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The Construction Of Pedagogical Hegemony: Manifestations Of Organisational Tacit Knowledge In Islamic Religious Education Learning

Muhammad Ghozi Syahidi
Universitas Pendidikan Indonesia, Indonesia
Mokh. Iman Firmansyah
Universitas Pendidikan Indonesia, Indonesia
Risris Hari Nugraha
Universitas Pendidikan Indonesia, Indonesia

Corresponding Author: *gojimauipk4@upi.edu*

Abstract

This article analyzes the construction of pedagogical hegemony that arises from the manifestation of organizational tacit knowledge in Islamic Religious Education Learning. Positioned as a tactical choice to modify a classroom climate that tends to be monotonous, this research finding shows that pedagogical hegemony in the classroom is a form of methodological authority consciously constructed by educators through utilizing the experience capital from their past involvement in student organizations. Using a qualitative-descriptive approach with a critical case study design, the researcher acts directly as a classroom practitioner (insider researcher) testing the effectiveness of their instructional actions at one public high school in Bandung City. Data collection is strengthened through in-depth interviews with three key informants as triangulation steps: alumni activists from the 2017 batch (elementary school IRE teacher), alumni activists from the 2020 batch (middle school IRE teacher), and peer colleagues developing contemporary pre-lesson activities at the high school level. Borrowing Antonio Gramsci's perspective, the concept of power is reduced to a form of voluntary consensus (organic consent) from students. The discussion concludes that this hegemonic construction is not influenced by the depth of theological faith material but purely focuses on the superiority of the teacher's teaching methods, which are voluntarily accepted by students because they provide effectiveness and vitality to the IRE learning process itself.

Keywords: Pedagogical Hegemony; Tacit Knowledge; Student Activists; Antonio Gramsci; Islamic Religious Education Learning.

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INTRODUCTION

Islamic Religious Education (IRE) in formal schools often faces a major challenge of instructional boredom (Muhaimin, 2012). The delivery method tends to be monotonous, dogmatic, and rigid, which can cause students to perceive religious content as less appealing sociologically (Duryat, 2021). To revive this dull learning environment, an alternative approach is needed, one that can energize the classroom without altering the core content of the curriculum (Marsh & Willis, 2007; Tomlinson, 2014; Sanjaya, 2016). Recent developments highlight a notable shift as IRE educators leverage tacit knowledge, implicit understanding rooted in actions, intuition, and experience (Polanyi, 1966; Nonaka & Takeuchi, 1995). This knowledge is acquired through active participation in student organizations during college years (Aulia et al., 2023; Astin, 1984). The experiences gained from such involvement evolve into personal practical knowledge, enabling educators to perform spontaneous reflections and manage classroom dynamics effectively (Craig, 2022; Wibowo & Ningsih, 2022).

However, the manifestation of this accumulation of past experiences does not appear merely as a typical teaching variation, but successfully forms a 'pedagogical hegemony' in the classroom (Pellegrino, 2021). If extended into the realm of political sociology, this phenomenon is deeply rooted in Antonio Gramsci's Theory of Hegemony (Mayo, 2021; Giroux, 1983). Gramsci (1971) states that the power and dominance of a group are not always maintained through coercive instruments or physical force (coercion), but through moral and intellectual leadership capable of creating voluntary consensus (organic consent) from those being dominated (Thomas, 2022).

In the context of micro-pedagogy in Islamic Religious Education classes, the initially heavy and political concept of power is translated into a simpler value, namely captivating methodological authority (Fauzi & Bashori, 2023). Judith Pace and Annette Hemmings (2007), in their study of classroom authority, explain that power in schools is no longer effective when applied top-down. Power should be redistributed into 'authority gained through negotiation' through engaging teaching approaches, so that students follow not out of fear but because they respect the teacher's methodological abilities. Educators do not use religious dogma to rigidly silence students but instead use their tacit organizational knowledge to build a pleasant cultural agreement within the classroom (Anwar & Rosyid, 2024; Freire, 1970). Students give their consent because they feel the effectiveness and vitality of the Islamic Education learning process itself, which becomes more dynamic and closer to their sociological realities (Jackson, 2023; Marno & Sholikhah, 2022).

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Philosophically, this ability is part of the internal capabilities of educators (Fauth et al., 2021). It indicates that a teacher or prospective Islamic Education teacher who was previously not actively involved in organizations can theoretically still build a similar pedagogical hegemony, as long as they have social sensitivity and a reflective commitment to the students' world (van Manen, 2023; Saevi, 2021). This article aims to describe how the construction of pedagogical hegemony from a Gramscian perspective is formed as a tactical choice by teachers in modifying Islamic Education learning by utilizing organizational tacit knowledge during lectures, in line with the concept of Teacher Agency from Priestley, Biesta, and Robinson (2021).

RESEARCH METHODOLOGY

This study employs a qualitative method with a critical case study design to carefully examine how previous organizational tacit knowledge shapes pedagogical hegemony in Islamic Religious Education (PAI) learning (Creswell & Creswell, 2023; Yin, 2024). The research site was deliberately selected (purposive) at a public high school (SMA) in Bandung City, known for its diverse instructional environment and highly engaged digital students (Flick, 2022).

Data primer dalam penelitian ini dikumpulkan melalui tiga teknik utama yang saling terintegrasi:

1. Participatory Observation: The researcher actively acts as a practice teacher implementing Islamic Education (PAI) learning in the classroom during the teaching practice program (Burns, 2021; Cochran-Smith et al., 2022). This technique allows the researcher to reflectively observe and assess instructional actions as well as pedagogical sensitivity applied, respond directly to students' social dynamics, and analyze how mechanisms of consent and pedagogical hegemony are formed from within the classroom system controlled by the researcher.
2. In-depth Interview: conducted in a structured and thorough manner with 3 (three) key informants who serve as both comparators and conceptual validators (Brinkmann & Kvale, 2022). The interview focused on three informants:
   2.1 Informant 1: A senior member of the student organization from the 2017 batch who has become an alumnus and is currently active as an Islamic Religious Education teacher at the elementary school level. The interview focused on tracing the long-term transmission of tacit knowledge and its adaptation among young learners.
   2.2 Informant 2: A senior member of a student organization from the 2020 batch who has graduated and is currently active as a Religious Education teacher at the junior high

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school level. The interview aims to explore the continuity of organizational culture implementation in classroom management at the junior high school level.a.

2.3 Informant 3: A fellow high school Islamic Religious Education teacher who actively contributes to integrating pop culture trends into the pre-learning activities of Islamic Religious Education. Data from this informant serve as a crucial triangulation of the researcher's participatory observation results, helping to test the validity and effectiveness of the pop cultural methodological approach in the high school classroom.A.

3. Documentation Study: Analyzing macro curriculum documents, learning tools (Teaching Modules/lesson plans) that are modified with pop-culture-based aperception content, as well as reflective field notes compiled by the researcher during teaching at the school (Bowen, 2022).

All the data obtained were then analyzed interactively through stages of data reduction, narrative data presentation, and drawing theoretical conclusions (Miles, Huberman, & Saldaña, 2020; Saldaña, 2021). The validity of the data was tested using technique and source triangulation, as well as member checking to maintain the objectivity of critical findings in the field (Birt et al., 2021; Creswell & Creswell, 2023).

FINDINGS AND DISCUSSION

Manifestation of Tacit Knowledge and Pedagogical Tact of Educators

The tacit knowledge that IRE educators have gained from their previous experiences as student activists does not appear as strict theories. Instead, it develops into a flexible and responsive teaching skill within the classroom environment (Saevi, 2021). Observations suggest this hidden knowledge isn't aimed at modifying the existing macro curriculum (Biesta et al., 2021; Sholeh, 2023). Rather, it is tactically expressed at the micro instructional level through three key aspects (Lopes & Boyd, 2021):

1. Social Analysis and Pedagogical Tact

Educators who are deeply involved in organizational activities during college tend to have strong skills in social analysis, helping them interpret the cultural landscape of digital-era students (Suharto & Shofwan, 2022). The Islamic Religious Education (IRE) classroom is now seen not just as a space for passive learning but as a social environment immersed in popular culture (pop culture) (Sujadi, 2023). Teachers use trending phenomena, language, and trends from social media

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that are popular among teenagers to connect preconceptions with religious content, making it more relatable and grounded in current youth culture (Hidayat & Syahidin, 2022).

This tactical step led to sociological conflicts within the school, as observed by Haryani & Fatmawati (2023). Skepticism and negative attitudes from conservative Islamic Religious Education (IRE) teachers, noted in Arifin & Mu'ammar (2021), were evident. The incorporation of pop culture elements into the IRE curriculum is viewed as potentially undermining core religious values (Niyozov, 2010; Syahputra & Rahmawati, 2023). In addressing this institutional opposition, educators rely on their pedagogical tact and mental resilience (Gu, 2021; Mansfield, 2022).

This is reinforced by the interview results with Informant 3, a peer teacher at the high school level) who stated that the integration of pop culture trends into Islamic Religious Education (IRE) learning is not to degrade religious values but serves as a strategic move to keep IRE relevant to digital-native students (Hidayat & Syahidin, 2023). This triangulation demonstrates that popular culture functions mainly as an engaging tool or catalyst to draw students' attention, while the core Islamic values are maintained and internalized within the teaching process overseen by the researcher (Rahmat & Kurniawan, 2024).

The social analysis rooted in organizational tacit knowledge is also clearly evidenced by Informant 1, a 2017 graduate teaching at the elementary level. Unlike at the middle school level, Informant 1 leverages their sensitivity to social analysis to understand the sociological needs and developmental stages of young children, who tend to be physically active by nature (Fauzi & Wardhana, 2022). This organizational insight allows Informant 1 to identify and create suitable psychomotor stimuli in Islamic Religious Education (PAI), ensuring that children's understanding of religious values goes beyond mere cognitive memorization and is expressed through meaningful physical activities (Pratama & Kurniawan, 2023).

2. Intuition and Tactics for Classroom Management

The researcher's classroom management approach hinges on quickly understanding group psychology (Clarà, 2021; Schön, 1983). Their previous experience in conflict resolution and crowd control during college has given them strong intuitive skills (Sanjaya & Fitri, 2023). When addressing sensitive or controversial Islamic Education (PAI) topics, the researcher relies on sociological intuition to steer discussions effectively, reduce dogmatic tension, and sustain a classroom environment that is both open and critical (Muttaqin & Yusuf, 2023).

This level of managerial skill aligns with the insights from Informant 2, a 2020 middle school teacher. Confronting middle school students who are in a transitional stage and possess highly

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heterogeneous sociological characteristics, Informant 2 demonstrates their organizational skills through diplomacy and empathy, understanding their interlocutors (Ananda & Siregar, 2023; Hagenauer et al., 2023). Teachers intentionally engage in sociological exploration to 'enter the students' world,' creating a psychological connection based on the similarity-attraction effect. This approach helps diminish the gap between teachers and students (Frisby, 2021; McCroskey et al., 2006; Wulandari & Harimurti, 2022). Achieving this frequency alignment is essential for effectively delivering Islamic Religious Education (IRE) content to middle schoolers, who prefer logical and rational explanations about how religious teachings relate to their daily lives (Hasanah & Rahma, 2024).

3. Adaptive and Persuasive Style of Public Communication.

The delivery of Islamic Religious Education (IRE) in classrooms employs structured, inclusive, and persuasive public rhetoric skills (Sutrisno, 2022). These skills stem from the educator's past experiences, which involve constructing arguments, testing logical coherence, and engaging in idea diplomacy in organizational settings during college (Huda & Anwar, 2023). In practical terms, this approach makes a noticeable difference: religious topics that are often seen as heavy, dogmatic, or overly theoretical, such as Islamic law (fiqh) with its varied opinions (khilafiyah) or the intricate history of Islamic culture—are transformed by the researcher into a clear, systematic narrative that students can easily analyze and understand logically (Ma'arif & Najicha, 2022).

This adaptive rhetorical skill functions as a 'cultural translator' or sociological catalyst. Instead of simply delivering material unilaterally, educators create a dialectical space that encourages students to think critically. Using a persuasive style, educators can lessen the theological tension that often causes students to feel detached from religious content (Nuryani et al., 2024).

From a Gramscian standpoint, this sophisticated public communication approach serves as a vital resource for an organic intellectual to establish hegemony (Gramsci, 1971; Rahmawan & Arifin, 2022). Student compliance and concentration in class are not secured through threats of grades or coercive indoctrination, but through 'methodological charm' and the teacher's clear expression of ideas (Mayo, 2023). When students perceive the teacher's explanations as logical, coherent, and respectful of their critical thinking, voluntary consensus (organic consent) naturally develops within the Islamic Religious Education learning environment.

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THE CONSTRUCTION OF GRAMSCIAN PEDAGOGICAL HEGEMONY

This research highlights that the mechanism of pedagogical hegemony within the classroom has clear and strict boundaries. It does not affect or get affected by the depth of theological content related to faith or sacred doctrine. Instead, it solely emphasizes the superiority of teaching methods and the teacher's approach (Chan & Hume, 2021; Shulman, 1986; Widianto & Setyawan, 2022).

Viewed through Antonio Gramsci's perspective, the Islamic Religious Education teacher, who has a history as a student activist, has effectively established himself as an 'organic intellectual' (Gramsci, 1971; Mayo, 2023). The researcher views himself not as an agent of the strict formal curriculum authority but as someone capable of translating religious texts into language that resonates with youth culture at the high school level, addressing psychomotor aspects at the elementary level (Informant 1), and aligning logical frequencies at the middle school level (Informant 2) (Huda, 2022). The formation of hegemony and voluntary consensus in this class unfolds through a consistent process:

Teacher's Social Analysis → Decrease in Coercive Tension (Dogma) → Articulation of Methodology → Student Consensus

This pedagogical hegemony's strength lies in the educator's ability to shift Islamic Religious Education learning, which is usually coercive-dogmatic (students obey out of fear of sin or for grades), into a cultural-hegemonic one, where students follow because they find the teaching method engaging (Giroux, 2021; Zuhdi, 2022). The contextualization of religious content has been well received by students, as it originates from an organizer who knows how to connect effectively with the audience without creating psychological barriers in the classroom (Kurniawan & Fitriani, 2023).

Students willingly acknowledge and accept the teacher's authority in the classroom (Pace, 2021). They deliberately engage with the teacher's teaching flow because they perceive the learning process as effective and lively. This theoretically grounded interpretation of Gramsci shows that when educational authority is broken down into persuasive, adaptable communication methods and sociological strategies, student compliance results not from suppressing dogma but from the engaging approach employed by educators (Fahrudin, 2023).

CONCLUSION

The development of pedagogical hegemony in Islamic Religious Education (IRE) learning

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reflects the high level of organizational tact knowledge that educators have gained since their college days. Their experiences, intuition, and social awareness as student activists serve as valuable assets, transforming the initially dull IRE classroom atmosphere into a more engaging and vibrant learning environment. Using Gramsci's framework, this hegemony is seen as a voluntary consensus (organic consent), where students follow the learning process intentionally because they are drawn to the teacher's communication skills, intuition, and pedagogical tact.

Triangulation techniques revealed that this implicit knowledge influences each educational level differently: at elementary school (Informant 1), it appears as keen analysis of students' psychomotor needs; at middle school (Informant 2), it manifests as diplomatic skills, employing similarity and attraction to engage transitional students' logical reasoning.

This research confirms that this pedagogical hegemony is not a rigid uniform thinking model but an alternative teaching approach. It relies on persuasive articulation and critical dialectics to connect standardized religious texts with the sociological realities faced by students today.

Moreover, philosophically, this writing shows that tacit knowledge mainly originates from a person's internal skills. Therefore, teachers who haven't followed formal organizational routes before can still improve these skills by regularly developing their sociological awareness and methodological adaptability in the classroom.

FUTURE DIRECTIONS

Given that this research is still in the initial exploratory phase regarding the development of pedagogical hegemony, several important future research directions are recommended. First, future studies should move from a qualitative-exploratory approach to include quantitative or mixed-methods research, emphasizing empirical studies with statistical analysis. This will enable precise measurement of the effect size of the similarity-attraction effect and the methodological hegemony on students' motivation, retention of religious content, and psychomotor learning outcomes numerically. Second, future research should consider using a comparative study design to directly evaluate the instructional effectiveness of educators with organizational backgrounds versus those without.

Moreover, future studies should delve more into the axiological and theological aspects to resolve debates about integrating modern elements like pop culture. Establishing clear curriculum boundaries is crucial to prevent these methodological innovations from biasing or diluting the core values of Islamic doctrine from a theological standpoint, especially in the eyes of the wider

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educational community. Additionally, because this study's scope is limited to Bandung City, expanding research to a national level with a more diverse institutional cultural background such as comparing public schools with pesantren, would be valuable. This broader scope can help evaluate the generalizability and robustness of this dominant pedagogical model within the evolving landscape of Islamic Religious Education.

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