Management Supervision Strategy to Encourage the Implementation of Religious Moderation Values in the Digital Era

Minarni[1,*]
[1]UIN Fatmawati Sukarno Bengkulu, Bengkulu, Indonesia

Article Info

ABSTRACT

Purpose of the study: This study aims to determine the supervision of Madrasah management in instilling the values of Religious Moderation in MAN 2 Bengkulu City.

Methodology: The method used in this study is qualitative descriptive with a phenomenological approach. The research data sources are primary and secondary, and data collection techniques are conducted through observations, interviews, and documentation. The location of the research is in MAN 2, Bengkulu City.

Main Findings: The study results show that the researcher found that the curriculum used already contains the values of religious moderation. The material is already content about tolerance and pluralism in line with the emphasis on character education in the curriculum, including tolerance, pluralism, and national values, at every level of education. Parents actively participate because parental involvement is essential in supporting the teaching of tolerance and pluralism in schools. Parents act as role models for children in instilling the values of tolerance, mutual respect, and appreciation for differences.

Novelty/Originality of this study: Development of an information technology-based management supervision model to monitor the implementation of religious moderation values. The concept of "Digital Moderation" is a new approach to facing the challenges of the digital era, integrating the value of religious moderation with the principles of artificial intelligence. This research makes an academic contribution and offers concrete solutions to the challenges Islamic educational institutions face in building a moderate and competitive generation in the digital era.

Corresponding Author:
Minarni,
UIN Fatmawati Sukarno Bengkulu,
Pagar Dewa, Selebar, Bengkulu City, Bengkulu 38211, Indonesia
Email: minarniharis@gmail.com

1. INTRODUCTION

In the current era of society 5.0, the world of education is faced with various problems that are quite complicated if not immediately overcome and adapted quickly and appropriately, it is not impossible that the world of education, especially religious education, will be left behind by the times. Understanding the advancement of the world of education in responding to various new challenges that exist in each era is a rational thing and even an obligation [1].

This is understandable considering that the world of education is one of the institutions directly involved in preparing the future of the nation. The failure of the world of education in preparing for the future is a failure for the survival of the nation. One of the benchmarks of a nation's progress is largely determined by its

educational progress [2]. Education has an important role in the development of the Society 5.0 era, namely to advance the quality of human resources. Therefore, education is needed about life skills in the 21st century or better known as the 4C (Creativity, Critical Thinking, Communication, Collaboration) [3].

In such a situation, humanity is challenged to anticipate changes that exist in human life in the future. Territorial boundaries, politics, culture, and even the nation's identity are being challenged. Therefore, the quality of Human Resources (HR) is a keyword that must be immediately anticipated to be solved, if the Indonesian nation wants to take part in the global arena. Improving the quality of human resources is an absolute prerequisite for achieving development goals. One of the vehicles to improve the quality of human resources is education so that the quality of education must always be improved [4].

Quality education is greatly influenced by the teachers who teach. Teachers play a strategic role, especially in efforts to shape the nation's character through the development of personality and desired values. From this dimension, the role of teachers is difficult to be replaced by others. Therefore, it would be good and teachers should be able to integrate religious moderation in learning to form good attitudes and traits. The application of religious moderation values in madrasas is important. The application of religious moderation is considered important because students begin to learn and gain a lot of knowledge and insight from the surrounding environment. Madrasah students are very closely related to friends who socialize with them. [5] Madrasah as an educational institution should be a "laboratory of religious moderation" that is the foundation in fostering a moderate mindset for students [6].

In addition to targeting students as the object of implementing the religious moderation program, the religious moderation program also targets all aspects of education. This is explained in attachment 1 of the Attachment to the Presidential Regulation of the Republic of Indonesia Number 18 of 2020 concerning the National Medium-Term Development Plan 2020-2024 which contains a narrative of the direction and strategy of government policies that emphasize the role of religious moderation to strengthen the education system with a moderate perspective. The government establishes a strategy for integrating religious moderation in the education system through: a) the development of curriculum, materials, and teaching processes; b) teacher and education personnel education; c) and teacher recruitment [7].

In terms of curriculum development, materials, and teaching processes, the values of religious moderation in schools can be implemented intracurricular through: a) developing local school culture such as honesty, manners, and mutual respect; b). building a sense of mutual understanding between students towards existing ethnic, racial, and religious differences; c) The curriculum and textbooks used must include the values of unity and tolerance [8]. But in reality, based on the results of initial observations made by researchers who found that there are still students who choose when making friends, this shows that when there are several people from the same area or school, they will sit close to each other, play and study together without mingling with friends from different regions. In addition, when discussions in class are still tendentous, they do not respect each other's opinions, they only want to be listened to but not listen [9].

Referring to the religious views and attitudes of students in madrassas known from the observation results, it can be identified that there are tendencies in their views and attitudes that are potentially not moderate. For this reason, it is important for teachers to be able to implement moderation education for students so that students avoid behaviors that are contrary to the principles of religious moderation, such as radical or extreme liberal behaviors. In addition, moderation learning is also important as one of the instruments to build civil society in Indonesia, namely the character of the community that always carries out the process of finding identity and the freedom of individuals to develop according to their interests, talents, affections, emotionality and cognitive abilities inherent in all its members [10].

The problem is that not all madrasah teachers have the ability to be able to implement religious moderation education. For this reason, teachers need to be assisted by providing assistance in order to implement religious moderation education for students. In this regard, this research is focused on assisting teachers in; 1) detecting students' religious views and attitudes, whether moderate, liberasical or radical; 2) implementing religious moderation learning in PAI learning in the classroom. Thus, serious efforts are needed by teachers to carry out learning in the context of Islamic moderation education, namely education that teaches the principles of Islamic moderation in accordance with the ahlus sunnah wal jama'ah. The teacher's responsibility is not only carried out when they are in the classroom at the time of the learning activity, but also when they are outside the classroom, that is, when they have returned to the family environment and or the community environment where they live.

2. RESEARCH METHOD

The type of research used in this study is qualitative research. Qualitative research can be grouped into several types. Qualitative research methods are divided into biographic, phenomenology, case studies, grounded theory, and ethnography. In some references, the type of qualitative research has also evolved into several

approaches, in addition to the ones mentioned earlier, the approaches in qualitative research can also be in the form of ethnomethodological approaches, character studies, text studies, content analysis, and hermeneutics [11].

The qualitative approach has the goal that what is being studied is something important (essential) and is used in natural conditions (natural setting) as a direct source of data. The qualitative approach has 5 characteristics or characteristics, namely: (a) Natural setting, (b) Descriptive, (c) Process experience, (d) Inductive analysis and (e) Meaning Disclosure [12]. Qualitative research is often referred to as naturalistic research because the research is conducted in a natural setting. And research is carried out on objects that develop as they are, are not manipulated by the researcher and the presence of the researcher does not greatly affect the dynamics that occur on the object.

Phenomenological studies are used in conducting this study. This is based on the researcher's interest in studying more deeply about the phenomenon experienced by key informants. Qualitative research methods do not rely on evidence based on mathematical logic, numerical principles or statistical methods. Qualitative research aims to maintain the form and content of human behavior.

3. RESULTS AND DICUSSION
3.1. Madrasah Management Supervision

The principal is the main key in the amplification of the curriculum in schools. [13][14][15] School principals also play an important role in developing curricula and learning materials that contain religious moderation values. The principal has a responsibility to ensure that the curriculum implemented in the school not only focuses on the academic aspect, but also includes social and spiritual values that support religious moderation. Based on the results of interviews with the vice principal, the researcher found that the curriculum used already contained the values of religious moderation as stated by the principal as follows:

"The content of the material on tolerance and pluralism is in line with the emphasis on character education in the curriculum, including tolerance, pluralism, and national values, in every level of education. Implementation (1) Pancasila Student Profile and Rahmatan Lil alamin Student Profile: One of the main pillars of the Independent Curriculum is the formation of Indonesian student character through strengthening Pancasila values. The Pancasila Student Profile includes several main competencies, one of which is mutual cooperation, which includes the values of tolerance, empathy, and respect for diversity. (2) Religious Education and Civic Education (PKn) Material: This subject always contains content about the importance of respecting religious, cultural, ethnic, and ethnic differences. In PKn, students are taught to understand their rights and obligations as citizens in the context of a pluralistic society. (3) Pancasila Student Profile Strengthening Project (P5): This project provides space for schools to develop activities that specifically strengthen the values of tolerance and pluralism. These activities can be discussions, social projects, or collaborations between students with different backgrounds. In general, the curriculum policy at MAN 2 Bengkulu City is in line with efforts to promote tolerance and pluralism. However, the quality of its implementation is still highly dependent on the support of teachers, schools, and the social environment around students."

The suitability of the curriculum and materials with the values of religious moderation is also supported by the quality of teachers in MAN 2 Bengkulu city. "MAN 2 teachers in Bengkulu City have participated in 2 trainings on average to support their ability as teachers. The training includes religious moderation training and character education development training based on Pancasila values".

In addition to teachers, parents also actively participate to improve students' understanding of religious moderation values. "Yes, parental involvement is essential in supporting the teaching of tolerance and pluralism in schools. Parents act as role models for children in instilling values of tolerance, mutual respect, and appreciation for differences"

The principal has an important role in providing supervision over the teaching methods used by teachers, including in delivering material on tolerance and pluralism. The principal also supervises teachers. In accordance with the following interview results: "The principal conducts supervision by means of classroom observation, Evaluation of Learning Implementation Plans (RPP), Supervision and Guidance, Internal Evaluation Meetings, Teacher Professional Development, Teacher Performance Assessment, Feedback from Students, Monitoring Learning Outcomes. This supervision is carried out through activities and projects designed to encourage students to participate in learning that teaches the values of tolerance and pluralism. Some of the methods used to supervise student involvement as well as examples of activities and projects carried out include: Classroom Observation by the Head of Madrasah, Tolerance-Based Project Activities, Project-Based Learning (PBL) and Pancasila Student Profile, Discussion and Debate Forums, Extra-Curricular Activities that Encourage Tolerance, Reflective Assignments, Student Surveys and Feedback, and Teacher Performance Evaluation".

School principals have a central role in creating curricula and learning materials that contain religious moderation values. With visionary leadership, they can ensure that the school is not only a place for students to acquire academic knowledge, but also a place to form a character that is tolerant, inclusive, and respectful of

differences. School principals need to work with teachers, parents, and communities to realize a vision of moderation in education, which focuses on teaching tolerance, respect for diversity, and preventing extremism.

3.2 Instilling Religious Moderation Values

Religious moderation is an understanding that is now being echoed by the Ministry of Religion of the Republic of Indonesia to create a moderate society. The understanding of the word moderate is often misinterpreted by some circles. Based on the results of the research, religious moderation arises due to Indonesia's disharmonious conditions, so it can cause division. Therefore, understanding is needed to avoid a division, where he must stand in the middle and not be fanatical towards one group or group. This aims to reduce or eliminate these concerns.

The instillation of religious moderation values can be interpreted as a form of application obtained from education, which is then consciously transformed into students to have moderate attitudes and behaviors. The cultivation of moderation values in this case is expected to encourage the emergence of the younger generation who are able to reform or renew the existing value system and fight against several currents that have now eaten away at the nation's culture, especially in matters related to religion.

As for the inculcation of religious moderation values in students at MAN 2 Bengkulu City, as said by one of the MAN 2 teachers that: "The teaching of the values of tolerance and pluralism in madrassas is basically in line with the vision and mission of the madrasah, which focuses on developing students' character within an Islamic framework that respects differences. In the subject of Aqidah Akhlak, for example, students are taught to understand commendable morals which include respecting others, doing justice, and maintaining harmony. In Fiqh, students are taught about the principles of social justice, while in Islamic Cultural History (SKI), they learn about Islamic history that reflects tolerance towards different religions and cultures. Extracurricular and Social Projects: Madrasah also hosts a variety of extracurricular activities and social projects that encourage students to interact with people from various backgrounds, including cross-religious and cultural backgrounds. It is a practical way for students to experience firsthand how the values of tolerance and pluralism are applied in everyday life".

The assessment of students' understanding of tolerance after following the material was also in accordance with the supervisor's advice. "By giving students the flexibility to express their opinions and understanding of the material provided according to the abilities of each student". There are also challenges faced by teachers when instilling the values of religious moderation, namely some come from internal and external factors that affect how these values are conveyed to students and how their supervision is carried out. Here are some of the key challenges faced:

a. Diversity of Student Backgrounds

Cultural, religious, and ethnic diversity in the classroom can be a challenge in teaching tolerance and pluralism. Some students may come from homogeneous backgrounds and are not yet accustomed to facing differences, making it difficult to accept the concept of diversity [16]-[18]. Teachers must be careful in choosing words or examples that do not offend a particular group, as well as in managing discussions so as not to trigger conflicts or feelings of offense among students [19].

b. Sensitive Issues in Society

The material of tolerance and pluralism is often related to sensitive issues such as religion, ethnicity, or politics, which may be hotly discussed in society. This can lead to resistance from students or parents who have certain different views. Teachers face the challenge of maintaining a balance between teaching the values of tolerance without provoking debate or controversy that could disrupt the learning environment [21]-[24].

c.   Lack of Teacher Training

Not all teachers receive adequate training on how to effectively teach tolerance and pluralism. Teachers who have not received special training may have difficulty in using relevant and engaging teaching methods to convey these values to students [25], [26]. Lack of resources is also an obstacle. Teachers often do not have enough teaching materials, references, or learning materials that support the effective teaching of tolerance and pluralism.

d.   Differences in Understanding and Personal Values

Teachers also have personal backgrounds and views that may influence the way they teach tolerance and pluralism. If their personal values are not in line with the concept of inclusive pluralism, then there is a risk of bias in the delivery of material. Supervision conducted by the head of the madrasah may not always detect if a teacher brings his or her personal views into the classroom, especially when the material is taught subtly or not explicitly [27]-[30].

e.   Lack of Support from Parents and the Community

Parents and society sometimes have different views on tolerance education, especially if they come from an environment that is less familiar with diversity or pluralism. Some parents may question or reject the material taught in schools regarding interfaith or interethnic tolerance. Teachers need to confront this resistance and explain the importance of teaching tolerance in the context of a pluralistic society, which is not always easy to do without the support of madrassas or educational authorities [31].

f.   Inclusive Classroom Management

Managing an inclusive classroom, where all students feel heard and valued, can be challenging. Teachers need to ensure that no student feels marginalized or ignored in discussions about differences. Some students may be more dominant in the discussion, while others, especially those from minority groups, feel less comfortable or hesitant to participate.

g.   The Influence of Media and Technology

Social media and the internet are often a source of disinformation and intolerance. Students who are exposed to extremist or intolerant content in the media may come to class with established views, making it more difficult for teachers to instill the values of pluralism. Teachers face challenges in dealing with media influences and helping students to think critically about the information they receive from outside the classroom [32].

h.   Limited Time for Tolerance Material

In a dense curriculum, the time available to teach tolerance and pluralism may be limited. Teachers are often focused on achieving academic targets, so that materials related to character education, including tolerance, do not receive enough time or adequate attention. This limitation makes it difficult for teachers to be in-depth in teaching the concept of tolerance, let alone integrate these values into daily lessons consistently in the classroom, especially related to diversity [33], [34].

i.   Evaluation and Measurement of Tolerance Learning

Evaluation of tolerance and pluralism learning is difficult to do objectively because the results of this learning cannot always be measured through formal tests or examinations. Measuring students' attitudes and changes in behavior in terms of tolerance requires different approaches, such as long-term observations or projects that promote cooperation and dialogue. Teachers often find it difficult to evaluate the effectiveness of teaching tolerance, especially if students show a change in attitude slowly and indirectly in academic assessments [35].

j.   Limited Learning Resources

Not all madrassas have access to enough resources to teach tolerance effectively. The textbooks or teaching materials used may not cover this topic enough, so teachers should find creative ways to introduce the concept of tolerance to students [36]. Engaging multimedia resources, such as videos or interactive simulations, are often limited, so teachers must rely more on discussions or lectures that may be less interesting to students [37].

k.   The Complexity of Values in the Curriculum

Although the values of tolerance and pluralism are integrated in the curriculum, teachers may find it difficult to align these values with other materials that must also be taught, especially if they are felt to be contrary to the traditional views that exist in society [38], [39].

4. CONCLUSION

The supervision of madrasah management in instilling the values of religious moderation should be able to play an important role in the success of the educational process. This oversight helps ensure that the values of religious moderation, such as tolerance, inclusiveness, and respect for differences, are truly applied and internalized within the madrasah environment. Effective madrasah management will monitor and assess the programs implemented, including learning activities, teacher training, and student interaction. With consistent supervision, management can identify deficiencies or deviations in the application of these values and make necessary adjustments. This also allows for continuous evaluation of teaching methods and character education approaches that support religious moderation. In addition, good supervision also helps in creating a safe and peaceful learning environment for all students, without any discrimination or intolerance.

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