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Madrasah Management in Internalizing the Values of Religious Moderation Through English Language Teacher Training at MTsN Semarang

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ABSTRACT

This research has three objectives: the implementation of madrasah management in internalizing the values of religious moderation, the implications of the implementation of madrasah management in internalizing the values of religious moderation, and the internalization of the values of religious moderation through English language teacher training at MTsN Semarang. This research uses a qualitative descriptive approach. Data collection was carried out through observation, interviews, and documentation. To ensure the validity of the data, validation was carried out with triangulation and informant review. The results show that in implementing madrasah management at Islamic junior high schools, there are four management functions carried out, namely planning, organizing, regulating, and supervising. In internalizing the value of religious moderation, there are many programs, namely the commemoration of Islamic holidays (PHBI), Friday performance, Monday sholawat, congregational dhuhur, Saturday waqiah, congregational prayer, fast-paced Islamic boarding school, and tadarus 1 class 1 juz, tahfizh, sholawatan, and orphans or caring for orphans, students are trained to be tolerant in terms of worship and avoid fanaticism, students' attitudes and behavior to respect teachers, students and guests at the madrasah.

Keywords: *Madrasah management, Internalization of values, Religious moderation, English language teachers training*



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INTRODUCTION

Islamic education is a key factor in shaping identity through various educational institutions, both public and private. In education, religious interest can be interpreted as the state overseeing and supporting the teaching of Islam and other religious traditions within the national education system through the Ministry of National Education and the Ministry of Religious Affairs. Educational institutions under the auspices of the Ministry of Religious Affairs, such as madrasahs, are expected to educate a generation of intelligent, innovative, dynamic, competitive, and productive national leaders who uphold divine values such as honesty, truth, justice, humanity, and prosperity. With these qualities, the nation is expected to overcome the educational, moral, economic, political, and cultural difficulties that have plagued it for a long time (Sidiq, 2018). Madrasah Tsanawiyah (MTS) is an educational unit equivalent to a junior high school (SMP), but is under the auspices of the Ministry of Religious Affairs as a channel for implementing religious moderation for secondary school students.

Efforts to raise public awareness of the importance of religion in coexisting with other religions are known as religious moderation. In terms of diversity in all aspects, such as religion, customs, ethnicity, and nation, moderate Islam is a highly relevant religious doctrine (Dawing, 2017). Schools, as a channel for education, are important locations for instilling the value of moderation in their students. The instillation of religious moderation, which should be implemented well, still encounters various obstacles in MTsN schools. These include the lack of adequate facilities to implement the religious moderation program (Prasetyo & Khudriyah, 2017), weak management, and operational problems in madrasahs, as well as problems with Human Resources (HR) within the foundation, madrasahs, teaching staff, and educational staff (Baryanto, 2017).

Limited teacher quality, limited budget, facilities and infrastructure, and the problem of student availability are inadequate to meet the needs and carry out the mandate of society (Wibowo, 2015). Consequently, Islamic educational institutions must be able to manage quality education while adhering to Islamic principles as normative standards without



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abandoning their independence. The life and success of an educational institution depend heavily on its management. Madrasah management is the mainstay in managing students and internalizing the values of religious moderation. Research on madrasah management has been widely conducted from elementary school (SD/MI) to university level, but a description of how to internalize the values of religious moderation in theory and practice still needs to be discussed specifically at the MTs level.

Based on the above, the author formulates the following problem: how is the implementation and implications of madrasah management in internalizing the value of religious moderation through English language teacher training at MTsN Semarang.

Methodology

The method used to research madrasah management at MTsN Semarang was qualitative research. Qualitative research is a research procedure that obtains explicit data in the form of observable words or writings and behavior, and is oriented toward a holistic personal and natural setting (Moleong & Edisi, 2004). This research was conducted at MTsN Semarang.

Data collection utilized three methods: observation, interviews, and documentation. During the observations, records were taken of information gathered from the research subjects. Interviews were used to obtain data and information from the principal, his/her staff, and students, both regarding madrasah management and the realities that support success and obstacles encountered in madrasah management. Documentation was used to obtain data on the history and improvement of madrasah management at MTsN Semarang, as well as other documents relevant to this research.

Data analysis involves three steps according to Miles and Huberman (1992): (1) data reduction; (2) data display; and (3) drawing conclusions. In data reduction, the data obtained, in the form of transcriptions of interview results and observation results, are filtered based on research needs to answer the problem formulation. Next, coding is carried



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out, a process that is almost universal in qualitative research. Coding is a fundamental aspect of the analytical process and the way researchers describe their data in a new way (Elliott, 2018). Data in qualitative research can be presented in the form of charts, brief descriptions, flowcards, relationships between categories, and so on (Hardani et al., 2020). Problems found in qualitative research are still temporary and will change while the researcher is in the field, conclusions from qualitative research cannot always answer the initial problem formulation (Hardani et al., 2020).

FINDINGS AND DISCUSSION

According to Zawawi (2014), madrasas face problems, one of which is poor management. The existence of management at MTsN Semarang is an effort to refute this argument. The principal and vice principal created several programs to internalize religious moderation at MTsN Semarang. Religious moderation is in line with madrasas, which are Islamic educational institutions in Indonesia that were born from the community's desire to continue the generation through Islamic values, so that madrasas at that time prioritized Islamic education (Syarifuddin, 2017). MTs is one level of madrasah besides Madrasah Ibtidaiyah (MI) and Madrasah Aliyah (MA) (Syarifuddin, 2017).

To internalize the values of religious moderation and madrasah management, the first step is planning. Planning is a crucial step in any endeavor to achieve a goal (Marno & Supriyatno, 2008). The planning process begins at the beginning of the new academic year with a work meeting or annual work meeting. In this planning, religious programs are determined, examples of religious programs at MTsN Semarang are forming students who are skilled and proficient in extra and intra-curricular activities (G1), Matsama, LDK (G2), guiding and fostering students' habit of worship (G3 and G4), supervising student discipline (G3 and G4), handling student competitions (G3 and G4) organizing and implementing student activities both national and religious (G3 and G4), guiding and fostering students who support Adi-wiyata activities (G4), commemorating Islamic holidays (PHBI), Friday



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performance, Monday sholawat, congregational dhuhur, Saturday waqiah, congregational prayer, fast Islamic board-ing school, and tadarus 1 class 1 juz.

The organizing function performed by the madrasah principal aligns with the definition of organization. This clarifies the duties and functions of each existing unit. This aligns with Komariyah & Engkoswara (2015), who argue that organization is crucial in management because it clarifies people's positions within the structure and their work. Organizations can achieve their goals efficiently and effectively through professional selection, allocation, and distribution of work (Komariyah & Engkoswara, 2015). Furthermore, work culture and the in-volvement of teachers, students, parents, and stakeholders are important in institutional man-agement to improve the quality of teaching (Arif, 2013).

In the process of organizing madrasah management, the principal and vice principal form a student team according to their abilities and expertise in the field of student affairs as stated by G3. According to G2, the team is divided according to the substance of the activity and the presence of student staff. In line with this, G4 and G5 stated that the assignment of tasks is in accordance with their main duties and functions. Not all units use the regulatory function, but MTsN Semarang uses the regulatory function. Meanwhile, the function of motivating means directing others so that they are happy and can work together to achieve the goals that have been set by the madrasah principal (Sidiq, 2018). The process of controlling the implementation of the program to internalize the values of religious moderation at MTsN Semarang is crucial. Control can ensure the implementation of the program and as a means to evaluate the progress of the program.

The implications of madrasah management in internalizing the value of religious moderation at MTsN Semarang are the results of the management implemented. Internalization does not occur simply, but rather through a long process, for example; motivation, guidance, and coaching until the values obtained from the internalization process become more deeply embedded and embedded in each person's personality (Tafsir, 2012). Five teachers



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who served as resource persons explained the results of their observations on the value of religious moderation held by students at MTsN Semarang. G2 stated that students accept the value of religious moderation and there were no problems during the implementation of the religious moderation program. To help students understand religious moderation, student affairs pro-vides guidance to all students every month. As a result, G1 explained that students have be-come moderate in their religion and are more optimal in implementing religious programs. G4 and G5 stated that the moderation program they underwent increased tolerance in terms of worship and religious activities.

Internalizing the value of religious moderation changes students' ways of thinking and behaving. At the internalization stage, changes in students' ways of thinking, behavior, and morals are the final stage of internalization of values, namely transinternalization. The transinternalization stage, namely the appearance of educators in front of students is not seen from a physical aspect, but rather a personality or mental attitude that has an active role. Stu-dents admit that their behavior has improved and their attitudes have begun to change in viewing differences. Religious programs at school teach students the importance of worship. Students argue that following the habits carried out at school can be applied at home. The findings at MTsN Semarang are in line with those found by Alfiyah & Hariyadi (2022), that internalization of moral education in strengthening the Islamic characteristics of students at MI Perwanida Blitar is carried out in various stages: first, by habituating religious activities, for example; reading the Qur'an, praying Dhuha, Dzuhur prayers in congregation, and routine-ly praying before and after studying. MTsN Semarang has more programs than MI Perwanida Blitar, namely the Commemoration of Islamic Holidays (PHBI), Friday performance, Monday sholawat, congregational dhuhur, Saturday waqiah, congregational prayer, fast Islamic board-ing school, and tadarus 1 class 1 juz, tahfizh, sholawatan, and orphanage or caring for or-phans, a program where students are trained to be tolerant in terms of worship and avoid fa-naticism, attitudes and behavior of students to respect teachers, students and guests at the madrasah.



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Teachers' role models in implementing programs are crucial for students. Teacher role models are a stage of value transactions in the process of internalizing values. The stage of value transactions, namely internalizing values, is carried out through information and communication feedback that students learn through exemplary actions taken by teachers, so that students can also respond to the same values. Students consider that teacher role models are more important than programs alone. Although all students stated that they saw examples of religious moderation values in teachers, not all teachers are worthy of being role models and only a few teachers can be role models. S9 said "making students follow what the teacher does." S14 supported "as a guide and example for students." All students supported this, that teachers have a very important role as role models for students.

In internalizing the value of religious moderation, the planned program is very well thought out. Furthermore, the Deputy Head of Student Affairs collaborates with the Deputy Head of Curriculum to incorporate the value of religious moderation into learning. Instilling religious moderation through learning is included in the first stage of internalization, namely the value transformation stage. The value transformation stage, namely internalizing values, is implemented through the transfer of physical educational materials in the classroom, so that students understand good and bad values (Alim, 2016). The target learning is English. In English learning, the value of religious moderation can still be creatively incorporated by English teachers. According to S2, subject teachers play a very important role in internalizing the value of religious moderation. Through the senses of hearing and sight, students gain an understanding of values, good, bad, and benefits for life (Nindhika et al., 2018). In addition, there are ELTT (English Language Teacher Training) facilities organized by RELO, the American Embassy, and the State Islamic University. Permission from the principal of MTsN Sema-rang strongly supports English teachers in incorporating religious moderation values into their lessons. The use of ELTT can help improve teacher quality. Zawawi (2014) stated that improving teacher quality can be an alternative solution to addressing the weaknesses of madrasahs. English teachers admitted to starting to



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implement religious moderation values in the classroom by cultivating the habit of praying in English. This has been done by G4 and G5.

CONCLUSION

Madrasah management in internalizing the value of religious moderation at MTsN Semarang has been implemented quite thoroughly. There are four management functions implemented: planning, organizing, regulating, and monitoring. The planning function is carried out through a work meeting at the beginning of the year. Planning is done by determining the objectives and programs to be implemented. The organizing function is carried out by dividing the program into units under the madrasah principal, especially the vice principal for student affairs, including dividing tasks and committees. In the madrasah management regulatory function, the principal and the vice principal form a student team according to their abilities and expertise in the field of student affairs. The supervisory function is carried out through evaluation, consultation, student reports to the madrasah principal every month, and activity and budget reports to the madrasah principal periodically every 3 months.

In internalizing the value of religious moderation for students at MTsN Semarang, there are three stages: the value transformation stage, the value transaction stage, and the transinternalization stage. The value transformation stage is achieved by instilling the value of religious moderation through planned programs and classroom learning where students receive the values. The value transaction stage is achieved by providing examples for students how religious moderation is internalized in someone, namely the teacher. The final stage, transinternalization, is achieved by changes in students' behavior, attitudes, and morals. Students become accustomed to the program and values of religious moderation and desire to apply them outside the school environment.

In internalizing the values of religious moderation through English language learning, teachers are given full support by the principal. Teachers creatively incorporate the values



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of religious moderation into their lessons. English teachers were granted permission to participate in English Language Teacher Training (ELTT) organized by RELO, the United States Embassy, and the State Islamic University. From this opportunity, teachers began to incorporate the values of religious moderation into classroom learning.

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