

THE INTEGRATION OF RELIGIOUS MODERATION VALUES IN ISLAMIC EDUCATION MANAGEMENT

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Abstract

Religious moderation has become a key strategy in responding to the growing challenges of intolerance and radicalism, particularly within Islamic educational settings. This article aims to analyze how the values of religious moderation are integrated into Islamic education management through the framework of public policy. The study employs a library research method with content analysis of key documents such as Presidential Regulation No. 58 of 2020 on the Strengthening of Religious Moderation and the National Action Plan for the Prevention of Extremism (RAN PE) 2020–2024. The findings indicate that these policies promote the development of an inclusive institutional vision, the reinforcement of a moderate curriculum, and an evaluation system that instills the values of tolerance. However, policy implementation in the field still faces challenges such as limited human resources and suboptimal institutional synergy. This study emphasizes the importance of consistent regulatory support, continuous training, and collaboration among the government, educational institutions, and society to ensure that religious moderation is effectively implemented in the governance of Islamic education. Thus, religious moderation becomes not only a part of policy discourse but also an ethical foundation for the development of peaceful, inclusive, and sustainable Islamic education.

Keywords : Religious Moderation; Public Policy; Islamic Education Management.

Abstrak

Moderasi beragama telah menjadi strategi kunci dalam menghadapi tantangan intoleransi dan radikalisme yang semakin berkembang, khususnya di lingkungan pendidikan Islam. Artikel ini bertujuan untuk menganalisis bagaimana nilai-nilai moderasi beragama diintegrasikan ke dalam manajemen pendidikan Islam melalui kerangka kebijakan publik. Penelitian ini menggunakan metode studi kepustakaan dengan analisis isi terhadap dokumen-dokumen kunci seperti Peraturan Presiden No. 58 Tahun 2020 tentang Penguatan Moderasi Beragama dan Rencana Aksi Nasional Pencegahan Ekstremisme (RAN PE) 2020–2024. Temuan penelitian menunjukkan bahwa kebijakan-kebijakan tersebut mendorong pengembangan visi kelembagaan yang inklusif, penguatan kurikulum moderat, serta sistem evaluasi yang menanamkan nilai-nilai toleransi. Namun, implementasi kebijakan di lapangan masih menghadapi tantangan seperti terbatasnya sumber daya manusia dan sinergi kelembagaan yang

belum optimal. Studi ini menekankan pentingnya dukungan regulasi yang konsisten, pelatihan berkelanjutan, serta kolaborasi antara pemerintah, lembaga pendidikan, dan masyarakat untuk memastikan moderasi beragama dapat diimplementasikan secara efektif dalam tata kelola pendidikan Islam. Dengan demikian, moderasi beragama tidak hanya menjadi bagian dari wacana kebijakan, tetapi juga landasan etis bagi pengembangan pendidikan Islam yang damai, inklusif, dan berkelanjutan.

Kata Kunci: *Moderasi Beragama; Kebijakan Publik; Manajemen Pendidikan Islam.*

A. Introduction

In recent years, the phenomenon of intolerance and radicalism has continued to rise in various regions across Indonesia. This issue is not only occurring in public spaces or on social media but has also infiltrated educational environments, including schools and universities. These institutions ideally spaces for instilling national values, character development, and the promotion of inclusive ideals are instead becoming fertile ground for the spread of exclusive and extremist ideologies. Various studies indicate that students are beginning to exhibit increasingly intolerant attitudes toward differences and are being exposed to rigid religious teachings that fail to respect diversity (Fahri Nugraha Syahputra & Rizky Arya Perdana, 2025). For example, a study in the Surakarta Residency area showed an increase in the Religious Moderation Index among students after an intervention, yet the cultural acceptance dimension remained relatively low, indicating a vulnerability to value exclusivism in schools (Wahidin et al., 2024). Other research also highlights that social media accelerates the spread of radical and intolerant ideologies among students (Sugihartati et al., 2020).

This condition not only threatens social harmony but also has the potential to undermine national commitment and diversity two fundamental pillars of the Unitary State of the Republic of Indonesia. In response, the government has introduced systemic policies that position education as a primary instrument for mitigating extremism. Presidential Regulation No. 58 of 2020 on the Strengthening of Religious Moderation and the 2020–2024 National Action Plan for the Prevention of Violent Extremism (RAN PE) represent the state's concrete commitment to curbing the escalation of extremist ideologies through education. (Tim Pokja MB Kemenag RI, 2020). Pendidikan Islam juga diinstruksikan untuk menjadi garda depan dalam internalisasi nilai moderasi, sebagaimana direkomendasikan dalam pelatihan ToT dan pengukuhan duta moderasi di lingkungan madrasah (Syafi'i, 2024; Kemenag, 2021). Religious moderation in this policy is not merely about neutrality or compromise but rather a principle of fairness, balance, and respect for

differences serving as a paradigm for public policy and a strategy for national development (Kemenag, 2024).

Moderation is not merely a theological approach but has become a paradigm for public policy and a national development strategy. This is reflected, among other things, in its formalization through Presidential Regulation No. 58 of 2023, which emphasizes moderation as the foundation for social harmony, the strengthening of the relationship between religion and culture, and the systemic and sustainable improvement of the quality of religious life services. (Sekretariat Kabinet RI, 2023; ANTARA News, 2023). Islamic education, as an integral part of the national education system, bears a significant responsibility to mainstream these values across all aspects of institutional management and development from its vision and mission, curriculum, and learning practices to institutional evaluation. This is essential to ensure that Islamic educational institutions are not merely venues for transmitting religious knowledge but also serve as agents for shaping inclusive and tolerant character (Ikhwan et al., 2023).

As a nation rich in religious, cultural, and ethnic diversity, Indonesia requires a systematic and comprehensive approach to counter the spread of radicalism. One of the mainstream approaches currently adopted in national policy is the strengthening of religious moderation. Religious moderation is not merely understood as a centrist or non-extremist stance, but also as a process of learning religious values that emphasize balance, tolerance, and the rejection of violence (Rokhmad, 2012a). These values are not only essential for social life but also serve as a fundamental foundation within the education system—particularly Islamic education—which has long played a leading role in nurturing the moral and spiritual development of the younger generation (Fahri Nugraha Syahputra & Rizky Arya Perdana, 2025). Within the realm of Islamic education, managerial transformation is imperative: planning must articulate an inclusive institutional vision, organization should foster a dialogical structure, implementation must embed universal human values into the curriculum, and evaluation should comprehensively assess changes in religious attitudes.

It is also important to note that educational management capable of aligning national policies with local contexts is more likely to succeed in instilling the values of moderation. In this regard, integrating local values such as *Islam Nusantara*, the culture of mutual cooperation (*gotong royong*), and other forms of local wisdom into the curriculum and institutional practices represents an adaptive and effective approach (Alfianur et al., n.d.). The Ministry of Religious Affairs has provided formal guidance on mainstreaming religious moderation in educational units through various training programs and the development of learning modules (Rokhmad,

2012b). Furthermore, educational institutions based on *pesantren* and *madrasah* have now become a central focus in the national strategy for education-based deradicalization (Sutrisnawati & Pangestuti, 2024). *Pesantren* play a vital role in delivering accurate religious knowledge, thus helping to create a generation that is both religiously devout and moderate. Not only conventional *pesantren* but also modern ones are playing an important role in responding to the challenges of religious moderation (Dewi et al., 2023).

Several studies support strategies for strengthening religious moderation. These include the integration of religious moderation as a hidden curriculum in Islamic State Universities (PTKIN) and the development of Islamic Education (PAI) curriculum, which have proven effective in fostering tolerance, interfaith dialogue, and anti-violence attitudes (Adi Hr, 2024). The internalization of religious moderation principles among Generation Z has also been shown to strengthen *wasatiyyah* (moderate) Islamic values (Syarifah & Hidayat, n.d.). At the primary education level, evaluations of religious moderation learning have indicated a growing attitude of tolerance among students (Aluf et al., 2024), including those in MIN (Islamic Elementary Schools) and Madrasah Tsanawiyah in Surabaya (Zakkyfanani & Khoiroh, 2025). However, challenges remain, such as limited resources, technical shortcomings, insufficient guidance from the government, and funding sustainability issues (Rozaq et al., 2024).

Research conducted across various educational institutions highlights the importance of internalizing the values of moderation through appropriate managerial approaches. A study at SMAN 1 Bae Kudus, for example, demonstrated that the integration of religious moderation policies into school management successfully fostered harmony and tolerance among members of the school community (Rozaq et al., 2024). Similarly, at the higher education level, the implementation of Islamic Religious Education (PAI) learning models based on moderation values has proven effective in countering radicalism and intolerance among university students (Wahidin et al., 2024). On another front, the implementation of the *Merdeka Curriculum* at the elementary school level also serves as an important means of shaping peaceful and inclusive student character. Managerial strategies such as planning, implementation, supervision, and evaluation play a crucial role in maintaining the consistency of moderation values throughout the learning process (Alfin Khusaini & Inayati, 2022).

Another finding from MAN 1 Lamongan reveals that co-curricular approaches such as open religious activities, interfaith dialogues, and the cultivation of a culture of mutual respect have a significant impact on shaping students' moderate character (Harismawan, Ikmal, et al., n.d.). Similar results were observed at SMA

Muhammadiyah 1 Sumenep and SMA Al-Irsyad Surabaya, where moderation values were integrated into the Islamic Religious Education (PAI) curriculum using scientific and differentiated approaches. These methods not only enhanced students' understanding of diversity but also helped shape inclusive and critical thinking patterns (Harismawan, Alhawawi, et al., n.d.).

Previous studies have shown that strategies to strengthen religious moderation in educational settings have been implemented through various approaches, such as integrating moderation into the Islamic Religious Education (PAI) curriculum as a hidden curriculum (Adi Hr, 2024), internalizing moderation principles among Generation Z (Syarifah & Hidayat, n.d.), and applying co-curricular and habituation activities at the elementary and secondary school levels (Aluf et al., 2024). These studies generally highlight religious moderation interventions at the level of learning implementation and student activities. In addition, the success of several schools and madrasahs in creating inclusive environments through learning approaches or school programs has been reported positively (Zakkyfanani & Khoiroh, 2025).

Nevertheless, the majority of these studies have yet to comprehensively place the framework of educational management including aspects of planning, organizing, implementation, and evaluation as the foundation for integrating religious moderation values. Research examining the integration of religious moderation from a managerial perspective within Islamic educational institutions remains limited and fragmented. Most studies focus primarily on learning activities or student- and teacher-based moderation projects, without exploring how the institution's management structure itself either supports or hinders the integration of these values. Furthermore, few studies have explicitly linked field findings to the national policy framework, particularly Presidential Regulation No. 58 of 2020 on the Strengthening of Religious Moderation and the National Action Plan for the Prevention and Countering of Extremism (RAN PE) 2020–2024. Yet, these two regulations contain strategic guidelines and state policy directives that should serve as primary references for educational institutions in systematically and measurably grounding the practice of religious moderation.

In the context of Islamic educational management, mainstreaming religious moderation requires a fundamental transformation across the four core managerial functions: planning, organizing, implementation, and evaluation. Planning must articulate an inclusive and tolerant institutional direction; organizing must establish a dialogical and open institutional structure and culture; curriculum implementation must embed universal human values; and evaluation must be capable of comprehensively assessing changes in students' religious attitudes.

Therefore, it is essential to examine how public policies focused on religious moderation are implemented within the management of Islamic education. This study aims to analyze the integration of religious moderation values into the managerial practices of Islamic educational institutions, based on the policy documents of Presidential Regulation No. 58 of 2020 and the National Action Plan for the Prevention and Countering of Extremism (RAN PE) 2020–2024. Using a literature review approach, this research is expected to contribute conceptually to strengthening the direction of public policy in developing Islamic education that is moderate, inclusive, and supportive of the nation's social resilience.

B. Research Methods

This study is a conceptual analysis conducted using a library research method. The materials for the study were obtained through a review of literature and policy documents related to the strengthening of religious moderation and the management of Islamic education, drawing from both primary and secondary sources. The primary sources analyzed include official government documents, namely Presidential Regulation No. 58 of 2020 on the Strengthening of Religious Moderation and the National Action Plan for the Prevention and Countering of Violent Extremism (RAN PE) 2020–2024. Meanwhile, the secondary sources consist of journal articles, academic books, research reports, and institutional documents relevant to the themes of religious moderation, public policy, and Islamic education management.

The data collection was conducted systematically through government repositories, university digital libraries, and national as well as international journal databases. Data analysis employed a content analysis approach, focusing on documents and literature related to the integration of religious moderation values within the core functions of Islamic education management. The analysis was directed toward examining the linkage between public policy and its implementation across the planning, organizing, implementation, and evaluation aspects of Islamic educational institutions. Particular emphasis was placed on the contribution of these policies to strengthening students' character and developing inclusive and competitive human resources.

C. Results and Discussion

1. Public Policy Analysis Based on Presidential Regulation No. 58 of 2020 and the 2020–2024 National Action Plan for Religious Moderation (RAN PE)

The policy of strengthening religious moderation, as outlined in Presidential Regulation No. 58 of 2020, reflects the state's commitment to adopting the values of moderation as a core framework for national development, including in the education sector. This policy was designed in response to the rise of intolerance, the spread of hate speech, and the emergence of transnational ideologies that are not aligned with Indonesia's principles of pluralism (Subchi et al., 2022). The regulation is not merely normative; it also emphasizes technical implementation through five strategic focuses: strengthening the understanding of moderation, mainstreaming it into policy, developing cooperative networks, monitoring and evaluation, and enhancing the capacity of key actors (Wajdi et al., 2024).

Meanwhile, the 2020–2024 National Action Plan for the Prevention and Countering of Violent Extremism (RAN PE) expands the scope of policy by providing operational guidance for cross-sectoral efforts to prevent violent extremism, including within the education sector (BNPT, 2025). The RAN PE emphasizes the critical role of education in constructing counter-narratives to violent ideologies, fostering critical literacy, and creating safe, inclusive spaces where learners can express themselves peacefully (BNPT, 2025). Islamic education, in particular, is regarded as holding a strategic position in the implementation of this policy due to its extensive social reach and strong ties to grassroots communities.

Recent issues that have gained momentum in the post-COVID-19 era and amid the rise of educational digitalization further underscore the urgency of integrating this policy into the management of Islamic education. On one hand, digital disruption has accelerated the online spread of extremist narratives through social media and digital da'wah platforms. On the other hand, educational institutions are not yet fully equipped to counter these narratives with moderate and diversity-friendly religious content (Schäfer & Syam, 2025). This is where public policy must be viewed not merely as an administrative regulation, but as a tool of social engineering that should be embedded within institutional vision, learning strategies, and the broader educational ecosystem.

Furthermore, the transitional period following the conclusion of the RAN PE implementation in 2024 marks a critical moment for evaluation and

the formulation of follow-up policies. This period is particularly relevant to ensuring the continuity of teacher training programs, the standardization of moderate religious curricula, and the strengthening of Islamic education management capacities in responding to evolving ideological dynamics. Without sustained, policy-based institutional reinforcement, the values of moderation promoted by Presidential Regulation No. 58/2020 and the RAN PE will remain merely symbolic rather than becoming an embedded system.

Thus, an analysis of the religious moderation policy highlights that the integration between the state's normative direction and managerial practices within Islamic educational institutions is a critical point in realizing education that is peaceful, inclusive, and resilient to global ideological challenges. Islamic education is expected to serve not only as a space for learning but also as a space for cultivating citizens who are capable of living constructively within a pluralistic society.

2. Integration of Religious Moderation Values in the Functions of Islamic Education Management

a. Strategic Planning of Islamic Educational Institutions

The integration of religious moderation into the strategic planning of Islamic education begins with the formulation of institutional vision and mission statements that emphasize national values, tolerance, and inclusivity. This type of planning aligns with a participatory management approach that encourages all school stakeholders to commit to the fundamental values of peaceful religious life (Shalahuddin et al., 2024). A vision such as *"to become an Islamic educational institution that embodies moderate character and love for the homeland"* serves as a concrete example of how policy values can be translated into institutional direction (Shalahuddin et al., 2024).

In the context of public policy, strategic planning in Islamic education serves as a tool to translate the mandate of Presidential Regulation No. 58 of 2020 into institutional documents, such as annual work plans, madrasah performance indicators, and human resource development programs. Consequently, planning transcends mere administrative function and becomes part of a national education strategy aimed at cultivating inclusive and tolerant citizens.

b. Organization and Inclusive Institutional Culture

The organizational structure of Islamic educational institutions must be directed toward fostering an inclusive culture and eliminating exclusivist practices. The establishment of religious moderation

strengthening teams at the madrasa or pesantren level is one of the steps mandated by the Ministry of Religious Affairs (Kemenag). Moreover, institutional culture is reinforced through codes of ethics, conduct regulations, and leadership based on dialogue and exemplary behavior. Such organizational models align with contemporary theories of education management that emphasize the importance of a healthy work climate and openness to diversity (Minsih & Hidayat, 2022).

Within the framework of public policy, this organizational arrangement reflects the concrete implementation of Presidential Regulation No. 58 of 2020 (and its updated version in 2023), which mandates the internalization of moderation values into the institutional structure and governance of Islamic education. The 2020–2024 National Action Plan for Preventing and Countering Violent Extremism (RAN PE) further emphasizes the necessity of cross-actor synergy at the educational unit level, involving school committees, local religious leaders, and civil society organizations to create safe educational environments free from extremist narratives. With an adaptive organizational structure and collaborative leadership, Islamic educational institutions can become agents of social transformation by fostering a moderate and tolerant culture among students.

The organizational structure of Islamic education institutions should be designed to foster an inclusive culture and eliminate exclusivist practices. The establishment of Religious Moderation Strengthening Teams (*Tim Penguatan Moderasi Beragama*) at the level of madrasahs or pesantren is one of the measures mandated by the Ministry of Religious Affairs. Furthermore, institutional culture is strengthened through the implementation of codes of ethics, rules of conduct, and leadership that emphasizes dialogue and exemplary conduct. This model of organization aligns with contemporary educational management theory, which highlights the importance of a healthy work climate that is open to diversity.

c. Implementation of Curriculum and Moderation Programs

The implementation of religious moderation is also reflected in the curriculum by integrating tolerant and difference-respecting religious values. Teachers and educational staff serve as agents of moderation, who not only deliver academic content but also shape students' perspectives through a humanistic pedagogical approach. Programs such as early detection of radicalism training, interfaith dialogue, and cross-

cultural activities are part of the enactment of moderation values. This aligns with the Merdeka Curriculum principle of providing contextual character-building opportunities for learners (Almukarromah & Subhi, n.d.).

d. Evaluation of Religious Attitudes and Social Tolerance

The evaluative function in Islamic education management is not only directed toward cognitive achievement but also focuses on the affective dimension particularly students' religious attitudes and social tolerance. Such evaluations require instruments capable of measuring the extent to which students exhibit inclusive behavior, refrain from hate speech, and actively foster social harmony. The 2020–2024 National Action Plan for Preventing and Countering Violent Extremism (RAN PE) supports auditing teaching materials, textbooks, and religious content used in schools to ensure the absence of extremist messaging. Observation-based assessment, social project evaluation, and student reflection serve as crucial tools in this process (Ismail, 2023).

3. Challenges and Opportunities in Policy Implementation

Despite a solid normative foundation provided by national policy, field-level implementation continues to face several challenges. These include low teacher capacity in understanding the concept of religious moderation, insufficient ongoing professional development, and entrenched cultural resistance within pre-existing institutional environments. Moreover, inter-institutional synergy and vertical-horizontal coordination in policy execution often occur in a fragmented and uneven manner (Hanif et al., 2025).

In the context of this research, which adopts a literature-based approach examining Presidential Regulation No. 58 of 2020 and the 2020–2024 National Action Plan for Preventing and Countering Violent Extremism (RAN PE), the aforementioned challenges appear rooted in a gap between policy design and institutional readiness. Findings indicate that strategically formulated policies have not yet been matched with measurable and consistent operational steps at the implementation level. This poses a serious issue, especially when educational institutions lack internal evaluation systems and management instruments that are responsive to moderation values.

However, opportunities to strengthen the integration of moderation values remain wide open, particularly with the continuous development of supportive regulations, increasing digital literacy that enables access to moderate narratives, and the spirit of reform in Islamic education that is

more contextual and open. Islamic education holds significant socio-cultural power in shaping a generation that is not only intellectually capable but also virtuous and peace-loving. Thus, the success of policy implementation depends not only on the strength of regulations but also on institutional capacity, collective will, and the continuity of development programs. Despite the national policy providing a strong normative foundation, implementation in the field still faces several challenges. Among these are the low capacity of teachers to understand the concept of religious moderation, suboptimal ongoing training, and cultural resistance within pre-existing educational institutions. Additionally, synergy among institutions and vertical-horizontal coordination in policy implementation often occur in a fragmented and uneven manner.

D. Conclusion

Strengthening religious moderation in the management of Islamic education is a strategic step to address contemporary challenges, particularly the rising intolerance and radicalism within educational environments. Through Presidential Regulation No. 58 of 2023 on the Strengthening of Religious Moderation and the 2020–2024 National Strategy for the Prevention of Violent Extremism (RAN PE), the state has affirmed the importance of education that not only cultivates intellectual intelligence but also shapes students' character to be tolerant, inclusive, and peace-loving.

The implementation of religious moderation in the management of Islamic education must be carried out in a planned, structured, and sustainable manner. In the planning function, Islamic educational institutions are required to formulate visions, missions, and goals that uphold the values of moderation. The organizing function demands the establishment of organizational structures and cultures that support the creation of an inclusive learning environment. In the implementation phase, learning programs, student activities, and educator development must be directed towards strengthening the values of tolerance, justice, and diversity. Meanwhile, in the evaluation phase, assessments should not only focus on academic aspects but also encompass dimensions of religious attitudes and students' social responsibility.

The challenges that arise in implementing this policy, such as insufficient teacher training, weak understanding of the concept of moderation, and suboptimal institutional coordination, need to be addressed through collaboration among various stakeholders. The government, educational institutions, religious leaders, and the community must synergize to create an

Islamic education management system based on the values of moderation. Thus, religious moderation should not only be part of policy discourse but must be internalized as a fundamental principle in the governance of Islamic educational institutions. This is crucial so that Islamic education produces graduates who are not only intellectually intelligent but also morally upright, peace-loving, and prepared to live in a pluralistic and civilized society.

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