



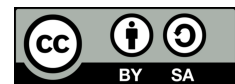
MANAGEMENT OF DEVELOPMENT OF RELIGIOUS MODERATION VALUES

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ABSTRACT

This study seeks to elucidate the management of religious moderation values development within the school context, particularly at MTs Yapdi, utilizing a qualitative methodology. This study primarily concentrates on four managerial dimensions: planning, organizing, implementing, and supervising. The employed research method is a descriptive qualitative approach, utilizing data collection techniques such as observation, interviews, and documentation. The study's findings demonstrate that the planning for the cultivation of religious moderation values is executed through the integration of religious activities, including congregational Dhuha prayers and tausiyah, alongside reinforcement within the Pancasila Student Profile Strengthening Project (P5) initiatives. The organization is conducted by engaging various pertinent subjects, including PPKn, IPS, Akidah Akhlak, and Al-Qur'an Hadith, which embody values of tolerance, mutual respect, and appreciation of diversity. Activities are implemented using a contextual learning approach, both within and beyond the classroom, focusing on practical application in daily life. Supervision is conducted by evaluating students' attitudes and behaviors in the application of moderation values, rather than solely relying on academic metrics.

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1. INTRODUCTION

Education is a crucial element in fostering an inclusive environment that respects all religious adherents. The implementation of religious moderation in education seeks to foster mutual understanding among students of diverse religious beliefs from an early age. The curriculum or textbooks utilized in educational institutions should ideally incorporate principles of pluralism and religious tolerance. Promoting awareness of differences will be crucial in cultivating a quality generation. To cultivate individuals who possess confidence in their capabilities to confront future challenges.

It is essential to instill the principles of religious moderation in students and future generations, specifically fostering an attitude of tolerance among diverse religions, ethnicities, and races. Religious moderation is essential and ought to be imparted to students to cultivate peaceful, compassionate, and tolerant individuals in the future. Religious moderation in educational institutions is essential, as educators significantly contribute to fostering a comprehensive understanding of Islam as a benevolent force that values diversity. Religious moderation has emerged as a symbol of unifying the diverse religious expressions in Indonesia. Religious moderation does not seek to temper religion itself, but rather to refine our comprehension and application of it. Religious moderation

in educational institutions aims to cultivate a moderate national identity among the youth and foster a harmonious national existence that promotes tolerance, democracy, patriotism, peace, social responsibility, and justice.

As life becomes increasingly complex and diverse, the necessity for religious moderation must evolve and expand. Faisal (2020) posits that moderation is crucial in the context of diversity; differences are insignificant without tolerance, whereas they gain significance through tolerance.

Managing religious moderation is a method to uphold this human right within the educational setting. The establishment of religious moderation management can cultivate students' character by fostering values such as harmony, justice, and tolerance. This is a significant contribution to the moral and ethical development of students. As students mature, they will engage with individuals from diverse religious backgrounds in their daily lives and professional environments. Instructing students in the management of religious moderation within educational institutions can equip them to engage actively in a progressively religious society.

From an educational perspective, the role of educators in Indonesian society remains paramount despite the rapid advancement of technology applicable to the learning process. Educational personnel are responsible for executing administration, management, development, supervision, and technical services to facilitate the educational process within educational institutions. In accordance with the expectations for professionalism among educators and educational personnel, there is mounting pressure to enhance the quality of education across all types and levels, which has become a national educational commitment. To enhance educational quality by improving educators and educational staff, it is essential to first comprehend the management of these personnel.

The cultivation of religious moderation values in educational institutions is thus paramount. Educational institutions must implement a focused strategy to cultivate an environment that fosters the internalization of values associated with religious moderation. Effective management will facilitate the incorporation of those values into the curriculum, extracurricular activities, and institutional culture.

The significance of religious moderation in educational settings is to foster a harmonious school environment and to instill values pertinent to contemporary community life in students. Religious moderation advocates for a harmonious stance that reconciles fervent religious convictions with an appreciation for diversity. Consequently, students can develop into individuals who can contribute to the establishment of a peaceful and tolerant society.

The execution of religious moderation principles necessitates a cohesive and enduring strategy. Educational institutions, specifically schools, play a pivotal role in instilling these values through mechanisms such as enhancing pertinent curricula, empowering educators as catalysts for change, and engaging parents and the community in endorsing a balanced educational vision.

Without intentional and strategic management, the cultivation of religious moderation values in educational institutions may prove ineffective. Certain schools may encounter obstacles, including inadequate systematic guidance, insufficient teacher training, or external factors that may impede the execution of these values. Consequently, it is essential for educational institutions to establish explicit policies, strategies, and assessment frameworks to incorporate religious moderation as a fundamental component of the educational process.

Given this context, the investigation into the management of cultivating religious moderation values in educational institutions is pertinent for addressing current issues. The findings of this research are anticipated to significantly contribute to the development of an educational model that encompasses both academic rigor and the principles of humanity, tolerance, and diversity.

2. RESEARCH METHODS

This study employs qualitative research methods to thoroughly examine the management of developing values of religious moderation at MTs Yapdi. Saryono (2010) posits that qualitative research is employed to explore, uncover, delineate, and elucidate the qualities or attributes of social influences that elude explanation, measurement, or description via a quantitative methodology. In qualitative research, the theory employed must be pertinent to the research subject.

This study was carried out at MTs Yapdi, an Islamic educational institution situated at Jl. Letjend Djamin Ginting No. 271, Padang Bulan, Medan Baru District, Medan City. The participants in the research are the principal and religious studies educators at MTs Yapdi. The methodologies for data collection encompass observation, interviews, and documentation.

In qualitative research, phenomena are defined as entities that exist and arise within consciousness. Investigate the methodologies and rationales employed by researchers to elucidate and ensure the precision of specific processes. Phenomenological research emphasizes the exploration, examination, and elucidation of the significance of phenomena, events, and their relationship to individuals in those contexts. Qualitative research, often termed pure qualitative research, is conducted to comprehend and articulate the inherent characteristics of occurring phenomena.

The data analysis methodology suggested by Miles and Huberman (in Sugiono 2018) encompasses three phases: data reduction, data presentation, and conclusion formulation. To augment the credibility and validity of the data, the source triangulation technique is employed, which entails comparing and verifying data acquired from diverse sources, including observations, interviews, and documentation. Sugiono, 2017.

3. RESULT AND ANALYSIS

Management planning for the development of religious moderation values at MTs Yapdi

The initiative to cultivate religious moderation values in educational institutions commences with an assessment of students' needs and challenges concerning diversity and the risk of intolerance. The school establishes a vision and mission that embodies a dedication to diversity and tolerance. The plan is detailed in the school's annual work program, encompassing curriculum development, student activities, and the professional development of teachers and educational personnel.

Schools can develop a thematic curriculum that addresses issues of diversity and tolerance within an interdisciplinary framework. Principles such as mutual respect, interfaith dialogue, and anti-discrimination are articulated in the syllabus and lesson plans. In addition to religious educators, instructors of PPKn, Bahasa Indonesia, and IPS also receive training to incorporate values of moderation into their teaching. (Mukhibat & Wahid, 2021).

According to the findings from interviews with the principal and Islamic studies instructor of MTs Yapdi, the planning for fostering religious moderation values in schools is executed in a systematic and cohesive manner through both curricular and extracurricular activities. Planning can be achieved by integrating the Pancasila Student Profile Strengthening Project (P5) activities and utilizing various subjects deemed pertinent to impart these values, including PPKn, IPS, Akidah Akhlak, and Al-Qur'an Hadith.

At MTs Yapdi, planning is conducted through regular initiatives, including congregational Dhuha prayers every Friday. Subsequent to prayers, the proceedings advance with an advisory session or *tausyiah* delivered by the *ustadz*, who addresses themes of religious moderation, including the significance of comprehending differing opinions, fostering tolerance among religious communities, and honoring cultural and belief diversity. The objective of this planning is to cultivate students capable of coexisting harmoniously in a pluralistic society. Planning is an essential preliminary phase in cultivating values of religious moderation within educational institutions. At this stage, educational institutions formulate objectives, strategies, and initiatives that align with the attributes of the student body and the prevailing school culture. Planning typically encompasses school events involving the principal, Religious Education instructors, homeroom educators, and various school committees. This development plan may incorporate moderation values into the curriculum, extracurricular activities, and daily practices within the school environment. Principles such as tolerance, non-violence, and patriotism serve as the foundation for the program's development. (Nasrulloh & Zamroni, 2020)

The organization implemented in managing the development of religious moderation values at MTs Yapdi.

During the organizing phase, a specialized organizational framework or team for religious moderation was established at the school. This team is responsible for designing, coordinating, and assessing programs that promote religious moderation. Each team member possesses a designated role: educators oversee educational components, student counselors address psychosocial and intolerance matters, while the principal orchestrates policies and cultivates relationships with parents and the community.

This organization encompasses cross-party collaboration, including partnerships with the Ministry of Religion, local religious leaders, and civil society organizations involved in peace education. Schools transform into inclusive environments by fostering collaborations with external entities that enhance students' understanding of diversity and peaceful responses to it. (Wahid & Jannah, 2020)

According to the interview results with the principal, the organization of religious moderation values in management is executed by allocating roles and responsibilities to teachers of specific subjects. Disciplines such as PPKn, IPS, Akidah Akhlak, and Al-Qur'an Hadith serve as vehicles for conveying messages of moderation. This is due to the fact that the content in these subjects explicitly addresses the principles of tolerance, social justice, and Islamic teachings that promote compassion for all creation.

In PPKn lessons, students learn the significance of maintaining tolerance and respecting diversity as integral components of national and civic life. In Al-Qur'an Hadith lessons, students encounter verses that underscore

mutual respect among religious communities, exemplified by Surah Al-Kafirun: "Lakum dinukum waliyadin" (For you your religion and for me my religion). Educators are afforded the autonomy to create pertinent instructional resources, while educational institutions facilitate this process by offering training or guidance on materials related to religious moderation.

Organization is executed by establishing the program implementation framework, allocating tasks, and engaging all components of the school. The principal assumes the primary leadership role, while teachers, particularly those of religious and PPKn subjects, serve as the daily executors of moderation values through instruction. Furthermore, student organizations like OSIS or Rohis may participate in initiatives that promote moderation, including interfaith dialogue forums, collaborative observances of religious holidays, and social events. All participants are assigned roles based on their expertise to ensure that moderation principles are both taught and implemented. (Azzet, 2021)

Execution of the management of the development of religious moderation values at MTs Yapdi

Implementation occurs via diverse methodologies, including integration in education, religious practices, and institutional culture. Educators are at the forefront of imparting values of moderation through an interactive and contextual learning process. The institution also facilitates inclusive religious activities, including interfaith joint prayers, community service initiatives, and seminars on religious moderation. A supportive school culture, reciprocal respect, and receptiveness to diversity facilitate the realization of moderation values. (Maimunah, 2022)

According to the findings from interviews with the principal and various teachers at MTs Yapdi, the execution of religious moderation value development is conducted through a systematically devised plan integrated into educational activities and the school's culture. In the classroom, educators not only present theoretical material but also connect it to real-life situations, facilitating students' comprehension and application of these principles.

Educators are anticipated to provide instruction utilizing an inclusive and contextual methodology. In the Akidah Akhlak lesson, students learn Islamic moral concepts and engage in discussions about the significance of respecting diversity and denouncing violence in the name of religion. Extracurricular activities, including collaborative community service, social events, and religious holiday celebrations, serve to enhance the sense of camaraderie and unity among school residents.

The implementation also encompasses congregational Dhuha prayers and regular religious lectures conducted every Friday. Religious educators frequently emphasize the concept of religious moderation, thereby consistently immersing students in these values within a harmonious and tranquil religious environment.

The execution of religious moderation value development occurs via direct and indirect methodologies. These values are imparted through a contextual and participatory pedagogical process. Educators promote discourse, the articulation of opinions, and the cultivation of empathy towards diverse perspectives. Learning encompasses cognitive, affective, and psychomotor dimensions.

Schools foster an inclusive culture indirectly through daily practices, including interfaith activities, collaborative ceremonies that honor diversity, and peaceful conflict resolution. Extracurricular activities, including theater, debate, journalism, and social engagements, offer a platform for students to creatively articulate and cultivate the principles of moderation. (Haryono, 2022)

Oversight conducted in the administration of the cultivation of religious moderation values at MTs Yapdi

Supervision is conducted systematically to guarantee that all activities adhere to the fundamental principles of moderation. The institution establishes success metrics, including enhanced student tolerance, reduced discriminatory conduct, and increased student engagement in cross-cultural and religious activities.

Supervision is conducted via classroom observations, evaluations of attitudes in student report cards, and regular surveys of students and parents. Furthermore, program evaluation is conducted through collaborative reflection with the moderation leadership team, incorporating feedback from students and educators. Upon the discovery of violations or potential intolerance, the school must promptly implement corrective measures utilizing an educational and dialogical methodology. (Yusuf: 2023)

According to the interview results with the principal, the supervision or assessment of the development of religious moderation values is conducted continuously and comprehensively. Evaluation extends beyond academic performance represented by numerical values; it primarily focuses on students' attitudes and behaviors in daily life, both within and outside the school environment.

Educators and homeroom instructors play a crucial role in monitoring student interactions, particularly regarding their responses to differing opinions, their treatment of peers from diverse backgrounds, and their capacity to exhibit a tolerant and inclusive demeanor. Furthermore, assessment activities are conducted via observations of religious practices, group discussions, and reports from peers or parents.

Schools may also administer periodic surveys or reflections involving students, teachers, and parents to assess the degree to which the principles of religious moderation have been internalized. Thus, the cultivation of these values can persist in being enhanced and integrated into a robust and sustainable school culture.

Supervision is conducted periodically to ensure that all programs operate as intended. The principal and the curriculum development team assess instructional materials, pedagogical approaches, and the effects of activities on students. Assessment may be conducted via classroom observations, student surveys, or focus group discussions. Upon identifying inconsistencies or obstacles, enhancements are implemented through teacher training, program fortification, or strategy revisions. (Syamsuri, 2021).

4. CONCLUSION

The cultivation of religious moderation values in educational institutions is a crucial aspect of character development, enabling students to become tolerant and judicious individuals capable of coexisting harmoniously in a diverse society. At MTs Yapdi, the development process is executed in a systematic, structured, and sustainable fashion.

The school has developed supportive programs, including the incorporation of moderation values into the Pancasila Student Profile Strengthening Project (P5) and regular religious activities, such as congregational Dhuha prayers and religious lectures that address themes of respect for diversity, tolerance, and mutual respect.

The school incorporates several pertinent subjects, including PPKn, IPS, Akidah Akhlak, and Al-Qur'an Hadith. Educators in these disciplines are afforded the opportunity to highlight and underscore the significance of coexisting harmoniously amidst diversity in religion, culture, and perspectives. The implementation process occurs through direct classroom instruction and extracurricular activities. Educators are anticipated to present content that is both theoretical and practical, enabling students to comprehend the principles of religious moderation in tangible terms and to implement them in daily life, both in academic settings and within their homes and communities. In supervision or evaluation, schools assess not only academic performance but also students' attitudes and behaviors in daily life. Educators and homeroom instructors assess students' attitudes towards respecting differences, their ability to collaborate in diverse settings, and their avoidance of extreme viewpoints. Assessment may also be conducted via direct observation, introspection, and collaboration with parents.

Consequently, the cultivation of religious moderation values in educational institutions is not a transient endeavor; rather, it must evolve into an enduring aspect of school culture that is perpetually upheld and advanced. Thus, schools can cultivate a harmonious environment and foster a generation that is intellectually astute and emotionally and spiritually mature.

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