



Madrasah Teachers' Engagement in Promoting Religious Moderation

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Abstract: This article examines the patterns of teacher participation in supporting religious moderation programs at the madrasah level. The participation process itself is inseparable from the position of teachers as the center of students' activities in imparting and receiving knowledge and information about religious moderation. The study, conducted in two madrasahs with different religious orientations in Bandung and Garut regencies, employs a qualitative method with data collection techniques including observation, interviews, documentation study, and case study. The research findings indicate the existence of a participation activity model characterized by organizers, participants, and supporters of religious moderation activities based on Islamic teachings principles. Other madrasahs should exemplify this to strengthen the character, attitudes, and openness of students in facing the pluralistic religious developments in society.

Keywords: communication methods; moderation education; respecting differences; social harmony; tolerance.

1. Introduction

Education can occur in a group or somewhere, even though it is not an educational institution (Örtenblad, 2018). Even education can take place solely through the virtual world (Elmqaddem, 2019). The type of education received by the community will shape the personality of the community in question (Yosso, 2016). If the tone is violent, the community tends to behave harshly (Butts et al., 2015). Conversely, if the conditions make the community moderate, then they will also adopt a moderate attitude. Meanwhile, moderation education for the community is very urgent to be implemented and campaigned for the mission of Islam as *rahmatan lil' alamin* (mercy to all nature) and respecting differences by keeping each other's character realized. People who are less sensitive to acts of violence will be permissive when violent behavior occurs. This is very dangerous for the peace and unity of the advanced Unitary State of the Republic of Indonesia. The rapid development of society has impacted the social, political, religious, cultural, and outlook on life of the people concerned. One of them is the culture of violence (radicalism) that grows in various regions and often triggers terrorist acts (Schmid, 2013).

Atmanto and Muzayanah (Atmanto & Muzayanah, 2020) found that 23.58 percent of students in a madrasah aliyah in one district in Central Java had a less tolerant understanding of others. A study by Pedersen et al. (2018) on 8,627 teenagers in Norway, Oslo, found that Muslim youth had higher support for violent behavior. The research results on intolerance among teenagers were also conducted by The Wahid Institute in 2015 and the Institute for Islamic Studies and Peace (LaKIP), which showed that teenagers are vulnerable to intolerance and radicalism (Hadiat & Syamsurijal, 2021). Recognizing the dangers of radicalism infiltration as outlined above, the Ministry of Religious Affairs, under the leadership of Lukman Hakim Syaifuddin (Saifuddin, 2019), initiated a religious movement themed religious moderation, which eventually became part of the 2020-2024 Medium-Term Development Plan (RPJMN). In the RPJMN, the government explicitly expressed the idea of religious moderation values in an effort to strengthen Indonesia as a diverse and multicultural nation. Through the Ministry of Religious Affairs, the values of religious moderation are loudly promoted and implemented through its affiliated institutions, including madrasahs.

The mainstreaming of religious moderation by the Ministry of Religious Affairs becomes a priority program because religion is often the trigger for the seeds of religious and social conflicts that cause emotional trauma and material as well as immaterial losses (Hasan, 2017). As mentioned earlier, mainstreaming religious moderation values is one effort to prevent and localize the seeds of intolerance that often give rise to exclusive characteristics that lead to extremist-radical actions. Mainstreaming religious moderation among young people through the role of madrasah as an educational institution under the auspices of the Ministry of Religious Affairs is highly relevant. Because, as one type of Islamic educational institution, madrasahs have diversity that must be managed wisely. Although homogeneous, consisting of only one religion, the composition of students in madrasahs does not preclude the possibility of having diverse religious understandings. Thus, this educational institution has an essential role—in nurturing the character of students to have a religious attitude, a humanistic spirit, and a multicultural character, which is expected to impact the creation of social stability in a multicultural society's life.

Therefore, studies on madrasah teachers' participation in religious moderation campaigns like this are still highly needed to obtain a mapping of what actually happens in these campaigns at the madrasah level. This is because the closest educational interaction is between teachers and students in various aspects, including cognition, affection, and psychomotor (Yuliasuti, 2018).

The studies reviewed cover various aspects of Islamic moderation, ranging from the role of educational institutions in promoting religious moderation to the challenges posed by extremism and radicalism. These studies shed light on the efforts made by different stakeholders, including schools, universities, and religious organizations, to foster moderation and tolerance within Indonesian society.

Saefudin (2020) focuses on the role of Islamic education in promoting moderation, specifically through the character education framework of *Aswaja An-Nahdliyyah*. The study emphasizes the importance of character education in shaping students' behavior and attitudes toward religious moderation. Sujono et al. (2022) examine the efforts of Islamic universities in Indonesia to promote religious moderation among students. They highlight the role of curriculum development in instilling moderate Islamic values and fostering a culture of tolerance within university campuses. Akhmadi (2022) explores the role of madrasah teachers in promoting religious moderation among students. The study investigates teachers' attitudes towards moderation and the methods used to promote it in madrasahs. It underscores the importance of teacher training and curriculum development in promoting moderate Islamic values. Zuhdi (2018) discusses the challenges faced by Islamic schools in Indonesia in promoting moderation amidst growing conservatism. The study identifies key issues, such as the relationship between religion and the state, gender, and media, that influence the promotion of moderation in Islamic education. Rohman et al. (2022) examine the strategies used by madrasahs to mainstream religious moderation. The study analyzes curriculum characteristics, leadership roles, and teacher exemplars in promoting moderate Islamic values within madrasahs. Widodo (2019) investigates the role of the Forum for Religious Harmony (FKUB) in promoting religious moderation in Singkawang City, Kalimantan. The study highlights FKUB's efforts in advocating for moderate Islamic education as a means of preventing radicalism and promoting tolerance within the community.

Overall, these studies underscore the importance of educational institutions, teachers, and community organizations in promoting religious moderation and tolerance in Indonesian society. They highlight the need for comprehensive strategies that encompass curriculum development, teacher training, and community engagement to effectively promote moderate Islamic values and prevent the spread of extremism and radicalism.

Maintaining religious tolerance has been a challenge for humanity since ancient times. Therefore, parents and teachers must successfully navigate the fine line between teaching children what others believe and giving them the freedom to accept different religious beliefs. One characteristic of all religious perspectives is that they all, at some point, clash — often with violence — against each other (Lenshie & Akipu, 2014). Tolerance in madrasahs may already be good proactively. Madrasah students can be tolerant of other religious groups. There is also passive and active tolerance, which is the difference between deliberate ignorance or refraining from saying anything negative about others' religious beliefs and actively embracing them (Adelman et al., 2022).

As foundations that have Tsanawiyah and Aliyah Madrasahs, the Cinta Ilmu Foundation in Bandung Regency and the Persis Bentar Islamic Boarding School in Garut Regency responded positively to the government's religious moderation campaign. Fostering religious tolerance remains a challenge for teachers and parents. This is because students can easily overreact in the wrong way. An essential part of religious freedom is the right to reject the truth of alternative religious views (Bielefeldt, 2013). Madrasahs should strive to ensure that students appreciate the importance of respecting other students' rights to express their religion, but this does not require students to acknowledge the truth or meaning of every religious view they study. What is important is that students should respect the religion practiced by others (Addai-Mununkum, 2019).

Socialization can be defined as an effort aimed at informing or influencing the behavior of a large audience within a specific timeframe by using a series of organized communication activities and presenting a series of mediated messages through various channels generally to generate non-commercial benefits for individuals and society (Rice & Atkin, 2009). Campaigning as a universal process across topics and places, uses a systematic framework and fundamental strategic principles developed over the last half-century. Campaign designers conduct situational analysis and set goals leading to the development of a series of coherent strategies and implement campaigns by creating informative and persuasive messages disseminated through traditional mass media, new technology, and interpersonal networks (Rogers & Storey, 1987).

Although there is no specific theory developed to explain and predict socialization, several theoretical perspectives are regularly used to guide campaign strategies. Campaigns across the spectrum of health, pro-social, and environmental domains share some similarities with commercial advertising campaigns. Therefore, it is useful to apply social marketing, which emphasizes audience-centered consumer orientation and deliberate efforts to package social products attractively and utilize an optimal combination of campaign components to achieve pragmatic goals (Reig, 2013). Social marketing offers a macro perspective, incorporating many components, especially diverse product concepts, costs, and benefits, as well as audience segmentation, policy changes, and competition (Müller, 2022).

The design of socialization begins with a conceptual assessment of the situation to determine opportunities and obstacles and to identify which outcome behaviors will be performed by individuals. Instead of attempting to reach the general public, campaign designers typically identify specific (often "at-risk") segments of the overall population. There are two main strategic advantages of public segmentation in terms of demographic characteristics, tendencies, personality traits, and social contexts. First, message efficiency can be enhanced if audience subsets are prioritized according to their centrality in achieving campaign goals and their susceptibility to influence. Second, effectiveness can be enhanced if message content, form, style, and channels are tailored to the attributes and capabilities of subgroups (Gagné, 2018).

The design determines the focus segments of the population whose practices are problematic and the primary focus behaviors that ultimately want to be influenced by socialization. The next step is to trace back from the focus behaviors to identify the nearest and farthest determinants and then create a model of influence pathways through attitudes, beliefs, knowledge, social influence, and environmental forces (ideally based on one or more theoretical models). The next phase is to test the model from a communication perspective, determining the target audience that can be reached directly (or, as mentioned below, indirectly) and the target behaviors that can be influenced by campaign messages. Sophisticated campaigns will seek to influence the most promising pathways guided by a comprehensive plan to integrate various components and appropriate theoretical frameworks tailored to desired outcomes and relevant audiences and social systems (Tada, 2019).

This study is sociological, looking at how a national program like Religious Moderation enters the world of education, namely madrasahs. The purpose of this research is to examine the dynamics that look at the implementation of various aspects of education (cognitive, affective, and psychomotor) in terms of Religious Moderation in madrasahs. However, the analytical framework is in terms of socialization procedures, which is a communication-based social science. What is highlighted primarily is which media is most commonly used and seen as effective in instilling the values of religious moderation. This research is hoped to provide policymakers and the wider academic and policy community with an overview of

the dynamics of religious moderation campaigns in Indonesia, which are likely to influence domestic interests and security, as well as the world of education.

2. Method

This research will be conducted using the Participatory Action Research (PAR) method through observation, in-depth interviews, and documentation after conducting in-class training. The data will then be interpreted using a phenomenological interpretive approach (Silverman, 2015). Researchers will closely observe the activities conducted by selected madrasah teachers as samples and the social interactions among madrasah members through various media. Then, interviews will be conducted with madrasah leaders and teaching staff to obtain an overview of the campaign on religious moderation values through learning and student programs that have resumed normal operation after transitioning from online learning during the COVID-19 pandemic. Additionally, to complement the data obtained, researchers will also examine several madrasah documents, especially those related to learning activities. Furthermore, data analysis will utilize Miles and Huberman's techniques, involving three stages of analysis: data reduction, data display, data verification, and conclusion drawing (Miles & Huberman, 2013). To ensure the accuracy of information regarding the campaign on religious moderation values in both madrasahs, four data validity tests will be used: credibility, transferability, dependability, and confirmability (Wood et al., 2020).

3. Results and Discussion

This research will capture the voices of teachers in the socialization of religious moderation, especially those conducted in madrasahs. The focus will be on how these teachers conceptualize religious moderation itself and how they are involved in promoting this discourse campaign, including their plans for the successful development of the campaign. Additionally, the research will investigate how these teachers utilize various media, including traditional, modern, and digital media. Among these various media, which do they consider effective? Therefore, this study is not only based on information from teachers but also from students and other madrasah stakeholders.

a. Case Study: 2 Madrasah

This study examines one madrasah in Bandung Regency, namely Madrasah Aliyah Cinta Ilmu and Muallimin (Madrasah Aliyah) Persatuan Islam Bentar in Garut Regency. Madrasah Aliyah Cinta Ilmu is an educational institution located in the community of Ciparay District, Bandung Regency. The existence of this madrasah, which is part of the Cinta Ilmu Foundation of Bandung Regency, instills the Islamic spirit in disseminating the Quran and Sunnah. Madrasah Aliyah Cinta Ilmu aims to enhance the intelligence, knowledge, personality, noble character, and skills of madrasah students to enable them to live independently. Its vision is to create a resilient and radiant generation that embodies academic, religious, and achievement-oriented traits, as well as self-motivation. Its mission is to cultivate critical, visionary, and innovative thinking skills, master knowledge and technology while considering potential in line with the times, and foster competitiveness and high spirit in achieving both academic and non-academic accomplishments. Madrasah Aliyah Persatuan Islam Bentar serves as a sample for a study on the management of madrasah aliyah education financing based on quality. It is a recipient of School Operational Assistance (BOS), which is a government program aimed at improving accessibility and focusing on enhancing the quality of madrasah education. In this regard, BOS is expected to be an effective instrument in improving student learning quality, thus requiring good and accountable financial management in its administration (Interview with HS, Treasurer of MA Persis Bentar, Garut, 22/8/2023).

b. Information Literacy Standards on Religious Moderation

In understanding information literacy regarding religious moderation among students in both madrasahs, several standards can be used as reference benchmarks for the level of information literacy.

Standard One

The first standard is that students who are information literate access information efficiently and effectively. This has been practiced in both madrasahs by providing students with the ability to define

and convey an understanding of religious moderation through discussions with teachers, participating in class and electronic discussions to formulate information needs, exploring information sources, identifying information, and identifying concepts and keywords related to religious moderation. Here is what a teacher at MA Cinta Ilmu said: "In group work, the teacher applies interpersonal skills and designs it spontaneously. For example, suppose the topic of religious moderation being taught is felt by the teacher that students need to present in groups after discussing in groups. In that case, the teacher will instruct the students to divide tasks among group members to prepare a presentation" (Interview with AS, MA Cinta Ilmu teacher, 21/8/2023).

To achieve the outcomes of identifying various types and forms of information sources, students at MA Cinta Ilmu are encouraged to understand how information is produced, organized, and disseminated; identify the value and differences of each information source (e.g., books, websites); identify information currency; and differentiate between primary and secondary information sources regarding religious moderation.

Regarding considering the costs and benefits of obtaining needed information, MA Cinta Ilmu students are capable of making decisions to expand the search process (e.g., borrowing from other libraries, using different keywords) and planning the information acquisition process regarding religious moderation.

Meanwhile, findings at MA Persis Bentar show that students can identify research methods to examine the scope, content, and search systems regarding religious moderation. Furthermore, in terms of applying and selecting search strategies, MA Persis Bentar students can identify keywords, synonyms, and other terms, select controlled vocabulary and apply search strategies regarding religious moderation. As one student stated:

In class, the teaching process is systematic because the teacher designs it so that students can explore ideas where students can quickly and accurately search for data. For example, the vocabulary provided by the teacher is to be answered by quickly searching for information about religious moderation. The teacher gives us the opportunity to explore knowledge from the internet and shows which one is more appropriate from what is searched on the internet (Interview with AM, MA Persis Bentar student, 22/8/2023).

What is found in terms of personal and online retrieval is that students in both madrasahs can use retrieval systems to obtain information sources, use other services to obtain needed information, and use letters, surveys, and interviews to obtain primary information about religious moderation. In synthesizing main ideas to build new concepts, MA Cinta Ilmu students can recognize the relationships between concepts and integrate them, as well as utilize computers and other technologies (such as multimedia audio-visual), including gadgets. According to one MA Cinta Ilmu teacher, "The gadget is like a pistol or sword. When a wise person holds the sword, it becomes a wise sword in its use; likewise with gadgets" (Interview with NF, MA Cinta Ilmu teacher, 21/8/2023).

In comparing new knowledge with old knowledge to determine added value, contradictions, or other unique characteristics of information, students in both madrasahs can conclude from obtained information test theories based on their disciplines and integrate previous knowledge with the obtained information.

Furthermore, the learning outcomes achieved in determining searches show that students in both madrasahs can review search strategies and search tools if needed. The learning outcomes achieved in complying with laws, regulations, institutional policies, and ethics related to accessing and using information show that students from both madrasahs can participate in electronic discussions, use passwords and other formal identification forms to access information sources, and demonstrate an understanding of plagiarism.

Moreover, the learning outcomes achieved in knowing the use of information sources in communicating information show that students in both madrasahs can choose document recording styles and use them consistently, as well as obtain written permission regarding copyright. These indicators are useful for academics such as students, teachers, and other staff in determining and knowing whether someone can be

considered to have information literacy skills. By possessing these standard literacy competencies, students will be more sensitive to information needs, particularly regarding religious moderation.

Standard Two

The second standard in information literacy regarding religious moderation is that students in both madrasahs who understand information about religious moderation can critically and competently correct information. The outcomes achieved in evaluating and determining the types and boundaries of information sources include being able to clarify and rectify issues. In this regard, students at MA Cinta Ilmu have already been able to do so critically. This is because the madrasah has conducted seminars on hoaxes. As stated by the Head of MA Cinta Ilmu:

Regarding the massive globalization flow and their capacity to receive information obtained from gadgets, we also have problems in the madrasah ourselves. We worry about how children cannot filter and process hoax information. If asked about the condition of children regarding this issue? Yes, we are concerned about it. So, there is a process in the madrasah, which is providing seminars, education, and a kind of awareness about the literacy of incoming information flows (Interview with RF, Head of MA Cinta Ilmu, 24/8/2023).

What is found in determining and applying initial criteria for evaluating information and its sources is that students at MA Persis Bentar are able to evaluate information in terms of reliability, validity, timeliness, recognize cultural context, physical context, and other contexts related to the creation of information. What happens in understanding social, political, and economic issues regarding information and information technology is that students at MA Persis Bentar are able to discuss issues related to confidentiality and security in electronic and print media and understand copyright.

In this regard, the Head of MA Persis Bentar explained: "This year, our madrasah initiated an anti-hoax movement. So, we once invited journalists, namely Pikiran Rakyat Journalists, and these journalists explained and taught the characteristics of hoaxes; where this event took place when the news was discussing social conflicts because there was a lot of confusion in the media about the news, such as deaths, arson of places of worship, and so on" (Interview with MH, Head of MA Persis Bentar, 21/8/2023).

Standard Three

The third standard is: Information-literate students use information accurately and creatively. What is found in terms of adjusting search strategies if necessary is that students in both madrasahs are able to assess the relevance of obtained information to information needs, conduct research, and employ new strategies in information retrieval. What is found in terms of citing, noting, and processing information and its sources is that students in both madrasahs are able to record relevant information quotes for reference and utilize various information technologies regarding religious moderation.

c. Standards of Self-Directed Learning

There are three standards in self-directed learning within the framework of information literacy about religious moderation.

Standard Four

The first one, which is Standard 4, is that independent learners are information literate and pursue information based on personal interest. The outcomes achieved in summarizing the main ideas quoted from gathered information are that students in both madrasahs are able to determine the main ideas and recognize the material from the required information.

Standard Five

Still within this framework of independent learning in information literacy is Standard 5: Independent learners are information literate and appreciate literary works and other creative forms of expression. Regarding this ability, students confirm: "Recently, most teachers tend to assign fiction essays for homework. This sparks students' imagination, leading to the emergence of many ideas. Meanwhile,

factual essays are less emphasized nowadays. Teachers aim to nurture students' creative spirit in writing about religious moderation, for example, in English lessons" (Interview with SM, Student of MA Persis Bentar, 21/8/2023).

Standard Six

Furthermore, students who are independent learners in terms of information literacy are those who are information literate and strive for excellence in information retrieval, becoming knowledgeable individuals. This is referred to as Standard 6 of Information Literacy. Even middle school students are already familiar with and understand this sixth standard. As one teacher said, "With books, there's only one book, but on the internet, you can find dozens of books..." (Interview with RF, Headmaster of MA Cinta Ilmu, 24/8/2023).

d. Social Responsibility Standards

Standard Seven

Standard 7: Students who contribute positively to the learning community and information-literate environments, as well as recognize the importance of information for a democratic society. The outcomes achieved in determining whether new knowledge impacts individual value systems are that students in both researched madrasahs are able to ascertain whether acquired information can be utilized or not. The outcomes achieved in effectively communicating information to others are that students in both researched madrasahs select media and communication forms in creating and presenting work.

Standard Eight

Standard 8: Students who contribute positively to the learning community and an information-literate society and learn ethical behavior related to information and information technology. The outcomes achieved in proving the truth of understanding and interpreting information through discussions with others, experts, and practitioners are that students can participate in discussions via electronic communications (e.g., mailing lists, social networks, and social media) and seek various expert opinions through various mechanisms (e.g., interviews and emails).

Standard Nine

In standard 9, it is mentioned that students who contribute positively to the learning community and society are information literate and participate effectively in groups to achieve and produce information. The outcomes achieved in applying new and existing information to plan and create outcomes are that students in both researched madrasahs are able to create new knowledge and integrate both new and previously existing information to support writing goals.

The outcomes achieved in revising development processes for outcomes are that students in both researched madrasahs are able to create a daily activity log related to information search and evaluation and evaluate successes and failures. The outcomes achieved in effectively communicating information to others are that students in both researched madrasahs can choose media and communication forms in creating and presenting work.

e. Information Literacy on Religious Moderation

The findings of this study indicate that teachers in both madrasahs play a crucial role in designing and managing the components of information literacy, which encompass abilities, autonomy, and responsibility regarding religious moderation. The success of an education program, including information literacy regarding religious moderation, relies on teachers who are at the forefront of its implementation. For the literacy program on religious moderation to materialize, it requires the knowledge, skills, initiative, and strong commitment of teachers in both madrasahs to fully implement it as part of the teaching and learning process in the madrasahs. Therefore, teachers need to be trained extensively and intensively in all aspects of information literacy regarding religious moderation.

This implies that the teacher development component in these madrasahs needs to incorporate two types of training into the teacher education curriculum: 1) training in information literacy regarding religious moderation and 2) training in electronic administration. For training in information literacy

regarding religious moderation, every prospective teacher must be exposed to the nine information literacy standards. Meanwhile, for training in electronic administration, every prospective teacher needs to understand the curriculum regarding electronic administration that is being implemented in the education sector. Thus, when teachers have mastered these two issues mentioned above, students will, in turn, acquire knowledge and skills from their teachers, including those related to religious moderation.

Overall, this study bases its information literacy theory on the standards issued by the American Association of School Librarians (AASL). AASL is a national professional organization focusing on school librarians or library personnel in America by creating standards that describe the general conceptualization of students with information literacy skills. These standards are created globally so that they can be adapted to the needs of each party (American Association of School Librarians, 1998, p. 3). The Information Literacy Standards for student learning provide a broad concept and guidelines for describing student Information Literacy. These standards encompass three categories and nine standards.

The standards for information literacy from AASL are as follows: 1) Information Literacy Standards: a) Standard 1: Information-literate students access information efficiently and effectively, b) Standard 2: Information-literate students evaluate information critically and competently, c) Standard 3: Information-literate students use information accurately and creatively. 2) Standards for Self-Directed Learning: a) Standard 4: Self-directed learners are information literate and pursue information based on personal interest; b) Standard 5: Self-directed learners are information literate and appreciate literary works and other creative expressions of information; c) Standard 6: Self-directed learners are information literate and strive for excellence in information seeking and knowledge generation. 3) Standards for Social Responsibility: a) Standard 7: Students contribute positively to the learning community and an information-literate environment, recognizing the importance of information in a democratic society; b) Standard 8: Students contribute positively to the learning community and society by being information literate and learning ethical behaviors related to information and information technology, c) Standard 9: Students contribute positively to the learning community and society by being information literate and effectively participating in groups to achieve and produce information (American Association of School Librarians, 1998).

In general, the planning aspect of information literacy regarding religious moderation is less implemented. Based on the study's findings, the implementation of planning aspects for information literacy as designed by ACRL is very low. However, efforts are focusing on the impact aspects of information literacy in a directive, observational, meditative, collaborative, and outcome-based learning manner. For student-centered learning, planning aspects are implemented in both madrasahs, but overall, they are at a basic yet protective level as part of madrasah discipline. In student-centered learning, teachers design learning for students to engage in individual learning experiences.

Moreover, in terms of information literacy, teachers also design group learning modes in class using various gadgets to search for information from the internet to formulate the mode and content of learning. Additionally, teacher designs for the use of multimedia and internet-based source materials depend on the topic being taught (Wijaya, 2021). However, when designing using computer-based teaching and learning materials, teachers provide two teaching designs: one using computers and one manually as support due to concerns about service disruption when being used. Teachers also design the use of printed materials where they collaborate to create them and distribute specific topics among them. Meanwhile, in assigning tasks to students, teachers design tasks to be managed by students themselves while still adhering to the syllabus.

Based on the design elements obtained through interviews and observations, the researcher formulates that overall, the design aspect for the implementation of information literacy is still relatively low, and it is implemented by teaching teachers rather than by the head of the madrasah and other educational staff. This contradicts the findings of a study by Mortimore et al. (1988), which found that among the characteristics of excellent schools is that the head teacher engages in discussions about the curriculum and also influences teachers' teaching strategies. The findings of this study also contradict a study by Nuske (1993), where administrative or administrative leadership must function according to phases in the planned change process, where administrative staff must be able to anticipate and avoid internal and external obstacles such as excessive teacher workload.

Teachers implement the communication domain in the aspect of lesson planning, but there is no aspect of designing implemented for the cognitive, affective/emotional, and physical/social domains in this first theme. Furthermore, the theme of information literacy integrates knowledge, skills, values, and language in information literacy (Buang, 2007). Next, the theme of information literacy emphasizes the intended learning outcomes explicitly stated for various levels of abilities to enable students to access quality learning and self-paced learning where this theme covers two sub-themes or elements, namely, explicit statement of expected learning outcomes for each different ability and aspects of self-directed and responsible student learning.

In terms of the involvement of madrasah in fostering students' information literacy skills, the following are among the curriculum themes for successful implementation: 1) a curriculum across various domains emphasizing balanced and comprehensive student development in line with the information era (in the communication and affective/emotional domains), 2) a curriculum emphasizing the intended learning outcomes. Additionally, what can support the condition of information literacy is 1) a curriculum that integrates knowledge, skills, values, and language, 2) a multidisciplinary, thematic, and sustainable curriculum integrating various learning fields, and 3) a curriculum that integrates knowledge, skills, and attitudes with the era of information technology.

Overall, in both researched madrasahs, the major theme of madrasah administration to make students literate is divided into four themes: 1) communication and community relations with the madrasah, 2) making madrasah policies, 3) curriculum administration, and 4) community involvement. The aspect of managing information literacy is implemented in both researched madrasahs for all themes within the madrasah administration theme. For the theme of communication and community relations with the madrasah, the management aspect is implemented in both researched madrasahs. In both researched madrasahs, the management aspect is implemented by the Head of Madrasah who conducts communication with stakeholders such as parents and students using chat websites and social media such as WhatsApp. With these facilities, students can obtain information literacy directly and focus (Zakaria & Mahalle, 2012).

For the second major theme, choosing and managing teaching and learning materials, the management aspect is implemented in both researched madrasahs. In both researched madrasahs, the management aspect is implemented by teachers where teachers select and manage teaching and learning materials for the teaching process depending on several factors. The first factor is the teacher's ability to deliver ethical teaching (morals). It was found that teachers who cannot deliver ethics teaching will use softfiles obtained from textbooks or downloaded from the internet. This means that the level of student achievement is high while teachers select and manage teaching and learning materials according to the suitability of topics found in books and the internet to be adjusted to the level and abilities of students. This study can be conducted to examine how madrasah administrators manage planned change processes in line with information literacy programs in terms of six components of change: 1) teaching and learning; 2) administration and management; 3) human resources, skills, and responsibilities; 4) technology; 5) processes; and 6) policies. The administrative aspects studied also include planning, managing, leading, and controlling aspects (Evans, 2008).

Change in education is something necessary in today's world due to rapid changes in all aspects of life, especially in the fields of technology and communication. This means many new ideas, approaches, and challenges demand the education field to change constantly. In a large, complex, and centralized education system like in both researched madrasahs, planned changes are more ideally implemented compared to unplanned changes (Ali et al., 2011). Therefore, this study implies that the implementation of planned change processes in madrasahs can be supported by aligning activities between components in the change plan, and the existence of agreement and thoughts from involved parties and time needs to be given sufficiently, and all problems encountered need to be addressed so that the planned change process runs smoothly. In implementing this planned change, all parties involved in the change process need to adapt and strive to make the change a culture (Mustari, 2022). If not, the true aspirations of the desired change in madrasahs throughout Indonesia will not succeed.

The benefits obtained in implementing planned changes, especially in the field of information literacy, provide knowledge to excellent madrasah managers such as those in both researched madrasahs

on what should be done, who should do it, when to do it, and how to do it. This subsequently impacts the acceptance of teachers and other stakeholders in implementing the change (Machin-Mastromatteo, 2021). The prospects for planned changes in excellent madrasahs are significant because they can allow the entire madrasah organization and its community to adapt significantly to changes to achieve and maintain excellence goals. This is because planned change is a systematic effort to re-engineer madrasah organizations to adapt and adjust to changes occurring around them (Rahman, 2016). What is expected to happen in excellent madrasahs is a positive change in teaching and learning culture as well as administrative and management culture. This means that stakeholders in excellent projects, such as students, parents, teachers, administrative staff, and educational personnel, must have new attitudes, values, and behaviors in line with the aspirations of implementing excellent madrasahs. All stakeholders must practice the new work culture characterized by excellent elements in every action and work performed. This is because fostering an excellent culture is the key to shaping and sustaining an excellent madrasah. If this does not happen, there is no difference between an ordinary madrasah and an excellent madrasah (Rosyad & Dian, 2022).

Managing planned change processes is undoubtedly a challenging task for madrasah managers as they are not directly involved in designing these excellence bases. However, managers in excellent madrasahs need to understand all components of the change process to lead these change and renewal efforts effectively. Madrasah managers must be brave to foster an excellent culture in all aspects of the madrasah's journey and strive to overcome obstacles that arise in implementing planned changes in excellent madrasahs, including in fostering information literacy (Anwar et al., 2019). The Head of the Madrasah and other Madrasah managers must assist teachers and other stakeholders in succeeding by supporting, encouraging, and realizing a solid workforce. With supportive leadership and leadership committed to fostering an excellent work culture, the successful implementation of excellent madrasahs can be guaranteed (Bakar, 2017). Additionally, students, parents, teachers, educational personnel, the community, and the government must share responsibilities and jointly lead to implement this planned change a success for all.

Indeed, there has been a decline in students' interest in the Indonesian national philosophy, Pancasila (Ismail, 2018). However, besides serving as a reference for religious moderation, Pancasila has also played a vital role in enabling the Indonesian nation to have good religious moderation abilities (Ichwan, 2011). For the socialization of Pancasila, madrasah authorities are authorized to take action together with teachers in creating a literate madrasah environment on religious moderation so that students can independently make informed decisions in carrying out religious moderation activities and their religious processes.

4. Conclusion

Students in both studied madrasahs are already information literated about religious moderation, as seen from their understanding and implementation in various areas of life. In these two madrasahs, students are equipped with the ability to define and convey their understanding of religious moderation by discussing with teachers, participating in discussions including classroom and electronic discussions in formulating religious moderation, exploring sources of information about religious moderation, and identifying concepts and keywords of religious moderation to explain them back. The information literacy standards of students in both madrasahs in learning independence about religious moderation can already be considered good because understanding religious moderation requires independent learning. However, it still needs to be led and guided by teachers. In terms of implementation, the students in both madrasahs have shown responsibility by always practicing a moderate lifestyle in religious matters. The students are also critical and responsible, always ready to filter what happens in sensitive religious news. After discussions with their teachers, they can even create new knowledge and information through their experiments by uploading stories about religious moderation.

The ability of religious moderation needs to be developed through various efforts, such as mentoring students to be able to map their own diverse moderation experiences, obtaining information from sources of religious moderation that truly have authority, and being able to utilize better the information they

have obtained. Furthermore, there should be a religious moderation environment formed as a shared knowledge medium that is managed and discussed together as a good scientific communication medium.

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