Implementation of Supervision and Evaluation of Multicultural Education in Effective Islamic Religious Learning Models at SMPIT As-Sunnah Makassar

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A R T I C L E   I N F O

ABSTRACT

This study aims to examine the implementation of supervision and multicultural education evaluation within an effective Islamic Religious Education (IRE) learning model at SMP Islam Terpadu (Integrated Islamic Junior High School) As-Sunnah Makassar. Multicultural education plays a vital role in shaping students' tolerant and inclusive character, especially within a school environment grounded in Islamic values. A descriptive qualitative approach was employed using a case study method. Data collection techniques included classroom observation, in-depth interviews, and documentation. The findings reveal that supervision is carried out in an educative and developmental manner, encouraging teachers to design contextual, collaborative, and integrative learning strategies that align with multicultural values. The dominant instructional model applied is Contextual Teaching and Learning (CTL), which is further supported by cooperative learning and problem-based learning approaches. Evaluation is conducted comprehensively and continuously, covering cognitive, affective, and psychomotor domains, while also incorporating reflection and character development processes. Teachers act not only as instructors but also as role models who embody Islamic values in their daily interactions with students. This study underscores the importance of synergy between educative supervision, relevant learning models, and continuous evaluation in fostering effective and contextual IRE learning within a multicultural educational setting.

1. INTRODUCTION

Multicultural education is an educational approach that emphasizes the importance of recognizing cultural, ethnic, religious, and social background diversity in the learning process. In the context of integrated Islamic schools (SIT), such as SMPIT As-Sunnah Makassar, universal Islamic values are combined with a multicultural approach to create an inclusive, tolerant, and civilized learning environment. This is important in addressing the challenges of education in a pluralistic and dynamic society. Islamic Religious Education has a very important role in shaping the character and personality of students (Rohani et al., 2025). At SMP Islam Terpadu As-Sunnah Makassar, Islamic religious teachers are not only tasked with delivering subject matter, but also act as role models in daily life. The success of Islamic religious learning is highly determined by the effectiveness of the learning model applied by the teacher, as well as the extent to which the teacher is able to relate the material to the students' real lives.

Teachers as facilitators and motivators are required to have creativity in selecting and implementing learning models that suit the characteristics of students. An effective learning model will encourage students to actively think, discuss, and understand Islamic values in depth (Karadona & Sari, 2025). In the SMP Islam Terpadu As-Sunnah Makassar environment, teachers are challenged not only to rely on the lecture method, but also to develop active, collaborative, and contextual learning models. One of the important roles of a teacher is in designing engaging and meaningful learning processes (Karadona et al., 2022). Teachers must be able to develop learning implementation plans (RPP) that reflect the use of varied strategies, such as project-based learning, problem-based learning, or thematic approaches. Thus, Islamic religious material is not only understood theoretically but can also be internalized in students' daily lives.

Teachers also play a role in creating a conducive and Islamic classroom atmosphere. A positive learning environment will support the creation of a comfortable and enjoyable atmosphere for students in learning religion. This includes the use of polite language, the application of educational discipline, and the instillation of Islamic brotherhood values in daily interactions. That way, Islamic values are not only taught but also directly felt by students (Ismail et al., 2025). The effectiveness of Islamic religious learning is greatly influenced by the teacher's ability to build good communication with students. Teachers who are able to understand the needs, character, and background of students will find it easier to determine the right approach in delivering material. At As-Sunnah Integrated Islamic Junior High School Makassar, the closeness between teachers and students is one of the strengths in fostering positive emotional relationships, so that religious messages are more easily accepted and practiced. In addition to the learning process in the classroom, teachers also play an important role in school religious activities. Religious teachers are often directly involved in religious development through extracurricular activities such as intensive Islamic studies during school holidays (pesantren kilat), spiritual mentoring, tahfidz (memorization of the Quran) coaching, and joint worship activities. Through these activities, teachers can strengthen the material that has been taught in class and instill noble character more intensively.

The teacher's role is also very important in evaluating the success of learning. Evaluation is not only in the form of cognitive tests, but also includes affective and psychomotor aspects. Teachers need to monitor the development of students' religious attitudes and behavior, both at school and outside the school environment. With consistent monitoring, teachers can provide appropriate feedback and guidance for students who are struggling. In implementing effective learning models, teachers are also required to continuously improve their competence. Training, workshops, and routine discussions among teachers are very important to enrich insights and teaching skills. At As-Sunnah Integrated Islamic Junior High School Makassar, collaboration between teachers is one strategy for exchanging experiences and solutions in facing the challenges of Islamic religious learning. Teachers must also be able to utilize technology as part of their learning strategy. The use of digital media such as Islamic videos, interactive quiz applications, and online learning platforms can increase student involvement in the learning process. Technology is not only a means of entertainment, but can also be used as a tool to support a more interesting and varied understanding of the material. With all these roles, Islamic religious teachers are key figures in shaping the character and spirituality of students at As-Sunnah Integrated Islamic Junior High School Makassar. The success of Islamic religious education is not only judged by mastery of the material, but by the extent to which students are able to practice Islamic values in real life. Therefore, teachers are required to continuously innovate in implementing effective learning models in order to produce a generation of Muslims who are intelligent, virtuous, and have strong faith.

Nevertheless, the effectiveness of Islamic religious education does not solely depend on teaching methods or materials but is also significantly influenced by the implementation of planned and sustainable educational supervision and evaluation. Supervision serves to foster and enhance teacher professionalism, while evaluation plays a role in assessing learning achievements and the effectiveness of the approaches used. In the context of multicultural education, supervision and evaluation must also be able to accommodate the diversity of students and ensure that the values of tolerance, justice, and respect for differences are genuinely internalized in the learning process. SMPIT As-Sunnah Makassar, as an integrated Islamic educational institution, has adopted a learning approach that integrates Islamic values and multiculturalism. Therefore, it is important to investigate how the implementation of multicultural education supervision and evaluation is applied in Islamic religious education, and how this contributes to the effectiveness of learning. Based on the description above, this study aims to examine in depth the implementation of multicultural education supervision and evaluation in an effective Islamic religious education learning model at SMPIT As-Sunnah Makassar, with the hope of contributing to the development of Islamic education practices that are relevant to the context of a pluralistic society in Indonesia.

2. METHOD

This research employs a descriptive qualitative approach with a case study design (Kusumastuti & Khoiron, 2019). The research location is at SMP Islam Terpadu As-Sunnah Makassar, focusing on the role of teachers in implementing effective Islamic Religious Education learning models. Data collection techniques included direct observation in the classroom, in-depth interviews with Islamic Religious Education teachers, the principal, and several students, as well as documentation of relevant learning activities.Data collection in this study was conducted through interviews, observation, and documentation. Interviews were conducted with the principal, Islamic Religious Education (PAI) teachers, and internal supervisors to obtain information related to the implementation of multicultural education supervision and evaluation.

Observations were carried out by directly observing the PAI learning process as well as supervision and evaluation activities taking place at the school. Meanwhile, documentation was carried out by examining various documents such as syllabi, lesson plans (RPP), supervision instruments, evaluation reports, and school policies related to multicultural values. The data obtained were analyzed using thematic analysis techniques consisting of three stages: data reduction (filtering relevant data), data presentation (organizing data in the form of narratives or tables), and drawing conclusions and verification. To maintain data validity, source triangulation techniques were used by comparing information from various parties, technique triangulation by combining the results of interviews, observations, and documentation, and member checks by reconfirming data with sources to ensure that the data obtained is valid and reliable (Jaya, 2020).

3. RESULTS AND DISCUSSION
3.1. Supervision is Educational and Promotes Inclusivity

Research findings indicate that the supervision implemented at SMPIT As-Sunnah Makassar does not merely function as an administrative control tool, but rather emphasizes the educative aspect of fostering growth. The principal carries out their role as supervisor with a dialogical approach, where teachers are not positioned as objects of evaluation, but as partners in the process of improving the quality of learning. This supervision model reflects a humanistic approach that provides space for reflection for teachers to develop their competencies independently and professionally. In the

context of Islamic Religious Education learning, supervision is directed at ensuring that multicultural values such as tolerance, openness, and respect for differences can be integrated into the learning process in a tangible way. The principal not only evaluates the technical implementation of learning, but also provides input and reinforcement regarding how teachers build an inclusive classroom atmosphere that respects diversity of thought. This is very important in an integrated Islamic school environment, where Islamic values must be displayed universally and be welcoming to cultural and social diversity.

Teachers play a vital role in designing effective Islamic Religious Education learning at As-Sunnah Integrated Islamic Junior High School Makassar. In designing the Lesson Plan (RPP), teachers not only include religious material textually but also consider the relevance of the material to students' daily lives. Learning components such as objectives, methods, media, and evaluation are designed with an interactive and contextual approach to prevent the learning process from being monotonous and one-way. Teachers strive to ensure that the material taught can be understood, appreciated, and practiced by students in their real lives, in line with the goals of Islamic education, which not only emphasizes cognitive aspects but also affective and psychomotor aspects. In addition, teachers also adapt learning designs to student characteristics and the applicable curriculum, both the 2013 Curriculum and the Independent Curriculum. In this context, teachers are required to creatively choose learning models such as contextual teaching and learning (CTL), project-based learning, and problem-based learning that can foster active student involvement in the learning process. This planning is carried out systematically, considering the social and cultural environment of students, and integrating Islamic values throughout the learning process. With careful planning, teachers not only carry out the learning process procedurally but also create a valuable, relevant, and inspiring learning atmosphere for the formation of students' Islamic character.

Teachers play a strategic role in designing lesson plans (RPP) as the primary guide for Islamic Religious Education (PAI) learning. They must integrate essential components such as basic competencies (KD), objectives, materials, methods, media, and evaluation while ensuring cognitive, affective, and psychomotor qualities. A study in public junior high schools (SMP Negeri) showed that PAI teachers were able to develop 2013 curriculum lesson plans well 86%–93% of indicators were met, such as clarity of material, suitability of indicators, and methods appropriate to student characteristics (Vidiarti et al., 2019). This illustrates teachers who not only use the format but also understand the substance and contextualization of Islamic teachings. In the context of the Independent Curriculum (Merdeka) and the 2013 Curriculum (K13), teachers need to adjust the RPP structure. Research at SMPN 7 Makassar confirms that PAI teachers have prepared RPPs according to K13 guidelines, ensuring that each component is synchronized. At SDN 77 Teladan, teachers even designed modules based on the Independent Curriculum, conducting group discussions, establishing learning outcomes, methods, and evaluations based on the curriculum module's learning achievement pathways (ATP) (Indrawari et al., 2023). This demonstrates that teachers are able to adapt flexibly, adjusting formats and approaches according to the demands and policies of each curriculum.

Religious Education (PAI) teachers are required to have strong pedagogical competence so that lesson plans (RPP) are effective and scientific. A study in Bantul found that through training/workshops based on a scientific approach, teachers' competence in preparing lesson plans increased drastically, with scores rising from 69 to 112 in two cycles (Asmiyati, 2018). This indicates that intensive training is very effective in facilitating mastery of the structure and scientific application in lesson plans, which is in line with the demands of both curricula. Teachers need to align the material with the cognitive and psychological development levels of students. In the

"Merdeka" (Independent) curriculum, teachers are given the freedom to determine goals and scenarios according to the student context independently, allowing for high differentiation between classes. This is also reinforced by the fact that the "Merdeka" curriculum prioritizes flexibility and adaptation to student needs, and teachers become leaders in developing their character and potential.

Although many achievements have been made, several challenges are still encountered, such as limited facilities (digital media, textbooks), changes in lesson plan formats, and IT constraints in remote areas. To overcome this, teachers make various efforts: attending training, collaborating in subject matter groups, and implementing continuous academic supervision. Through these steps, teachers not only overcome obstacles but also improve their professionalism and the quality of lesson plan preparation. Overall, it can be concluded that Religious Education (PAI) teachers play a central role in designing effective, contextual, and curriculum-based lesson plans. Despite facing various challenges, training efforts, collaboration, and methodological innovation enable lesson plans to become a relevant and impactful tool in accordance with student development and educational policies. This finding aligns with the opinion of (Ulandari et al., 2024), which states that educative supervision should encourage the growth of instructional leadership that supports collaboration and professional development of teachers. In other words, supervision is not merely a monitoring tool, but a means to foster adaptive and transformative learning quality. Supervision that promotes inclusiveness also reflects multicultural education, where teachers are expected to be agents of change who are able to guide students to live in harmony amidst differences. With this supervisory approach, Islamic Religious Education (PAI) teachers at SMPIT As-Sunnah Makassar are not only assisted in methodological aspects, but also encouraged to become active facilitators in building learning spaces that instill Islamic values contextually and relevantly to the life of a pluralistic society.

3.2. Islamic Religious Learning Model Integrating Multicultural Values

In the implementation of an effective Islamic Religious Education learning model at SMP Islam Terpadu As-Sunnah Makassar, teachers predominantly use the Contextual Teaching and Learning (CTL) approach. This model is favored because it effectively links religious material with students' real-life contexts, making learning more meaningful and easier to understand. Through CTL, students are encouraged to think critically, discuss, and solve problems related to Islamic teachings in their daily lives. Teachers also frequently combine the CTL model with cooperative learning and problem-based learning approaches to create an active, collaborative, and participatory classroom environment.The use of varied learning models is tailored to the material being taught and the characteristics of the students. For example, in fiqh lessons, teachers use simulations and case studies to help students better understand the practice of worship directly. Meanwhile, in aqidah akhlak lessons, teachers encourage reflection and group discussions to strengthen faith and moral values. Teachers also utilize digital learning media such as Islamic videos, interactive presentations, and online quiz applications to increase student interest in learning. With the implementation of these active and contextual learning models, the PAI (Islamic Religious Education) learning process becomes more engaging and effective in shaping students' character and Islamic understanding.

In many recent studies from scientific journals, Islamic Religious Education (IRE) teachers tend to predominantly apply Contextual Teaching and Learning (CTL). The CTL model emphasizes a constructivism approach, inquiry, modeling, and reflection, with a primary focus on linking religious material to students' everyday life contexts (Misra & Zakiyah, 2022). Meanwhile, research rarely mentions other models such as cooperative learning or problem-based learning in the context

of IRE, although both are often integrated as part of CTL strategies.Teachers choose the CTL model because of its effectiveness in increasing student engagement, understanding of religious values, and character development. For example, at SDN Cireundeu 01, the application of CTL significantly increased active participation and student interest in learning from the first cycle to the second cycle (Rahmi et al., 2024). In addition, this model helps shape Islamic character and student responsibility through linking material with their real lives. Empirical findings show that CTL not only makes it easier for students to understand religious concepts but also significantly improves learning outcomes. At SDIT Al Muhajirin, understanding of the Hajj worship material increased from 30.40% before the intervention to 87% after the application of CTL through Hajj pilgrimage simulation (Rahmi et al., 2024). Thus, this interactive and direct approach opens the door to a deeper understanding compared to traditional passive lecture methods.

In practice, teachers implement CTL through simulations, group discussions, case studies, and hands-on practice. For example, a simulation of the obligatory bath (mandi wajib) in the thaharah (purification) material at SMP Muhammadiyah Palangka Raya involves videos, inquiry sessions, practice modeling, learning communities, and reflection. This resulted in an increased understanding of up to 85% and psychomotor skills up to 88.8%. In fiqh (Islamic jurisprudence) classes, the CTL model is used to encourage students to think reflectively through questions, inquiry, and self-reflection on fiqh material (Salamudin & Alidia, 2025). Although CTL has proven effective, teachers face challenges such as limited facilities, time, and readiness in designing context-based learning. Research in vocational high schools (SMKN) and junior high schools (SMP) shows obstacles in providing teaching aids and student motivation (ANGGRAINI & Pikri, 2025). However, teachers try to overcome this by making thorough preparations, group collaboration, and strategy modification. They strive to make learning more contextual and meaningful, even while facing practical limitations. Overall, research results on Google Scholar confirm that CTL is the primary learning model frequently chosen by Islamic Religious Education (PAI) teachers. The main reason is that CTL can increase motivation, engagement, learning outcomes, and the formation of Islamic character. Its implementation through simulations, real practice, and reflection provides more active and meaningful learning. Despite facing various challenges, teachers continue to make adaptation efforts to optimize the application of the CTL model according to student needs and the learning context.

3.3. Evaluation is conducted comprehensively and continuously.

Learning evaluation at SMPIT As-Sunnah Makassar is carried out comprehensively, encompassing the assessment of students' cognitive, affective, and psychomotor aspects. This reflects the understanding that the success of learning, especially in Islamic Religious Education (PAI), is not only measured by the mastery of material intellectually, but also by the attitudes and behaviors of students in internalizing multicultural Islamic values. The evaluation is directed to measure the extent to which students are able to apply principles such as tolerance, mutual respect, and harmonious coexistence in daily life, both inside and outside the school environment. The evaluation is carried out through two main forms, namely formative and summative evaluation. Formative evaluation is carried out routinely through daily observations, individual or group assignments, as well as attitude assessments conducted during the learning process. Meanwhile, summative evaluation is carried out in the form of written tests, final projects, or presentations that reflect students' understanding of the subject matter and the application of multicultural values that have been learned. In addition, the evaluation also involves a joint reflection process between teachers and

the principal, which aims to assess the success of the learning process and improve ineffective strategies.

In the implementation of effective Islamic Religious Education learning models at As-Sunnah Integrated Islamic Junior High School Makassar, teachers not only act as deliverers of material but also as motivators, facilitators, and especially as role models (uswah hasanah) for students. Strategies used by teachers to enhance learning effectiveness include integrating Islamic values into every learning model, such as cooperative learning, problem-based learning, and contextual teaching and learning. Additionally, teachers demonstrate Islamic attitudes and behaviors in their daily lives within the school environment, such as discipline, honesty, and courtesy in speaking, which serve as concrete examples for students. This exemplary conduct has a strong influence in shaping students' character and increasing their seriousness in following Islamic Religious Education lessons. Through a combination of appropriate learning strategies and consistent exemplary behavior, teachers are able to create a meaningful learning process that has a positive impact on the development of students' morals and Islamic understanding. Islamic Religious Education teachers actively utilize various learning media such as Islamic videos, PowerPoint presentations, images, and digital quiz applications to make the learning process more engaging. A study at MIS Roudlotul Ulum showed that the use of interactive media such as videos and quiz applications increased learning interest from 60% to 85%, and cognitive test scores rose from an average of 70 to 85 (Hidayati, 2024). Furthermore, a literature review confirms that the integration of digital media can increase student motivation and understanding through visualization and direct interaction (Hairani et al., 2024).

The reasons teachers choose interactive media are to increase student engagement, make the material easier to understand contextually, and build an active learning environment. Media like PowerPoint or Islamic videos allow teachers to convey religious values thru stories, animations, or real-life simulations. Research at SDIT Muhammadiyah Sinar Fajar shows that using PowerPoint significantly increases students' learning enthusiasm and teachers' confidence in delivering Islamic Religious Education (PAI) material (Trihariyanto et al., 2020). PAI teachers employ techniques such as guidance, praise, positive reinforcement, and continuous mentoring to stimulate students' learning motivation. The teacher consistently provides encouragement and involves parents to create an environment that supports student motivation. This successfully increased student activity in religious learning and their overall learning enthusiasm. The role of the Islamic Education teacher is not only as an instructor, but also as a moral example. Research by Siti Humairoh & Yuliastitik explains how teachers with polite attitudes, consistent behavior, and strong personalities provide practical examples of Islamic values to students. This method of example is considered more effective than mere theory-based instruction because it builds students' moral and spiritual character thru real-life, everyday habits.

Teacherly example has been proven to have a real impact on the formation of students' Islamic character. When teachers demonstrate honest, disciplined, and friendly behavior, it fosters respect and the internalization of moral values. The teacher's example strengthens students' integrity in their actions, thus shaping students who not only understand religion theoretically but are also able to live according to Islamic values in their daily lives. Overall, the strategies implemented from using digital learning media, active classroom management, and motivational techniques to setting a good example synergistically enhanced the effectiveness of PAI learning. However, teachers faced challenges such as limited resources, preparation time, and technological competence. Training efforts, teacher collaboration, and systematic classroom management are solutions to overcome these obstacles so that learning remains meaningful and impactful.

This practice aligns with the principles of evaluation in multicultural education according to (Armini, 2024), which emphasizes that evaluation should be able to identify the extent to which learning shapes students into individuals with broad insights, who appreciate differences, and are socially responsible. This sustainable evaluation approach is also an important part of the school's internal quality assurance system, as it provides continuous feedback to teachers in refining their teaching approaches. Thus, the implementation of evaluation at SMPIT As-Sunnah Makassar is not only a tool for measuring learning outcomes, but also a process of character development and strengthening Islamic values that aligns with the spirit of multiculturalism. Comprehensive and reflective evaluation is one of the important indicators in creating effective and contextual Islamic Religious Education.

4. CONCLUTION

Educational supervision at SMPIT As-Sunnah Makassar is conducted in an educational, participatory, and constructive manner. This approach not only focuses on evaluating the technical aspects of learning but also encourages teachers to reflect on their teaching practices, particularly in integrating multicultural values such as tolerance, openness, and appreciation for diversity. The Islamic Religious Education learning model implemented is contextual and interactive, with the Contextual Teaching and Learning (CTL) approach as the main method. The teacher combines simulation methods, group discussions, and hands-on practice tailored to the characteristics of the students and their daily lives. Learning evaluation is conducted comprehensively, covering cognitive, affective, and psychomotor aspects. This evaluation not only measures mastery of the material, but also assesses the extent to which students are able to internalize Islamic and multicultural values. Evaluation is also part of the reflective process to continuously refine learning strategies. The role of the teacher is very strategic, not only as a deliverer of material, but also as a facilitator, motivator, and role model (uswah hasanah) for students. The teacher's example in attitude and behavior is the main reinforcement in instilling moral and spiritual values in students. Despite challenges such as limited facilities and technological competence, these are being addressed thru training, collaboration among teachers, and the use of digital media to support active and engaging learning processes. Thus, the planned and sustainable implementation of multicultural education supervision and evaluation has proven capable of supporting the effectiveness of Islamic Religious Education that is contextual and relevant to students' lives, and contributes to shaping a generation that is religious, tolerant, and of noble character within a diverse society.

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