed action; consistency; follow-up.                           |
| <b>Policy–practice consistency and school culture</b> |                                                                                                                           |                                                                    |
| 5                                                     | Is there a difference between stated policy and what actually occurs?                                                     | Policy involved; reason for gap; affected parties.                 |
| 6                                                     | Which routines most strongly shape teacher discipline and accountability?                                                 | Religious habituation; meetings; supervision; collegial relations. |
| 7                                                     | When are moral and familial systems insufficient to maintain consistent discipline?                                       | Lateness; documentation; leadership absence; specific activity.    |
| 8                                                     | How does the surrounding community view the madrasah, based on interactions you have directly observed?                   | Complaint; support; cooperation; avoid speculation.                |
| <b>Sustainability and variation</b>                   |                                                                                                                           |                                                                    |
| 9                                                     | Which practices depend on particular individuals and have not yet become systems?                                         | Risk; staff turnover; documentation.                               |
| 10                                                    | What should be strengthened so teachers can remain Islamic in identity and responsive in a plural environment?            | Training; policy; supervision; reflection; partnership.            |
| 11                                                    | Which documents or activities could verify your account?                                                                  | Minutes; calendars; reports; lesson plans; attendance records.     |
| 12                                                    | Is there an experience that differs from the general pattern and should be considered?                                    | Disagreement; failure; exception.                                  |

*Note.* The guide was administered in Indonesian. Question order and wording were adapted to the participant and the unfolding episode; probes were used selectively.

### S3.4 Parent and community protocol (OT1–OT2; TM1–TM2)

**Analytic status.** External contextual evidence concerning direct interaction, trust, communication, and community position. Informants were not asked to speak for an entire religious or cultural group.

| No.                                                   | Core prompt                                                                                               | Flexible probes                                           |
|-------------------------------------------------------|-----------------------------------------------------------------------------------------------------------|-----------------------------------------------------------|
| <b>Direct relationship and experienced encounters</b> |                                                                                                           |                                                           |
| 1                                                     | Describe your relationship with MI Al-Amin and the forms of interaction you have personally experienced.  | Duration; frequency; activity; people involved.           |
| 2                                                     | Describe an experience that best represents the madrasah's relationship with the surrounding community.   | Event; participants; response; result.                    |
| 3                                                     | How do teachers and school leaders communicate when cultural, social, or religious needs differ?          | Communication example; adjustment; complaint; resolution. |
| 4                                                     | Has the madrasah adjusted activities because of local calendars, customary practices, or community needs? | Example; initiator; effect.                               |
| <b>Trust, boundaries, and continuity</b>              |                                                                                                           |                                                           |

| No. | Core prompt                                                                                                  | Flexible probes                                                 |
|-----|--------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------|
| 5   | Which practices make you or the community trust the madrasah and its teachers?                               | Teacher conduct; openness; consistency; social participation.   |
| 6   | Describe an occasion when the madrasah–community relationship did not proceed as expected.                   | Problem; parties; resolution; unresolved issue.                 |
| 7   | From your experience, how does the madrasah maintain Islamic identity while respecting a plural environment? | Only examples directly seen or experienced.                     |
| 8   | Do school or learning activities reflect local life and culture? Give an example you know directly.          | Source of knowledge; child/parent response; limit of knowledge. |
| 9   | What should be maintained so the madrasah–community relationship remains sustainable?                        | Practice; communication; partnership; procedure.                |
| 10  | What should be improved or is not yet sufficiently understood by the madrasah?                               | Example; consequence; experience-based suggestion.              |

*Note. The guide was administered in Indonesian. Question order and wording were adapted to the participant and the unfolding episode; probes were used selectively.*

## S4. Data Corpus and Evidence Inventory

### S4.1 Interview corpus

| Group             | n  | Field dates         | Range     | Recorded time | Analytic function           |
|-------------------|----|---------------------|-----------|---------------|-----------------------------|
| Primary teachers  | 6  | 14–30 May 2025      | 53–61 min | 345 min       | Phenomenological analysis   |
| Principal         | 1  | 3 June 2025         | 70 min    | 70 min        | Policy/leadership context   |
| Senior staff      | 2  | 6–9 June 2025       | 55–58 min | 113 min       | Institutional triangulation |
| Community figures | 2  | 12–14 June 2025     | 42–52 min | 94 min        | External context            |
| Parents           | 2  | 17–18 June 2025     | 48–50 min | 98 min        | School–family context       |
| Total             | 13 | 14 May–18 June 2025 | 42–70 min | 720 min       | 12 hours of interviews      |

*Note. Durations are rounded to the nearest minute; totals are derived from the de-identified interview log.*

### S4.2 Contextual evidence inventory

| Evidence class                    | Material examined                                                                           | Record retained                      | Use                                                                 |
|-----------------------------------|---------------------------------------------------------------------------------------------|--------------------------------------|---------------------------------------------------------------------|
| Non-participant observation       | School routines, classroom activity, staff interaction, meetings, and religious habituation | Field notes and post-encounter memos | Contextualisation and plausibility checking                         |
| Institutional identity            | School vision and character programmes                                                      | Document extracts/notes              | Compare formal identity with narrated enactment                     |
| Temporal context                  | Academic calendar and locally consequential dates                                           | Calendar notes                       | Check accounts of scheduling and attendance adjustments             |
| Professional deliberation         | Meeting records, evaluation discussions, professional-development records                   | Document review notes                | Check collective reflection and institutional learning              |
| Pedagogy                          | Lesson plans, tasks, and contextual examples                                                | Document review notes                | Check claims about curriculum connection and differentiated support |
| School–family/community relations | Parent communication and records of school/community coordination                           | Document review notes                | Check communication processes and boundary work                     |

*Note. The article does not report a separately sampled number of observation sessions or documents; this supplement therefore lists evidence categories rather than inventing counts.*

### S4.3 Interview and memo record template

| Record field   | Required entry                                                |
|----------------|---------------------------------------------------------------|
| Identification | Participant code; date; time; setting; duration; interviewer  |
| Lived episode  | Event sequence; people involved; actions; material conditions |

| Record field                 | Required entry                                                     |
|------------------------------|--------------------------------------------------------------------|
| Textural description         | What the participant experienced                                   |
| Structural description       | Conditions and relationships through which the experience occurred |
| Meaning                      | How the participant understood the event and any change over time  |
| Affective/interactional note | Emotion, silence, hesitation, emphasis, or change in tone          |
| Variation/negative case      | Disagreement, failure, exception, or unresolved tension            |
| Verification lead            | Observation, document, or contextual informant to consult          |
| Reflexive bracket            | Researcher assumption requiring suspension or monitoring           |
| Follow-up                    | Clarification question or interpretive summary to check            |

## S5. Phenomenological Analysis and Audit Trail

### S5.1 Analytic sequence

| Stage                             | Analytic action                                                                                                     | Audit object                       | Control                                                                  |
|-----------------------------------|---------------------------------------------------------------------------------------------------------------------|------------------------------------|--------------------------------------------------------------------------|
| 1. Familiarisation and bracketing | Read each transcript repeatedly; record assumptions about harmony, adaptation, leadership, and cultural difference. | Assumption log; first-reading memo | Prevent early theory or personal expectation from replacing the account. |
| 2. Horizontalisation              | Treat experience-relevant statements as initially significant before judging their relative weight.                 | Highlighted transcript segments    | Preserve unexpected, uncomfortable, and contradictory material.          |
| 3. Meaning units                  | Segment episodes into concise experiential units while retaining participant and question context.                  | Coded excerpts in QualCoder 3.8    | Avoid decontextualised keywords.                                         |
| 4. Formulated meanings            | State the professional, relational, pedagogical, or identity meaning expressed by each unit.                        | Meaning-unit memo                  | Keep formulation close to the participant's episode.                     |
| 5. Individual descriptions        | Construct textural descriptions (what) and structural descriptions (how/under what conditions) for each teacher.    | T1–T6 case summaries               | Protect within-person coherence before cross-case clustering.            |
| 6. Cross-participant clustering   | Compare convergences, variations, negative cases, and relationships among meaning structures.                       | Theme matrix and analytic memos    | Theme relevance is explanatory, not purely numerical.                    |
| 7. Composite essence              | Integrate textural and structural descriptions into rooted mediation as the shared experiential structure.          | Composite description              | Retain tension, boundary work, and incompleteness.                       |
| 8. Contextual checking            | Consult principal, staff, parent/community accounts, observations, and documents after teacher analysis.            | Source comparison matrix           | Clarify conditions without enlarging the phenomenological sample.        |
| 9. Interpretive dialogue          | Read the composite themes through Gay's CRT; position SED culture/pluralism as a contribution horizon.              | Theory-to-theme memo               | Theory interprets rather than predetermines the themes.                  |
| 10. Translation check             | Translate selected excerpts into English and check semantic equivalence against Indonesian transcripts.             | Bilingual excerpt sheet            | Preserve meaning and participant voice rather than literal syntax.       |

### S5.2 Decision rules used during analysis

- Retain statements that disclose how a teacher perceived, felt, judged, acted, or changed in a culturally consequential encounter.
- Code a local practice as a pedagogical resource only when it changes explanation, relationship, participation, task design, or assessment—not when it is merely named.
- Distinguish a common educational standard from the route, timing, language, or support through which a learner may reach it.
- Record disagreement and failed initiatives as analytic evidence; do not treat harmony as the default or desired endpoint.



- Use contextual informants to explain organisational or social conditions and to identify limits, not to substitute third-person accounts for teacher experience.
- Advance from an individual experience to a cross-participant theme only when the meaning helps explain the phenomenon and survives comparison with variant cases.

### S5.3 Worked excerpt-to-theme audit trace

| Source   | Original Indonesian excerpt                                                                                                                                                 | English rendering                                                                                                                                         | Condensed/formulated meaning                                                           | Theme/concept                           |
|----------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------|-----------------------------------------|
| T1; Q5–6 | “Saya belajar bahwa menjaga identitas bukan berarti menjaga jarak. Kadang justru kita harus hadir agar orang memahami siapa kita.”                                          | “I learned that maintaining identity does not mean maintaining distance. Sometimes we need to be present so that others understand who we are.”           | Islamic identity is enacted through principled social presence, not isolation.         | Rooted moral presence; rooted mediation |
| T2; Q10  | “Kamu tidak harus menjadi sama dengan orang lain untuk bisa menghormatinya.”                                                                                                | “You do not have to become the same as another person in order to respect them.”                                                                          | Respect does not require identity equivalence or religious blending.                   | Bounded cultural translation            |
| T3; Q13  | “Kepala madrasah tidak menyalahkan saya. Beliau hanya bertanya, ‘Apa yang bisa kita pelajari dari pengalaman ini?’ Itu membuat saya tidak takut mengakui kesalahan.”        | “The principal did not blame me. He only asked, ‘What can we learn from this experience?’ That made me unafraid to acknowledge mistakes.”                 | A non-punitive reflective relationship converts error into professional learning.      | Reflective professional becoming        |
| T4; Q3   | “Saya belajar bahwa setiap angka di buku nilai mempunyai cerita yang belum tentu terlihat.”                                                                                 | “I learned that every number in the gradebook has a story that may not be visible.”                                                                       | Assessment judgement must consider the learner’s unseen relational and family context. | Context-sensitive pedagogical justice   |
| T5; Q12  | “Standar tetap sama. Yang berubah adalah strategi pendampingan agar siswa mempunyai kesempatan yang adil untuk mencapai standar tersebut.”                                  | “The standard remains the same. What changes is the support strategy so that students have a fair opportunity to reach it.”                               | Equity varies support while keeping the educational goal visible.                      | Context-sensitive pedagogical justice   |
| T6; Q10  | “Identitas Islam tidak cukup ditunjukkan melalui simbol. Yang lebih penting adalah akhlaknya. Kalau akhlaknya baik, orang lain akan melihat Islam melalui perilaku mereka.” | “Islamic identity cannot be shown through symbols alone. What matters more is character. When character is good, others see Islam through their conduct.” | Akhlaq makes religious identity ethically intelligible and socially trustworthy.       | Rooted moral presence                   |

*Note. Translations prioritise semantic equivalence and readable academic English. The source label identifies the participant and interview question, not a publicly released transcript line.*

### S5.4 Composite structure

Across the six accounts, culturally responsive practice was experienced as rooted mediation: teachers remained identifiable as Muslim educators while acting as relational and pedagogical mediators in a plural setting. The structure joined moral presence, selective cultural translation, equitable contextual judgement, reflective learning, and an incomplete movement from tacit individual competence toward institutional continuity.

## S6. Theme Codebook and Cross-Source Evidence Matrix

### S6.1 Operational theme codebook

| Theme                                 | Operational definition                                                                                                                          | Include                                                                                           | Exclude                                                                            | Analytic proposition                                                                                 |
|---------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------|
| Rooted moral presence                 | Islamic identity becomes publicly accountable through akhlaq, consistency, care, fairness, patience, and respectful speech.                     | Episodes in which visible conduct builds legitimacy, trust, or belonging.                         | Abstract doctrinal statements without an encounter or enactment.                   | Religious rootedness is strengthened, not weakened, when identity is ethically intelligible.         |
| Bounded cultural translation          | Teachers interpret locally meaningful social/cultural resources and determine what can be connected, adapted, shared, or respectfully declined. | Local examples, language, calendars, communal values, and explicit ritual/theological boundaries. | Decorative artefacts; unexamined incorporation; difference treated only as threat. | Responsiveness is participation without absorption and distinction without hostility.                |
| Context-sensitive pedagogical justice | Shared educational goals are pursued through differentiated language, timing, explanation, task structure, assessment, or emotional support.    | Context inquiry, staged tasks, flexible routes, equal standard with adjusted support.             | Lowering expectations without rationale; arbitrary or convenience-based exception. | Valid judgement requires attention to the conditions under which learners can demonstrate knowledge. |

| Theme                            | Operational definition                                                                                                 | Include                                                                              | Exclude                                                                                 | Analytic proposition                                                                                                    |
|----------------------------------|------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------|
| Reflective professional becoming | Professional competence develops through encounters, uncertainty, error, dialogue, and revision of self-understanding. | Turning points, acknowledged mistakes, case reflection, changed teaching identity.   | Training attendance or routine experience with no evidence of changed meaning/practice. | Cultural responsiveness is an ongoing formation process, not a completed pre-employment skill.                          |
| Institutional sustainability     | Tacit individual knowledge is converted into collective, revisable organisational capacity.                            | Mentoring, induction, case reflection, documentation, shared evaluation, succession. | One-off goodwill or expertise that disappears with a person.                            | A durable culture/pluralism pathway depends on systems that preserve judgement without reducing culture to a checklist. |

## S6.2 Cross-source evidence and variation matrix

| Theme                                 | Primary teacher evidence                                                                                                                                                              | Contextual corroboration                                                                                                                                                    | Variation/negative evidence                                                                                              | Resulting interpretation                                                                                |
|---------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------|
| Rooted moral presence                 | T1: 'small face of Islam'; identity without distance. T2: respect without sameness. T6: identity through akhlak rather than symbols.                                                  | KM: modelling as school culture. SS2: respectful treatment visible to a non-Muslim staff member. TM1/TM2 and parents: teacher courtesy and character recognised externally. | Visibility can create pressure; pluralism was not portrayed as effortless harmony.                                       | Credibility of faith-based identity rested on congruence between taught values and ordinary encounters. |
| Bounded cultural translation          | T1: social attendance separated from ritual participation; village cooperation used in Akidah Akhlak. T2: banjar compared with syura. T3/T5/T6: local lifeworlds used selectively.    | KM: institutional emphasis on balance and deliberation. TM2: mutual respect for religious and customary calendars.                                                          | Teachers differed over whether a response was too loose or too rigid; some feared local examples might confuse students. | Local culture became an interpretive resource only after pedagogical and boundary judgement.            |
| Context-sensitive pedagogical justice | T3: language-at-home and task-timing adjustments. T4: investigate the story behind a grade. T5: same standard, differentiated support.                                                | KM: teacher discretion combined with collective discussion. Parent accounts: responsive communication and concern for the whole child.                                      | Flexibility can become inconsistent when reasons and standards are not shared or documented.                             | Equity concerns the route to a visible goal, not automatic relaxation of the goal.                      |
| Reflective professional becoming      | T3: error acknowledged through non-blaming reflection. T5: failed literacy initiative revised collectively. T6: identity transformed across long-term encounters.                     | KM: reflection after activities. SS1/SS2: collegial discussion and everyday mutual assistance.                                                                              | Not every initiative worked; teachers' experience and confidence varied by career stage.                                 | Mistakes and uncertainty became learning resources when relational safety and dialogue were available.  |
| Institutional sustainability          | T2/T3: orientation for newcomers needed. T5: practical knowledge remained in individual memory; proposed a bank of practice. T6: senior experience not yet systematically documented. | KM: informal mentoring existed, but formal transfer remained limited. SS1: administrative and organisational demands shaped capacity.                                       | Several practices remained dependent on the principal or long-serving staff; documentation was incomplete.               | The madrasah had an emerging foundation for continuity, not a completed sustainability model.           |

*Note. Participant references are illustrative contributors, not prevalence counts. Contextual corroboration explains conditions or recognises practice; it does not create the phenomenological theme.*

## S7. Trustworthiness, Reflexivity, Translation, and Confidentiality

### S7.1 Trustworthiness record

| Criterion          | Procedure evidenced                                                                                                                                                                           | Function                                                                                      |
|--------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------|
| Credibility        | Sustained field engagement; in-depth episode-focused interviews; comparison across six teachers; negative-case attention; contextual triangulation; clarification of summary interpretations. | Supports the fit between the composite description and the teachers' accounts.                |
| Transferability    | Thick description of the Muslim-minority madrasah setting, participant roles, data-source boundaries, and contextual tensions.                                                                | Enables readers to judge contextual resemblance; does not support statistical generalisation. |
| Dependability      | Interview log; field notes; post-interview memos; coded meaning units in QualCoder 3.8; staged case and cross-case matrices; explicit decision rules.                                         | Makes the interpretive process traceable over time.                                           |
| Confirmability     | Assumption log; bracketing memos; separation of primary and contextual sources; preservation of negative cases; bilingual quotation checks.                                                   | Shows how interpretations were grounded and where researcher judgement entered.               |
| Analytic integrity | Individual teacher narratives were preserved before cross-participant clustering; theoretical interpretation followed description.                                                            | Reduces premature flattening and theory-driven coding.                                        |

### S7.2 Reflexive assumption log

| Assumption monitored | Interpretive risk                                                                          | Control                                                                                      |
|----------------------|--------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------|
| Religious harmony    | Risk of interpreting coexistence as naturally harmonious.                                  | Seek disagreement, miscommunication, pressure, and unresolved boundaries.                    |
| Cultural adaptation  | Risk of treating every adjustment as inherently responsive or desirable.                   | Ask what changed, why, whose interest was served, and which standard or boundary remained.   |
| Leadership           | Risk of attributing all positive practice to the principal.                                | Compare teacher, staff, parent/community, observation, and documentary accounts.             |
| Teacher seniority    | Risk of treating a senior teacher's reflective account as representative of every teacher. | Preserve individual descriptions and career-stage variation before synthesis.                |
| Student outcomes     | Risk of inferring achievement, belonging, or intergroup effects from adult accounts.       | Limit claims to experience and context; identify student evidence as a future research need. |

### S7.3 Translation protocol

- Indonesian transcripts remained the primary analytic texts.
- Only excerpts selected for English-language reporting were translated.
- Translation prioritised experiential meaning, tone, and key cultural/religious terms over word-for-word syntax.
- Each English rendering was checked against the Indonesian excerpt for semantic equivalence and consistency with its surrounding episode.
- Untranslatable or culturally dense terms were retained where needed and explained rather than replaced with an over-broad English equivalent.

| Term          | Context-sensitive rendering                                                                             |
|---------------|---------------------------------------------------------------------------------------------------------|
| akhlak        | Moral character and embodied ethical conduct; broader than manners alone.                               |
| banjar        | A local Balinese community organisation and neighbourhood social frame.                                 |
| musyawarah    | Deliberation directed toward a considered collective decision.                                          |
| syura         | Islamic principle of consultation/deliberation.                                                         |
| gotong royong | Mutual assistance or collective community work.                                                         |
| amanah        | Entrusted responsibility with moral accountability.                                                     |
| mitra dakwah  | Literally 'partners in da'wah'; an internal moral identity emphasising shared exemplary responsibility. |

## S7.4 Confidentiality and access boundary

The school name is a pseudonym, and interviewees are identified only by functional codes. Raw audio, full transcripts, private communication records, and potentially identifying field notes are not reproduced in this supplement. Contextual roles have been generalised where a combination of age, religion, employment, and local office could make an individual readily recognisable. The worked excerpts are limited to those necessary to demonstrate the analytic route.

**Data boundary.** This supplement is an audit-oriented reporting document, not a public qualitative data deposit. Any future sharing of de-identified material must remain subject to participant consent, institutional approval, and a renewed disclosure-risk review.

## S8. Transparent Reporting Checklist

| Reporting item                                                           | Status | Location/qualification           |
|--------------------------------------------------------------------------|--------|----------------------------------|
| Research setting and phenomenon specified                                | Yes    | S1; article Method               |
| Primary phenomenological sample distinguished from contextual informants | Yes    | S1–S2                            |
| Selection criterion and participant profile reported                     | Yes    | S2.1                             |
| Interview dates, duration ranges, and analytic roles reported            | Yes    | S2–S4                            |
| Semi-structured interview domains and probes supplied                    | Yes    | S3                               |
| Observation/document categories reported without invented counts         | Yes    | S4.2                             |
| Phenomenological analytic sequence described                             | Yes    | S5.1                             |
| Worked quotation-to-theme trace supplied                                 | Yes    | S5.3                             |
| Operational theme definitions and exclusions supplied                    | Yes    | S6.1                             |
| Negative cases and claim boundaries retained                             | Yes    | S5–S7                            |
| Trustworthiness and reflexivity procedures reported                      | Yes    | S7.1–S7.2                        |
| Translation and confidentiality safeguards reported                      | Yes    | S7.3–S7.4                        |
| Causal or statistical generalisation claimed                             | No     | Explicitly outside the design    |
| Raw identifiable transcripts or audio released                           | No     | Withheld to protect participants |

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**End of supplementary appendix**