

Islamic Boarding School Management in Instilling Religious Moderation

Zulhimma¹, Zulhammi² Suheri Sahputra Rangkti³

¹ Universitas Islam Negeri Syekh Ali Hasan Ahmad Addary Padangsidimpuan, Indonesia;

zulhimma@uinsyahada.ac.id

² Universitas Islam Negeri Syekh Ali Hasan Ahmad Addary Padangsidimpuan, Indonesia;

zulhammi@uinsyahada.ac.id

³ Universitas Islam Negeri Syekh Ali Hasan Ahmad Addary Padangsidimpuan, Indonesia;

suheri@uinsyahada.ac.id

Abstract

Keywords:

Management;

Moderation;

Islamic Education.

Islamic boarding schools have a significant role in shaping the religious perspective of the young generation of Muslims. In the midst of contemporary socio-political dynamics, this role is increasingly crucial, especially when religious discourse is often colored by polarization, exclusivism, and symptoms of intolerance and radicalism that target young people, including students. This study aims to describe and analyze the management approach of the Al-Ansor Padangsidimpuan Islamic Boarding School in instilling religious moderation among students. Religious moderation is an urgency in the context of contemporary Islamic education in response to the increasing symptoms of intolerance and radicalism. This study uses a qualitative, descriptive approach, collecting data through observation, interviews, and documentation. The results of the study show that pesantren management includes planning the goals and policy directions of pesantren related to religious moderation, active involvement of teachers and caregivers, contextual learning activities, inclusive da'wah, and dialogue between students, as the main instruments for internalizing the values of moderation. In addition, pesantren implement social and cultural control mechanisms based on example and habituation of values in daily life. This study recommends replicating these management models in other Islamic educational institutions to strengthen grassroots religious moderation.

Abstrak

Kata kunci:

Manajemen;

Moderasi;

Pendidikan Islam

Pesantren memiliki peran signifikan dalam membentuk cara pandang keagamaan generasi muda Muslim. Di tengah dinamika sosial-politik kontemporer, peran tersebut semakin krusial, terutama ketika wacana keagamaan kerap diwarnai oleh polarisasi, eksklusivisme, serta gejala intoleransi dan radikalisme yang menyasar kalangan muda, termasuk pelajar dan santri. Penelitian ini bertujuan untuk mendeskripsikan dan menganalisis bentuk manajemen Pondok Pesantren Al-Ansor Padangsidimpuan dalam menanamkan nilai-nilai moderasi beragama kepada para santri. Moderasi beragama menjadi suatu urgensi dalam konteks pendidikan Islam kontemporer sebagai respons terhadap meningkatnya gejala intoleransi dan radikalisme. Penelitian ini menggunakan pendekatan kualitatif dengan metode deskriptif, di mana data dikumpulkan melalui observasi, wawancara, dan dokumentasi. Hasil penelitian menunjukkan bahwa manajemen pesantren mencakup perencanaan tujuan dan arah kebijakan pesantren yang berkaitan dengan moderasi beragama, keterlibatan aktif para guru dan pengasuh, kegiatan pembelajaran yang kontekstual, dakwah yang inklusif, serta dialog antarsantri sebagai instrumen utama dalam internalisasi nilai-nilai moderasi. Selain itu, pesantren menerapkan mekanisme kontrol sosial dan kultural yang berbasis keteladanan serta pembiasaan nilai-nilai dalam kehidupan sehari-hari. Penelitian ini merekomendasikan replikasi model manajemen tersebut di lembaga pendidikan Islam lainnya sebagai strategi untuk memperkuat moderasi beragama di tingkat akar rumput.

Corresponding Author:

Zulhimma: Universitas Islam Negeri Syekh Ali Hasan Ahmad Addary Padangsidimpuan, Indonesia;

zulhimma@uinsyahada.ac.id

INTRODUCTION

In recent years, the issue of religious moderation has become a serious concern in the Islamic education landscape in Indonesia (Afwadzi & Miski, 2021; Munawaroh, 2025; Rosela et al., 2025; Sayaka et al., 2025). A number of national surveys also indicate that some students have a tendency to have an exclusive attitude in understanding religious teachings, especially in responding to differences in religious and national views (databoks.katadata.co.id, 2025.). In a survey conducted by Setara Institute in 2023, it was found that intelligence among adolescents is still relatively large, even though tolerant people still dominate (Laelah et al., 2023).

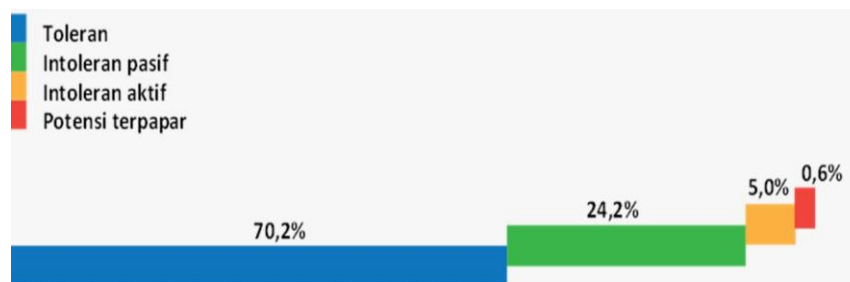


Figure 1. intolerant based survey Setara Institute

As many as 70.2% of adolescents or high school students are included in the category of tolerant adolescents, 24.2% are passive intolerant adolescents, 5% are active intolerant adolescents and 0.6% are adolescents with potential exposure.

This phenomenon shows that the education space is a strategic arena in shaping the religious style of the younger generation (Chanifah et al., 2021). Social facts in various regions show that cases of intolerance and identity polarization still occur in the public sphere, both in the form of hate speech, rejection of certain groups, and resistance to national symbols (Aprilianto et al., 2025; Arifin et al., 2025; Solechan, 2025) This condition emphasizes the urgency of strengthening the value of *tawassuth* (moderate). Islamic boarding schools, as community-based institutions that have moral authority in society, are seen as having great potential to become effective agents of moderation.

A number of previous studies have shown that Islamic boarding schools have an important role in shaping the religious character of moderate students, and pesantren management is one of the keys to success in this process (Ayyubi et al., 2025; Khoir et al., 2024; Rozanita et al., 2026). Hasan et. al., found that the values of religious moderation can be instilled effectively through learning, social habits, and the example of the kyai. Pesantren is a social space that forms the attitude of *tasamuh* (tolerance), *tawazun* (balance), and *ta'ādul* (justice) in religious life (Hasan et al., 2022). Similar things were also found in the research of Chotimah et. al. They emphasized that religious moderation is not only taught in the form of subject matter, but also practiced in daily interactions in the pesantren environment through an integrative and systematic education management approach (Chotimah et al., 2025). Furthermore, Elkady, he pointed out that Islamic boarding schools that have careful planning, structured teacher training, and strengthened inter-institutional cooperation, tend to be more successful in instilling inclusive Islamic values (Elkady, 2024). In another context, Maarif et.al. researched the strengthening of the character of students based on religious moderation in salafiyah Islamic boarding schools, and the results showed that character strengthening can only be effective if supported by a clear education management system oriented towards the development of moderate attitudes (Maarif et.al., 2024).

Meanwhile, Achmadin et. al., raised the leadership role of kyai as the main actor in pesantren management. They emphasized that kyai who have a moderate vision and are able to build dialogical communication have a great contribution to creating a tolerant and peaceful pesantren environment (Achmadin et al., 2024).

Another study that strengthens the urgency of religious moderation in the pesantren environment was conducted by Nurhayati (2021), The study found that the strengthening of moderation values was greatly influenced by the ability of management in compiling a curriculum that not only focused on aspects of *fiqh* and faith. But also on socio-religious materials that foster the spirit of nationality, love of peace, and respect for differences (Skura, 2024). Meanwhile, Wahab & Uma shows that the success of instilling tolerance values is largely determined by the leadership model applied by caregivers. Leadership that is visionary, open to change, and consistent in setting an example is an important element in the management of Islamic boarding schools that successfully form a moderate religious culture (Wahab & Umar, 2024). This research also shows that pesantren that do not have a strong managerial vision tend to let students find their own sources of religious learning outside, which are sometimes exposed to extreme teachings.

Various previous studies have highlighted the role of Islamic boarding schools in instilling the values of religious moderation, both through curriculum integration, kyai leadership style, and student character education strategies. Generally, emphasizes the importance of learning and habituating moderate values in Islamic Boarding School life. Meanwhile, focus on the role of leadership and organizational culture of Islamic Boarding School in forming a moderate character. Although these studies have made important contributions to the literature on religious moderation in Islamic boarding schools, most of them are still general and have not studied in depth the managerial aspects systematically and contextually in a particular Islamic boarding school.

The novelty of this study lies in the special approach to the aspect of education management at Al-Ansor Islamic Boarding School in instilling the values of religious moderation, which includes planning, organizing, implementing, and evaluating moderation programs. This research not only describes the educational process in general, but specifically examines how Islamic Boarding School governance including leadership, institutional policies, curriculum, and student development strategies contribute to forming a moderate religious understanding in the midst of complex socio-religious challenges. In addition, the focus on the Al-Ansor Islamic Boarding School as a local context provides an empirical contribution that has not been widely studied in the previous literature, so that this study offers a new understanding of the internal dynamics of Islamic Boarding School in carrying out the mission of Islamic *wasathiyah* in a contextual manner.

RESEARCH METHODS

This research uses a type of qualitative research with a case study approach as proposed by John W. Creswell, which emphasizes an in-depth exploration of a bounded system in a real context. This approach was chosen because the research focuses on one specific institution, namely the Al-Ansor Padangsidempuan Islamic Boarding School, with the aim of comprehensively understanding management practices in instilling the values of religious moderation (Creswell & Creswell, 2017). The research was carried out for three months, starting from May to July 2025, in the pesantren environment which includes classrooms, student dormitories, management offices, and religious and social activity areas.

Data collection techniques were carried out through in-depth interviews, participatory observations, and documentation studies. The interviews were conducted in a semi-structured manner with question guidelines that have been prepared based on the focus of the research, then developed according to the dynamics in the field (Chand, 2025). Observation is carried out by directly observing the learning process, da'wah activities, interaction between students, and the practice of habituating values in daily life at the pesantren. Documentation is obtained from institutional archives such as pesantren visions and missions, curriculum, activity schedules, rules, and program documents related to religious moderation. All data is recorded in field notes and recorded to maintain the accuracy of the information.

The research informants were determined purposively based on their involvement and knowledge of pesantren management, which included pesantren leaders, vice leaders for curriculum divisions, several ustaz/ustazah, dormitory caregivers, and final year students. Data analysis is carried out interactively through the stages of data reduction, data presentation, and conclusion/verification (Kurniawan, 2018). The data that has been collected is coded based on themes such as policy planning, learning implementation, value internalization strategies, and social control mechanisms. The validity of the data is maintained through triangulation techniques of sources and methods, as well as member checking several key informants to ensure the suitability of the researcher's interpretation with the reality in the field.

RESEARCH RESULTS AND DISCUSSION

Results

Management of Al-Ansor Padangsidempuan Islamic Boarding School in Instilling Religious Moderation

Objectives and Directions of Pesantren Policies Related to Religious Moderation

The Al-Ansor Padangsidempuan Islamic Boarding School has a vision to become an Islamic educational institution that not only excels in the field of traditional Islamic science, but is also responsive to contemporary religious social dynamics. Within this framework, one of the strategic goals carried out by this pesantren is to instill the values of religious moderation (*wasathiyah*) to all pesantren residents, especially students, so that an inclusive, tolerant, and balanced religious character is formed in understanding and practicing Islamic teachings. Religious moderation is used as the main pillar in forming the Islamic identity of students who are not extreme in their attitude and not narrow in thinking, so that they are able to coexist peacefully in society.



Figure 1. *Baḥsul masā'il santri*

This photo shows a group of students who are participating in *baḥsul masā'il* activities in the Al-Ansor Padangsidimpuan Islamic Boarding School. In the context of religious moderation, *baḥsul masā'il* serves as a dialogue forum to discuss actual religious issues argumentatively and collectively. Through this forum, students are trained to understand the differences in madhhab views, weigh the evidence proportionally, and develop *tawassuth* (moderate) and *tasamuh* (tolerant) attitudes. The participatory discussion process encourages students not to be textual and exclusive, but open to various interpretations in the corridor of Islamic scientific methodology.

The direction of Islamic boarding schools policies in instilling the values of religious moderation is realized through the integration of these values in the curriculum, pesantren culture, and daily life practices in the cottage environment (Wibowo et al., 2025). The curriculum is prepared not only for the mastery of classical Islamic sciences such as *fiqh*, *tafsir*, and *hadith*, but also contains themes such as tolerance between people, anti-violence, dialogue between sects, and love for the homeland. In the aspect of institutional culture, Islamic boarding schools emphasizes the importance of the example of *ustaz* and *kyai* as central figures in reviving moderate values, both in the teaching process and in social interaction with students. In addition, Islamic boarding schools also encourage openness to dialogue and cooperation with external parties as a form of tolerance and openness to differences (observastion in Al-Ansor 2024).

K.H. Sahdi Ahmad Lubis, the leader of the Islamic boarding school, emphasized that religious moderation is not only a slogan, but is the main foothold in compiling the vision of Islamic boarding school education. This policy is manifested in three main aspects, namely the curriculum, Islamic boarding school culture, and the daily life practices of students. The goal is to produce a generation of Muslims who are not only religious in Islamic sciences, but also have an open, tolerant, and loving attitude towards the homeland. In the realm of the curriculum, the Islamic boarding schools continues to teach classic books such as *Tafsir Jalalain*, *Fath al-Qarib*, and *Bulughul Maram*, but is now equipped with additional material that is contextual with issues of nationality and diversity. Materials such as tolerance between religious communities, rejection of violence in the name of religion, and cross-sectarian understanding are included in the form of thematic lessons or special studies. Even in *baḥsul masail*, the students are invited to discuss actual problems with a moderate approach based on sharia *maqashid*. This curriculum also emphasizes the importance of love for the homeland and positive contributions to society (Interview With Mr. K.H. Sahdi Ahmad Lubis, 2025)

The culture of the Islamic boarding schools is also an important means in internalizing the values of moderation. In daily life, students are accustomed to deliberate, discuss healthily, and respect differences of views, both in religious and social affairs. The leaders of the Islamic boarding schools said that the example of the *ustaz* and caregivers is very important, because students learn not only from books, but also from the behavior of their educators. The language used in the interaction is also kept so that it does not reflect verbal violence or intolerance. All of this forms a peaceful and inclusive atmosphere of Islamic boarding school life.

In an interview conducted with K.H. Sayfuddin, one of the teachers at the Al-Ansor Islamic Boarding School Padangsidimpuan, it was explained that the culture of the Islamic boarding schools forms the moderate character of students. According to him, deliberation and discussion activities are not only carried out in the classroom, but also cultivated in the daily lives of students. Through this activity, students are trained to express opinions politely, listen to the views of others, and accept differences wisely. Furthermore, he explained that language is an important aspect in fostering the character of students. In the

Islamic boarding school environment, polite speech, not hurt, and free from verbal violence is part of daily discipline. It aims to build awareness that moderation is not only manifested in thought, but also in words and actions. In practice, if there is a difference of opinion among students, the caregivers will guide them to resolve it through dialogue and deliberation, not by confrontation or blaming each other (*Interview With Mr. K.H. Sayfuddin, 2025*).

Institutionally, this policy direction shows the commitment of the Al-Ansor Islamic boarding school in contributing to the strengthening of Islam that is friendly, and *rahmatan lil 'alamin*. Through a value-based managerial approach, Al-Ansor Islamic Boarding School not only carries out the function of education and coaching, but also carries out the function of social transformation by making religious moderation as an ideological orientation and educational proxy. This is in line with the national mission in maintaining social harmony and preventing the development of extreme religious beliefs in the community.

Involvement of Teachers, Caregivers

The involvement of teachers and caregivers in instilling the values of religious moderation at the Al-Ansor Islamic Boarding School Padangsidempuan is a crucial element in the value-based education strategy. Teachers and caregivers not only play the role of facilitators of knowledge, but also as moral and spiritual role models that directly affect the formation of students' character (Olumuji, n.d.). In the context of Islamic boarding schools, their existence is at the forefront of the process of internalizing moderate Islamic values through a comprehensive coaching approach, both in the formal teaching process and informal interaction in the cottage environment. Values such as tolerance, balance of thinking, manners in responding to differences, and non-extremes, are consistently instilled through example in the attitudes, speeches, and coaching decisions they make on a daily basis.

In an interview conducted with Tukma Putri Sitompul, one of the caretakers of the women's dormitory and lecturer at the Al-Ansor Islamic Boarding School Padangsidempuan, it was revealed that the involvement of teachers and caregivers in the process of internalizing the values of religious moderation is not only formal, but also touches the realm of personal and social development of students as a whole. He explained that teachers and caregivers have a great moral responsibility in instilling values both through the teaching process in the classroom and through daily interactions in the Islamic boarding school environment. Furthermore, Tukma Putri said that teachers and caregivers at this Islamic boarding schools maintain spoken language from abusive speech, resolve conflicts with a dialogical approach, and show a fair attitude in responding to problems that arise in the dormitory environment. When there are students who show exclusive tendencies or feel that they are most right, the approach used is discussion and personal coaching, not repressive punishment. The active involvement of teachers and caregivers in this realm makes Islamic boarding schools not only a place for the transmission of Islamic knowledge, but also a space for the formation of moderate and humanist characters (*Interview With Mrs. Tukma Putri Sitompul, 2025*).



Figure 2. Teacher's involvement in internalizing the personality of students

This figure depicts the active involvement of teachers in the process of internalizing the values of religious moderation in the pesantren environment. A teacher can be seen sitting in the middle, accompanied by two students who are standing beside him with a warm and close expression. This position not only shows the role of the teacher as an educator, but also as a guide and central figure in the formation of the character of the students.

The active involvement of teachers and caregivers is also seen through their participation in the formulation and implementation of educational programs that support the strengthening of religious moderation. They are involved in the preparation of a curriculum that accommodates dialogue between sects, the delivery of wise and non-exclusive religious materials, and facilitates religious activities that prioritize *ukhuwah* and tolerance (Abdul-Jabbar & Makki, 2024). Not only that, they also monitor the personality development of individual students to ensure that the learning of moderate values does not only stop at the cognitive level, but is really reflected in the attitude and daily behavior of the students. Thus, the involvement of teachers and caregivers is not just administrative, but is substantive and strategic in forming a culture of Islamic boarding schools that is cool, open, and in harmony with the principle of *rahmatan lil 'ālamīn*.

In an interview conducted with one of the fifth-grade students at the Al-Ansor Islamic Boarding School Padangsidimpuan, he conveyed his views on the active role of teachers and caregivers in instilling the values of religious moderation in the Islamic boarding schools environment. Rafi said, *Ustaz* and caregivers here not only teach us in class, but are also very involved in our daily lives. They often invited us to discuss, especially about differences of opinion in religion. We are taught not to feel the most right and to be able to respect the views of others. According to him, the learning he received was not limited to religious texts, but also touched on how to be polite and open in responding to differences (Interview With Student, 2025).

Implementation of Learning, *Da'wah*, And Dialogue Activities Between Students

The implementation of learning, *da'wah*, and dialogue activities between students at the Al-Ansor Islamic Boarding School Padangsidimpuan is an important part of the process of internalizing the values of religious moderation based on habituation and

direct experience. In learning activities, Islamic boarding schools integrates classical Islamic material with contemporary insights that are relevant to the principles of *wasathiyah*, such as *tawassuth* (being in the middle), *tasamuh* (tolerance), and *ta'awun* (cooperation). Teachers not only play the role of delivering material, but also as facilitators who open up discussion spaces and encourage critical thinking on religious texts and social contexts faced by students. This learning method is directed to foster an open attitude, respect for diversity of opinions, and form a comprehensive and non-extreme understanding of religion.

In an interview conducted with Hidayat, a fifth-grade student at the Al-Ansor Islamic Boarding School in Padangsidempuan, he expressed his views on the learning process and the habituation of moderation values that he experienced during his education at the Islamic boarding school. "The learning activities here not only teach the yellow book or religious lessons in text, but we are also often invited to discuss and analyze the current social context," said Hidayat. He added that the Islamic boarding schools also provides space for students to convey ideas through *da'wah* forums and discussions between students. "We have a weekly *da'wah* schedule and thematic discussions. In that activity, we are free to express our views, as long as they are polite and accompanied by evidence. Even when there are different opinions, our teachers guide us so that we can respect each other," he said. Hidayat considers that habits like this really help him in learning to be open and not fanatical. He also feels that the role of teachers is very decisive in forming a healthy learning atmosphere (*Interview With Mr. Sholahuddin, personal communication, 2024*).

Meanwhile, the implementation of internal *da'wah* activities in the Islamic boarding schools environment is a strategic means to form a mentality of students who are not only ritually religious, but also communicative and wise in conveying religious messages. This activity is packaged in the form of daily lectures, evening recitations, and Friday sermons delivered by senior students or teachers, with messages that emphasize the values of compassion, peace, and respect for others. The *da'wah* developed is educational and reflective, stays away from hate speech, and accustomed students to convey religious teachings with a friendly and contextual approach.

In an interview conducted with Fauzan, a sixth-grade student who is active in internal *da'wah* activities at the Al-Ansor Islamic Boarding School Padangsidempuan, he said that in the Islamic boarding school, we are used to delivering daily lectures or *tausiyah ba'da Maghrib*. The theme is free, but we are always directed to choose materials that bring peace and instill fraternal values, such as the importance of maintaining words, mutual respect, and living in harmony even though they are different," he said. Fauzan admitted that through this *da'wah* activity, he and his friends learned to think critically, as well as take responsibility for every word they said. We were taught that *da'wah* is not about blaming, but about touching the heart. If we want to be heard, then we must use friendly language, not anger or fear, he explained (*Interview With Mr. Sholahuddin, personal communication, 2024*).



Figure 3. Da'wah and dialogue activities between students

Figure 3 depicts student da'wah activities as well as dialogue activities between students in the Islamic Boarding School environment. It can be seen that the students are sitting in groups in the hall, some listening to the presentation of material from the speaker in the front, while others seem to be discussing in small groups.

Dialogue between students, both in formal forms such as deliberative forums and informal forms such as daily discussions, is an important medium in training communication skills, tolerance, and peaceful conflict resolution. This dialogue not only trains social skills, but also fosters a collective awareness that differences are an inevitability that must be faced with spiritual maturity. Through intense and continuous interaction among students from diverse cultural backgrounds and understandings, the values of moderation are slowly but surely embedded in their way of thinking and acting. Thus, the implementation of learning, *da'wah*, and dialogue activities is the main instrument in creating an inclusive and peace-oriented Islamic education atmosphere.

Mechanism of Control of Moderation Values in the Life of Students

The control mechanism for the values of moderation in the lives of students at the Al-Ansor Islamic Boarding School Padangsidimpuan is designed as a systematic effort to ensure that the internalization of moderate religious values does not only stop at the cognitive level, but is also reflected in the daily behavior of the students. This mechanism is realized through a combination of structural and cultural approaches, involving a component of direct supervision by caregivers and teachers, as well as the formation of a community-based social control system for students. One form of structural supervision is carried out through routine evaluations (Ekawaty et al., 2024). Both in academic and behavioral aspects, which assesses the extent to which students are able to apply principles such as tolerance, respect for differences, and fair and non-extreme attitudes in social life in Islamic boarding schools. This evaluation is not only based on violations of the rules, but also includes an assessment of the moral and spiritual example shown by students in daily interactions.

In an interview conducted with KH. Sahdi Ahmad Lubis, the leader of the Al-Ansor Padangsidimpuan Islamic Boarding School, said that we at the Islamic boarding schools do not want values such as tolerance, *tawassuth*, and respect for differences to only become

a discourse. Therefore, we designed a supervision mechanism, both in terms of teacher development and from the student community itself, he said. According to him, this supervision is not solely in the form of punishment or action for violations, but in the form of continuous character development that prioritizes example, mentoring, and behavior evaluation. KH. Sahdi Ahmad Lubis added that the approach used is a combination of structural and cultural approaches. Structurally, there is a routine evaluation schedule that is carried out every month, covering academic and disciplinary aspects. This evaluation is carried out by the board of caregivers by paying attention to the attitude of the students in daily life. We don't just assess memorization or test scores. We also see how students talk to their friends, how they respond to differences of opinion, and how they maintain ethics in socializing," he said. Meanwhile, culturally, Islamic boarding schools build an atmosphere that encourages positive social control between students, such as regular group deliberations, cross-thinking religious discussions (*Interview With Mr. Sholahuddin, personal communication, 2024*).

On the other hand, cultural control is carried out through the habituation of values in the collective life of students. Daily activities such as dorm deliberations, group discussions, and leadership training become social spaces where the values of moderation are tested and reinforced through hands-on practice (Sakban et al., 2025). In these forums, students are invited to solve problems together, accept diversity of opinions, and prioritize ethics in dialogue. In addition, caregivers actively take a personal approach to students to foster religious attitudes that are proportionate and do not lead to extreme thinking. The example shown by teachers and caregivers is also an effective control mechanism, because it provides concrete moral standards for students in living Islamic boarding school life. With a combination of evaluative, educational, and exemplary approaches, this control mechanism serves as a continuous coaching system to ensure that the values of moderation not only become a discourse, but also become a culture of life in the pesantren environment.

Discussion

This study shows that Al-Ansor Islamic Boarding School Padangsidimpuan develops a religious moderation management model through a structured and culture-based approach of Islamic boarding schools. Paradigmatically speaking, the model developed does not only rely on the integration of values in the formal curriculum, but moves from the formulation of an institutional vision to the practice of habituating values in the daily lives of students (Mugambi, 2022). The fundamental difference between this model and other institutions lies in its conceptual starting point, religious moderation is positioned as the direction of institutional policy which is then lowered into pedagogical strategies, da'wah, character building, and exemplary-based social control mechanisms (Asnuddin et al., n.d.; Azhar & Halwati, n.d.; Hasanah & Husna, 2025; Jaedun et al., 2024; Purwati et al., 2025).

In the context of institutional planning, pesantren formulate religious moderation as an integral part of the vision and mission of education (Ihsan et al., 2024). The values of tawassuth (moderate), tasamuh (*tolerant*), i'tidal (fair), and tawazun (balanced) are not treated as normative discourse, but are institutionalized in academic policies and student life systems (Huda, 2024). The curriculum is designed to balance the study of turats with a contextual approach, so that students not only understand religious texts literally, but also are able to read social realities proportionally (Yaqin & Jazilurrahman, 2025). Thus, curriculum design serves as a systematic instrument for establishing a dialogue between texts, contexts, and national values (Karseth & Sivesind, 2010). In the

realm of academic culture and dormitory life, this management model emphasizes the internalization of values through habituation and example. Teachers and caregivers do not only act as material presenters, but as moral figures who represent the practice of moderation in daily interactions. Dialogue between students is facilitated as a social learning space to train appreciation for differences. In this context, religious moderation operates as a collective ethos that lives in the tradition of Islamic boarding schools, not just teaching materials (Rahmadi & Hamdan, 2023).

In the field of learning and da'wah, pesantren develop an inclusive approach that prioritizes rational argumentation as well as social sensitivity. Lectures, discussions, and *bahtsul masail* forums are directed to train students' ability to understand the differences in sects and the reality of the plurality of Indonesian society. This strategy shows that the internalization of moderation occurs not only at the conceptual level, but also at the level of communicative praxis and social interaction (Azhar & Halwati, n.d.; Hasanah et al., 2024; Subairi & Zaironi, 2025). As for the aspect of social supervision and control, pesantren apply a mechanism based on collective culture. Discipline, deliberation traditions, and routine evaluations are a means of maintaining consistency of values (House & Howe, 2002). Social control is not repressive, but educational, by emphasizing the development of awareness and moral responsibility of students. This model shows that the management of religious moderation can be effective when supported by a clear institutional structure as well as a strong community culture (Lestari et al., 2025; Sodikin et al., 2026).

The findings of this study extend the tendency of previous studies that generally place religious moderation at the conceptual and normative levels (Latifa et al., 2022). This study shows that the success of value internalization is highly dependent on concrete and contextual managerial design. Religious moderation is not just an additional program, but an operational paradigm that shapes the curriculum, academic culture, da'wah practices, and patterns of student development in an integrated manner (Humaidi et al., 2024; Ilham & Ramadani, 2024; Latifa et al., 2022; Salim et al., 2024). Thus, the model developed by the Al-Ansor Padangsidempuan Islamic Boarding School can be understood as a management strategy based on structural-cultural integration. This integration shows that religious moderation is not a monolithic single entity, but can be operationalized through a combination of institutional policies, pedagogical practices, and the habituation of values in collective life. Theoretically, these findings enrich the discourse of Islamic education management by emphasizing the importance of contextual and community-based approaches. Practically, this study provides a policy implication that strengthening religious moderation in pesantren requires systematic institutional design, competent human resource support, and consistency of implementation in daily educational culture.

However, this study has limitations. The focus of the study is only on one pesantren so that it does not fully represent the diversity of moderation practices in other pesantren. In addition, data obtained through interviews and documentation has the potential to contain informant subjectivity bias. Therefore, further research with a comparative approach and a wider area coverage is needed to obtain a more comprehensive picture of the management model of religious moderation in Islamic educational institutions.

CONCLUSION

This study found that structured and culture-based institutional management has a greater impact than expected in instilling the values of religious moderation in the pesantren environment. Religious moderation is not only effective when taught as teaching material, but it becomes more significant when it is institutionalized through vision-mission, curriculum policies, teacher examples, habituation of values in dormitory life, and educational social control mechanisms. These findings challenge the old assumption that tends to see the internalization of moderation limited to strengthening the curriculum or the delivery of religious materials, and opening up a new discussion that managerial factors and institutional culture have a determinant role in shaping the religious character of students in a sustainable manner.

This research strengthens previous findings regarding the importance of the role of pesantren as agents of religious moderation, while challenging the tendency of previous studies that focus more on normative-conceptual aspects without tracing operational practices at the institutional level. This study introduces the concept of religious moderation management based on structural-cultural integration, which is a model that integrates policy planning, curriculum implementation, academic culture formation, and exemplary-based social control in one operational framework. This concept enriches the discourse of Islamic education management by showing that the success of religious moderation is greatly influenced by the synergy between the organizational structure and culture of the pesantren community.

This research is limited to one specific case, namely the Al-Ansor Padangsidempuan Islamic Boarding School, with a relatively limited number of informants, so the research findings cannot be generalized widely to all Islamic boarding schools in Indonesia. The variation in student background, gender factors, age, and differences in pesantren typology has also not been comprehensively analyzed. Therefore, further research with a larger sample coverage, a comparative approach between Islamic boarding schools, and considering more diverse demographic and cultural variables is needed to gain a more comprehensive understanding of the effectiveness of religious moderation management in the context of Islamic education.

REFERENCES

- Abdul-Jabbar, W. K., & Makki, Y. (2024). Integrating intercultural philosophy into the high school curriculum: Toward a deliberative pedagogy of Tadabbur in diasporic Muslim education. *Religions*, 15(2), 189.
- Achmadin, B. Z., Asrori, M., Barizi, A., Haris, A., & Fattah, A. (2024). Dismantling the relationship between Kiai and Santri: A critical review of the social and cultural dynamics of Pesantren in East Java. *Journal of Research and Thought on Islamic Education (JRTIE) Prodi PAI IAIN Pontianak ISSN*, 7(2), 153–185.
- Afwadzi, B., & Miski, M. (2021). Religious moderation in Indonesian higher educations: Literature review. *Ulul Albab: Jurnal Studi Islam*, 22(2), 203–231. <http://repository.uin-malang.ac.id/9994/>
- Aprilianto, D., Aslamiyah, S. S., Zahidi, S., Crisnasari, N. A., & Febbrianti, T. (2025). Religious Moderation as a Counter-Narrative of Intolerance in Schools and Universities. *Tafkir: Interdisciplinary Journal of Islamic Education*, 6(1), 188–212. <https://doi.org/10.31538/tijie.v6i1.1361>
- Arifin, F., Tedjabuwana, R., Wiyono, S., & Abdullah, M. K. bin. (2025). Indonesia's identity politics and populism: Disruption to national cohesion. *Jurnal Civics*:

- Media Kajian Kewarganegaraan*, 22(1), 166–175.
<https://scholarhub.uny.ac.id/civics/vol22/iss1/16/>
- Asnuddin, A., Thalib, M., & Mutakhir, N. S. (n.d.). Model Pendidikan Islam dalam Keluarga Perspektif Hasan Langgulung: Rekonstruksi Konseptual dalam Karakter Anak. *Edutrans: Jurnal Pendidikan Islam Transformatif*, 1(1), 12–24.
<https://doi.org/10.54069/hp8v6t58>
- Ayyubi, I. I. A., Nurhikmah, Prayetno, E., Noerzanah, F., & Susilo, A. (2025). The Implementation of the Contextual Teaching and Learning Approach in Fiqh Education to Instill Religious Moderation. *At-Tadzkir: Islamic Education Journal*, 4(2), 219–234. <https://doi.org/10.59373/attadzkir.v4i2.90>
- Azhar, A. H., & Halwati, U. (n.d.). When Character Leads Strategy: Reconstructing Public Relations Leadership in Islamic Schools through Trust, Vision, and Community Synergy. *El-Qudwah: Journal of Islamic Educational Management and Leadership*, 1(1), 13–24.
- Chand, S. P. (2025). Methods of data collection in qualitative research: Interviews, focus groups, observations, and document analysis. *Advances in Educational Research and Evaluation*, 6(1), 303–317.
<https://www.syncsci.com/journal/AERE/article/view/AERE.2025.01.001>
- Chanifah, N., Hanafi, Y., Mahfud, C., & Samsudin, A. (2021). Designing a spirituality-based Islamic education framework for young muslim generations: A case study from two Indonesian universities. *Higher Education Pedagogies*, 6(1), 195–211.
<https://doi.org/10.1080/23752696.2021.1960879>
- Chotimah, C., Qudsy, S. Z., & Yusuf, M. (2025). Superficial implementation of religious moderation in Islamic educational management. *Cogent Education*, 12(1), 2442235.
<https://doi.org/10.1080/2331186X.2024.2442235>
- Creswell, J. W., & Creswell, J. D. (2017). *Research design: Qualitative, quantitative, and mixed methods approaches*. Sage publications.
<https://books.google.com/books?hl=id&lr=&id=335ZDwAAQBAJ&oi=fnd&pg=PT16&dq=John+W.+Creswell&ots=YEzQKIvmsF&sig=wzSg0fbLVhCYgEQNkIsEQFjDCII>
- databoks.katadata.co.id. (n.d.). *There Are Still Cases of Prohibition of Worship in Indonesia in 2025 | Pusat Data Ekonomi dan Bisnis Indonesia | Databoks*. Retrieved February 17, 2026, from <https://databoks.katadata.co.id/en/political/statistics/69648e714a265/there-are-still-cases-of-prohibition-of-worship-in-indonesia-in-2025>
- Ekawaty, A. E., Satori, D., Triatna, C., & Herawan, E. (2024). Implementation Strategies of Digital-Based Supervision to Improve The Quality of Education. *JMSP (Jurnal Manajemen Dan Supervisi Pendidikan)*, 9(1), 75–85.
- Elkady, H. K. (2024). *Sustainable Student Aid Through Waqf: A Model for Qatar University* [Master's Thesis, Hamad Bin Khalifa University (Qatar)].
<https://search.proquest.com/openview/aaa6d8cca78e1feb3801ee3229090d24/1?pq-origsite=gscholar&cbl=2026366&diss=y>
- Hasan, A., Mispani, M., & Jannah, S. R. (2022). Implementation of Multicultural Education in an effort to Develop the Tasamuh Attitude of Santri at Islamic Boarding Schools in Central Lampung Regency. *International Journal on Advanced Science, Education, and Religion*, 5(2), 88–103.
- Hasanah, M., Arafat, Y., Barni, M., Raya, A. T., & Aprilianto, A. (2024). Teachers' Strategies for Managing Disruptive Behavior in The Classroom During The

- Learning Process. *Nazhruna: Jurnal Pendidikan Islam*, 7(3), 628–645. <https://doi.org/10.31538/nzh.v7i3.7>
- Hasanah, M., & Husna, N. (2025). Islamic Educations and Moral Development: Teachers Approaches in Shapping Students Character. *Journal of Education and Learning Innovation*, 2(2), 82–98. <https://doi.org/10.59373/jelin.v2i2.120>
- House, E. R., & Howe, K. R. (2002). Deliberative Democratic Evaluation in Practice. In D. L. Stufflebeam, G. F. Madaus, & T. Kellaghan (Eds.), *Evaluation Models* (Vol. 49, pp. 409–421). Kluwer Academic Publishers. https://doi.org/10.1007/0-306-47559-6_22
- Huda, M. (2024). Strengthening religious moderation through the core values of Islamic boarding school education. *Al-Hayat: Journal of Islamic Education*, 8(1), 59–71. <https://www.alhayat.or.id/index.php/alhayat/article/view/458>
- Humaidi, A., Fadhliyah, N., & Sufirmansyah, S. (2024). The Centrality of Kyai in Establishing Moderate Understandings in Salafiyah Pesantren. *Nazhruna: Jurnal Pendidikan Islam*, 7(3), 554–569. <https://doi.org/10.31538/nzh.v7i3.3>
- Ihsan, I., Zuhri, A., Annas, A., Noor, F. M., & Muthmainnah, M. (2024). Curriculum Management in Pesantren-Based Madrasah for Implementing Religious Moderation. *QUALITY*, 12(2), 241–256. <https://journal.iainkudus.ac.id/index.php/Quality/article/view/30677>
- Ilham, I., & Ramadani, Z. N. (2024). Penggunaan mobile apps “our moderate game” media edukasi peningkatan toleransi tinjauan filsafat ilmu. *Attaqwa: Jurnal Ilmu Pendidikan Islam*, 20(1), 12–24.
- Jaedun, A., Raharjo, N., Hastuningsih, A. D., Sutarto, Pratama, G. N. I. P., & Masek, A. B. (2024). International comparison of vocational pre-service teachers’ character education in Indonesia and Malaysia. *Cakrawala Pendidikan*, 43(3), 670–682. <https://doi.org/10.21831/cp.v43i3.71345>
- Karseth, B., & Sivesind, K. (2010). Conceptualising Curriculum Knowledge Within and Beyond the National Context. *European Journal of Education*, 45(1), 103–120. <https://doi.org/10.1111/j.1465-3435.2009.01418.x>
- Khoir, F., Rahmat, & Zamroni, M. A. (2024). Internalization of Religious Moderation in Islamic Religious Education Learning. *Journal of Education and Learning Innovation*, 1(2), 244–253. <https://doi.org/10.59373/jelin.v1i2.72>
- Kurniawan, A. (2018). *Metodologi penelitian pendidikan*. Remaja Rosda Karya. <http://repository.syekhnuurjati.ac.id/3334/>
- Laelah, N. A., Insiyah, S., Halili, & Ismail Hasani. (2023). *Laporan Survei TOLERANSI SISWA SEKOLAH MENENGAH ATAS (SMA)*. Setara Institut.
- Latifa, R., Fahri, M., & Mahida, N. F. (2022). Religious moderation attitude: Development scale. *Journal An-Nafs: Kajian Penelitian Psikologi*, 7(2), 135–152. <https://ejournal.uit-lirboyo.ac.id/index.php/psikologi/article/view/2298>
- Lestari, E. Y., Suryanti, S., & Suprpto, N. (2025). Local Wisdom Integration in Picture Storybooks for Elementary School Reading Comprehension: A Systematic Literature Review. *Attadrib: Jurnal Pendidikan Guru Madrasah Ibtidaiyah*, 8(3), 717–729. <https://doi.org/10.54069/attadrib.v8i3.1070>
- Maarif, M. A., Rofiq, M. H., Kausar, S., Sirojuddin, A., Kartiko, A., & Hasan, M. S. (2024). SHAPING Students’™ MODERATE ISLAMIC CHARACTER AT MADRASAH. *Jurnal Pendidikan Islam*, 10(2), 323–335.
- Mugambi, M. M. (2022). Inculcating values among learners in schools: An analysis of global practices and approaches. *Journal of Education and Training*, 9(2), 178–188. <https://www.academia.edu/download/98592819/15520.pdf>

- Munawaroh, M. (2025). Peran Nilai-nilai Islam dalam Membangun Multikulturalisme Perspektif Kontemporer. *Journal of Education and Learning Innovation*, 2(1), 63–81. <https://doi.org/10.59373/jelin.v2i1.124>
- Olumuji, E. (n.d.). THE INTRICATE RELATIONSHIP BETWEEN PARENTS, TEACHERS AND MEDIA IN THEIR CONTEXT OF NATION-BUILDING. *International Review of Humanities Studies*, 10(1), 16.
- Purwati, E., Muktiyo, W., Rahmanto, A. N., & Kartono, D. T. (2025). Organizational Culture and Communication in Muhammadiyah Higher Education Institutions: Transparency, Technology Integration, and Islamic Values. *Journal of Social and Political Sciences*, 8(1), 247–258. <https://osf.io/download/vw72k>
- Rahmadi, R., & Hamdan, H. (2023). Religious moderation in the context of islamic education: A multidisciplinary perspective and its application in islamic educational institutions in indonesia. *Khazanah: Jurnal Studi Islam Dan Humaniora*, 21(1), 59–82. <http://103.180.95.17/index.php/khazanah/article/view/8487>
- Rosela, D., Mulyadi, W., & Kusumawati, Y. (2025). Peran Lingkungan Keluarga Dalam Membentuk Sikap Moderasi Beragama Pada Anak. *Attadrib: Jurnal Pendidikan Guru Madrasah Ibtidaiyah*, 8(1), 31–47. <https://doi.org/10.54069/attadrib.v8i1.847>
- Rozanita, T. P., Usman, M. U. K., & Azzukhrufi, J. R. (2026). Dialectics of Indonesian Culture and Malaysian Local Wisdom: Multicultural Learning Strategies at Sekolah Indonesia Kuala Lumpur. *Attaqwa: Jurnal Ilmu Pendidikan Islam*, 22(1), 1–12. <https://doi.org/10.54069/attaqwa.v22i1.1115>
- Sakban, A., Budimansyah, D., Darmawan, C., Syaifullah, S., & Sundawa, D. (2025). Personality Habituation Through Anti-Corruption Education In Higher Education: Fostering Integrity And Moral Character. *Paedagogia: Jurnal Kajian, Penelitian Dan Pengembangan Kependidikan*, 16(2), 232–242.
- Salim, N. A., Zaini, M., Wahib, A., Fauzi, I., & Asnawan, A. (2024). Fostering Moderate Character of Santri: Effective Hidden Curriculum Strategy in Islamic Boarding Schools. *Nazhruna: Jurnal Pendidikan Islam*, 7(2), 357–372. <https://doi.org/10.31538/nzh.v7i2.4676>
- Sayaka, L. S. I., Rahayu, I., Rahmawati, K. A., Tolchah, M., & Almalouh, A. (2025). Moderation In The Qur'an: Building Pluralism Through The Principle Of Wasatiyyah (Case Study Of Surah Al-Hujurat 49:13). *Fikroh: Jurnal Pemikiran Dan Pendidikan Islam*, 18(1), 114–126. <https://doi.org/10.37812/fikroh.v18i1.1784>
- Skura, H. (2024). *The role of religious communities and interfaith harmony in promoting social peace: A case study of albania* [PhD Thesis, H. Skura]. <https://dspace.epoka.edu.al/handle/1/2335>
- Sodikin, S., Syahid, A., Arif, A. M., & Pettalongi, A. (2026). Integration of Islamic Religious Education and Local Wisdom in Forming Multicultural Character. *Attadrib: Jurnal Pendidikan Guru Madrasah Ibtidaiyah*, 9(1), 15–28. <https://doi.org/10.54069/attadrib.v9i1.1146>
- Solechan, S. (2025). The Role of Local Culture in Preventing Radicalism and Intolerance through the Nyadran Tradition. *Urwatul Wutsqo: Jurnal Studi Kependidikan Dan Keislaman*, 14(1), 19–32. <https://doi.org/10.54437/urwatulwutsqo.v14i1.1815>
- Subairi, M. H., & Zaironi, M. (2025). *The Internalization Mechanisms of Religious Moderation Values in Islamic Boarding School*. <https://ejournal.insuriponorogo.ac.id/index.php/scaffolding/article/view/7937>

- Wahab, W. A., & Umar, M. H. (2024). The Leadership Vision of Charismatic Kyai in the Implementation of Religious Moderation Values in Al-Baqiyatush Shalihat Islamic Boarding School, Jambi Province. *International Journal of Islamic Education, Research and Multiculturalism (IJIERM)*, 6(2), 399–424.
- Wibowo, A., Roqib, M., & Sain, Z. H. (2025). Educational Management Based on Religious Moderation: Empirical Study of Practices in Pesantren. *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam*, 10(1), 1–15.
- Yaqin, P. A., & Jazilurrahman, J. (2025). Cultural Transformation of Turats Education in Islamic Boarding Schools: Integration of Dormitories as a Space for Transforming Turats Learning in Improving Students' Understanding of the Yellow Book. *Journal of Educational Management Research*, 4(2), 861–876. <http://serambi.org/index.php/jemr/article/view/1479>