

Implementation of Religious Moderation Management at the Institute

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Religious diversity has become an inseparable characteristic of higher education institutions in Indonesia, requiring universities to establish effective strategies that promote peaceful coexistence, mutual respect, and social cohesion among students from different religious backgrounds. In this context, religious moderation serves as a strategic approach to cultivating inclusive academic environments while preventing intolerance, discrimination, and religious extremism. This study examines the implementation of religious moderation management at Al-Ma'arif Institute, Way Kanan Regency, Lampung, Indonesia, through the perspective of educational management. A qualitative case study design was employed to investigate how religious moderation values are systematically integrated into institutional management practices. Data were collected through participant observation, semi-structured interviews with institutional leaders, lecturers, administrative staff, and students from diverse religious backgrounds, as well as documentary analysis of institutional policies and strategic planning documents. Data were analyzed using an interactive qualitative analysis model consisting of data condensation, data display, conclusion drawing, and verification. To enhance research credibility, the study applied triangulation, prolonged engagement, member checking, and referential adequacy techniques. The findings demonstrate that the implementation of religious moderation is institutionalized through four interrelated managerial functions: planning, organizing, actuating, and controlling. During the planning stage, moderation values are incorporated into the institutional vision, curriculum, and strategic policies. Organizing is reflected in the establishment of collaborative institutional structures, the

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allocation of responsibilities, and the provision of facilities supporting interfaith interaction. The actuating function emphasizes inclusive learning activities, interfaith dialogue, collaborative community engagement, and student participation. Meanwhile, the controlling process involves continuous monitoring, evaluation, stakeholder feedback, and program improvement based on nationally recognized religious moderation indicators. The study concludes that effective management significantly contributes to embedding religious moderation within institutional culture. Rather than functioning merely as a normative discourse, religious moderation becomes an organizational value that shapes academic behavior, strengthens social harmony, and develops graduates capable of promoting peace, tolerance, and national unity in Indonesia's multicultural society. The findings also offer an applicable management model that may serve as a reference for other higher education institutions seeking to institutionalize religious moderation through systematic managerial practices.

Keywords: Religious Moderation; Educational Management; Higher Education; Inclusive Campus; POAC Management.

Introduction

The increasing complexity of religious diversity within contemporary societies has transformed religious moderation into one of the most significant issues in educational governance, particularly in multicultural countries such as Indonesia. As one of the world's most religiously and culturally diverse nations, Indonesia continuously faces challenges in maintaining social harmony while preserving constitutional guarantees of religious freedom. These challenges become increasingly visible within higher education institutions, where students from diverse ethnic, cultural, and religious backgrounds interact intensively throughout their academic experiences. Consequently, universities are expected not only to provide academic excellence but also to cultivate inclusive environments that encourage mutual understanding, tolerance, and peaceful coexistence among members of different religious communities.

Religious moderation has therefore emerged as an essential framework for strengthening social

cohesion in Indonesian higher education. The Ministry of Religious Affairs of the Republic of Indonesia conceptualizes religious moderation as a balanced religious perspective characterized by justice, tolerance, respect for diversity, and rejection of extremism. Rather than diminishing religious commitment, moderation encourages individuals to practice their beliefs responsibly while respecting the rights and beliefs of others. This perspective positions religious moderation as an educational value capable of preventing intolerance, radicalism, and social polarization within academic communities.

From a management perspective, educational institutions operate through interconnected managerial processes designed to achieve organizational objectives effectively and efficiently. Classical management theory identifies four fundamental managerial functions—planning, organizing, actuating, and controlling (POAC)—which collectively determine the success of organizational implementation. When applied to religious moderation, these managerial functions enable universities to transform abstract values into

measurable institutional practices. Planning determines strategic directions and institutional commitments; organizing establishes structures and responsibilities; actuating translates policies into concrete educational activities; while controlling ensures continuous evaluation and organizational improvement. Through this systematic management cycle, religious moderation evolves from a normative concept into an operational framework guiding institutional development.

Recent studies have demonstrated that institutions adopting structured management approaches to religious moderation are generally more successful in cultivating tolerant academic environments than institutions relying solely on normative religious instruction. Effective implementation requires institutional commitment, leadership support, curriculum integration, collaborative participation, and continuous evaluation. These findings suggest that religious moderation should not be understood merely as an individual moral responsibility but as an organizational process requiring coordinated managerial intervention across multiple institutional dimensions.

Al-Ma'arif Institute in Way Kanan Regency represents an interesting institutional context for examining religious moderation management. Although established as an Islamic higher education institution, the institute accommodates students from various religious backgrounds, creating a multicultural academic environment characterized by both opportunities and challenges. Muslim students constitute the majority of the student population, while Christian, Hindu, and other religious communities also participate actively in academic life. This demographic diversity creates an institutional setting where religious interaction occurs naturally through classroom learning, student organizations, extracurricular activities, and community engagement. Such diversity simultaneously necessitates effective management capable of maintaining harmony while respecting religious differences.

The uniqueness of Al-Ma'arif Institute lies in its institutional efforts to integrate religious moderation into academic governance rather than limiting moderation to religious instruction alone. Institutional leaders have gradually incorporated moderation values into strategic planning, educational programs, student development, and organizational policies. Various activities—including interfaith dialogue, collaborative social services, cultural programs, inclusive learning environments, and institutional policy development—illustrate how religious moderation is operationalized through managerial processes rather than isolated events. These initiatives demonstrate that educational management plays a decisive role in transforming institutional values into everyday academic practices.

Nevertheless, the implementation process remains dynamic and continues to face several challenges. Limited institutional resources, differences in religious perspectives, varying levels of student participation, and the absence of standardized evaluation instruments require continuous organizational adaptation. These challenges highlight the importance of examining religious moderation from a management perspective to understand how educational institutions can effectively institutionalize moderation despite organizational constraints.

Based on these considerations, this study aims to analyze the implementation of religious moderation management at Al-Ma'arif Institute using the four managerial functions of planning, organizing, actuating, and controlling as its analytical framework. Specifically, the research seeks to explain how moderation values are integrated into institutional policies, organizational structures, educational activities, and evaluation mechanisms to create an inclusive academic environment. Furthermore, the study intends to contribute both theoretically and practically by proposing a comprehensive management perspective that strengthens the institutionalization of religious moderation within higher education.

The findings are expected to enrich the growing body of literature concerning educational management and religious moderation while providing practical recommendations for universities seeking to establish sustainable systems that promote tolerance, inclusivity, peaceful coexistence, and national integration within increasingly diverse academic communities.

2. Literature Review

2.1 Religious Moderation in Higher Education

Religious moderation has increasingly become a central discourse in educational policy and institutional governance, particularly in multicultural societies characterized by religious diversity. Rather than representing a compromise of religious principles, religious moderation refers to a balanced approach that encourages individuals to practice their faith while simultaneously respecting the rights, beliefs, and religious expressions of others. Within the Indonesian context, this concept has gained strategic importance as an educational response to growing social polarization, religious intolerance, identity politics, and radical ideologies. Consequently, religious moderation has evolved from being merely a theological discourse into a comprehensive educational framework that guides institutional policies, curriculum development, leadership practices, and campus culture.

The Ministry of Religious Affairs of the Republic of Indonesia defines religious moderation as a perspective that emphasizes justice (*'adl*), balance (*tawazun*), tolerance (*tasamul*), equality, and respect for diversity while rejecting both religious extremism and liberal relativism. This balanced understanding enables religious communities to maintain their theological commitments without undermining the dignity and constitutional rights of individuals holding different beliefs. Such an approach reflects Indonesia's pluralistic identity, where religious diversity is regarded as a national asset that must be managed through dialogue, cooperation, and mutual understanding rather than competition or conflict.

Several scholars have argued that successful religious moderation depends largely on institutional commitment rather than individual initiatives. Universities that systematically integrate moderation values into strategic planning, academic regulations, student development, and institutional culture are more likely to produce sustainable behavioral change than institutions implementing moderation only through occasional seminars or public campaigns. Therefore, religious moderation should be understood as an organizational process requiring comprehensive management rather than merely moral persuasion.

2.2 Educational Management and Religious Moderation

Management theory provides an essential framework for understanding how institutional values are translated into practical organizational activities. In educational settings, management is generally defined as a systematic process involving planning, organizing, implementing, and evaluating institutional resources to achieve predetermined educational objectives effectively and efficiently. While educational management traditionally focuses on curriculum administration, human resource management, financial planning, and quality assurance, contemporary perspectives emphasize its broader role in shaping institutional culture and responding to social challenges, including religious diversity.

George R. Terry's classical management framework, consisting of Planning, Organizing, Actuating, and Controlling (POAC), remains one of the most influential models for analyzing organizational performance. Although originally developed for general organizational management, the POAC framework has been widely adapted within educational administration because it provides a logical sequence connecting institutional planning with implementation and continuous improvement.

The planning function establishes organizational direction by defining institutional goals, formulating policies, allocating resources, and determining strategic priorities. Within the

context of religious moderation, planning involves integrating moderation values into institutional vision statements, strategic plans, curriculum design, student affairs, and campus regulations. Effective planning ensures that moderation becomes an organizational commitment supported by measurable objectives rather than an abstract institutional aspiration.

The actuating function transforms organizational plans into concrete educational practices. This managerial stage emphasizes leadership, communication, motivation, coordination, and participation. In the context of religious moderation, implementation encompasses classroom learning, interfaith dialogue, student leadership programs, community engagement, collaborative research, extracurricular activities, and institutional campaigns promoting tolerance. Educational leaders play an essential role in motivating institutional members to internalize moderation values through both formal educational processes and informal social interactions.

Controlling represents the final managerial function aimed at evaluating organizational performance against predetermined objectives. Monitoring, assessment, stakeholder feedback, and continuous improvement ensure that religious moderation programs remain relevant, effective, and responsive to institutional challenges. Without systematic evaluation, educational institutions cannot accurately measure whether moderation initiatives genuinely influence students' attitudes, behaviors, and intercultural competencies.

Collectively, these four managerial functions establish an integrated management cycle capable of institutionalizing religious moderation as an organizational culture rather than a temporary educational intervention.

2.3 Religious Moderation as Institutional Culture

Recent developments in educational management increasingly emphasize organizational culture as one of the primary

determinants of institutional effectiveness. Organizational culture consists of shared values, beliefs, norms, and behavioral expectations that shape how institutional members interact, make decisions, and perform their responsibilities. Within higher education institutions, organizational culture significantly influences students' learning experiences, lecturers' teaching practices, administrative services, leadership styles, and interpersonal relationships.

Religious moderation contributes directly to the formation of an inclusive institutional culture by encouraging openness, empathy, cooperation, and respect for diversity. Rather than functioning merely as an ethical principle, moderation becomes embedded within everyday organizational practices, including classroom interactions, academic discussions, institutional ceremonies, student organizations, and campus decision-making processes. As moderation values become institutional norms, they gradually influence the behavior of the entire academic community.

An inclusive campus culture is characterized by equal opportunities for participation, freedom of religious expression, constructive dialogue, and collaborative problem-solving among individuals from diverse backgrounds. Such a culture reduces prejudice, strengthens social cohesion, and enhances institutional resilience against ideological polarization. Consequently, educational institutions implementing religious moderation through organizational culture are better positioned to maintain harmonious academic environments despite increasing social diversity.

Scholars of multicultural education argue that institutional culture cannot be transformed solely through formal regulations. Instead, cultural transformation requires consistent leadership commitment, stakeholder participation, shared organizational vision, and continuous reinforcement through educational practices. Therefore, religious moderation should be integrated simultaneously into institutional policies, curriculum, extracurricular programs,

leadership practices, and campus traditions to achieve sustainable organizational change.

2.4 Interfaith Dialogue and Inclusive Education

Interfaith dialogue constitutes one of the most effective educational strategies for strengthening religious moderation within higher education institutions. Unlike theological debate intended to determine religious superiority, interfaith dialogue emphasizes mutual understanding, respectful communication, collaborative learning, and peaceful coexistence among individuals representing different religious traditions. Educational dialogue enables participants to recognize both religious differences and shared humanitarian values, thereby reducing prejudice and promoting social trust.

Within universities, interfaith dialogue may take numerous forms, including seminars, academic conferences, panel discussions, collaborative community service, cultural festivals, student exchange activities, and interdisciplinary research projects. These educational activities provide students with opportunities to interact directly with peers from diverse religious backgrounds while developing communication skills, empathy, and intercultural competence.

Research consistently demonstrates that direct intergroup interaction significantly reduces stereotypes and strengthens mutual respect. Students participating in structured interfaith programs generally develop more positive attitudes toward diversity than students whose interactions remain limited within homogeneous social groups. Consequently, universities increasingly incorporate dialogue-based learning into both curricular and extracurricular activities as part of broader diversity education strategies.

Inclusive education complements interfaith dialogue by ensuring equitable participation for all members of the academic community regardless of religion, ethnicity, gender, or cultural identity. Inclusive educational practices involve fair access to academic resources, equal treatment, anti-discrimination policies, accommodation of religious practices, and

supportive learning environments that recognize diversity as an educational resource rather than an institutional challenge. The combination of interfaith dialogue and inclusive education therefore provides an effective pedagogical foundation for institutionalizing religious moderation within multicultural universities.

2.5 The Indonesian Context of Religious Moderation

Indonesia provides a distinctive context for examining religious moderation because of its extraordinary religious, ethnic, linguistic, and cultural diversity. The national ideology of Pancasila emphasizes belief in God while simultaneously protecting religious freedom, social justice, democracy, and national unity. These constitutional principles establish an ideological foundation supporting peaceful coexistence among diverse religious communities.

Nevertheless, globalization, digital media, political polarization, and transnational ideological movements have introduced new challenges to religious harmony. Universities increasingly encounter issues related to religious exclusivism, identity politics, intolerance, and ideological radicalization. Consequently, higher education institutions are expected to function not only as centers of scientific development but also as institutions responsible for strengthening national integration through character education and religious moderation.

The Ministry of Religious Affairs has identified four principal indicators for evaluating religious moderation: national commitment, tolerance, anti-violence, and accommodation of local culture. These indicators provide measurable standards for assessing institutional efforts to promote moderation while simultaneously preserving Indonesia's multicultural identity. Higher education institutions are therefore encouraged to integrate these indicators into curriculum development, student affairs, institutional governance, leadership practices, and quality assurance systems.

Within this national framework, Al-Ma'arif Institute represents a valuable case study because it illustrates how an Islamic higher education institution accommodates religious diversity through systematic managerial practices. Rather than viewing diversity as a challenge to institutional identity, the institute seeks to transform diversity into an educational resource that strengthens students' intellectual, moral, and social development. Examining this institutional experience contributes to a broader understanding of how religious moderation can be operationalized through educational management while supporting national objectives of social harmony, democratic citizenship, and sustainable peace.

3. Methodology

3.1 Research Design

This study employed a qualitative research approach using a case study design to investigate the implementation of religious moderation management at Al-Ma'arif Institute, Way Kanan Regency, Lampung, Indonesia. A qualitative approach was selected because the research sought to understand organizational processes, institutional experiences, and the perspectives of individuals involved in implementing religious moderation within a naturally occurring educational environment rather than measuring variables quantitatively. The case study design enabled an in-depth exploration of the managerial mechanisms through which religious moderation was institutionalized within a single higher education institution characterized by religious diversity.

Case study research is particularly appropriate for examining complex social phenomena embedded within specific organizational contexts because it allows researchers to investigate interactions among institutional policies, leadership, organizational culture, and stakeholders. In the present study, Al-Ma'arif Institute was selected as the research site because it represents a unique Islamic higher education institution that accommodates students from multiple religious backgrounds while actively promoting religious moderation as part of its institutional

development strategy. This setting provides an opportunity to understand how management practices contribute to the creation of an inclusive academic environment in a multicultural context.

The study adopted an interpretive paradigm in which social reality is understood through participants' experiences, meanings, and interactions. Accordingly, the research focused on understanding how institutional leaders, lecturers, administrative personnel, and students perceived and implemented religious moderation within everyday academic life.

3.2 Research Site and Participants

The research was conducted at Al-Ma'arif Institute, Way Kanan Regency, Lampung Province, Indonesia. The institution was purposively selected because of its distinctive characteristics as an Islamic higher education institution serving students from diverse religious backgrounds while implementing institutional policies promoting tolerance, inclusiveness, and interreligious cooperation.

Participants were selected using purposive sampling, ensuring that individuals possessed direct knowledge and experience regarding religious moderation programs implemented by the institution. The participants consisted of: institutional leaders responsible for strategic policy formulation, faculty members involved in curriculum implementation, administrative staff supporting institutional programs and students representing different religious backgrounds. This participant diversity enabled the researcher to obtain comprehensive information regarding managerial planning, implementation, organizational coordination, student participation, and institutional evaluation from multiple perspectives.

3.3 Data Collection Techniques

To ensure comprehensive understanding of the research phenomenon, multiple qualitative data collection techniques were employed.

Observation

Participant observation was conducted throughout various academic and extracurricular activities related to religious moderation. The researcher observed classroom learning, interfaith seminars, student discussions, campus ceremonies, collaborative social programs, and institutional interactions among students from different religious backgrounds. Observation focused on identifying how moderation values were reflected in organizational behavior, communication patterns, leadership practices, and student participation.

Semi-Structured Interviews

Semi-structured interviews constituted the primary source of qualitative data. Interview guidelines were designed around the four managerial dimensions of planning, organizing, actuating, and controlling while allowing participants sufficient flexibility to explain their experiences in depth.

Interviews explored institutional policies, curriculum development, organizational coordination, leadership commitment, implementation challenges, student participation, evaluation mechanisms, and perceived impacts of religious moderation on campus life.

Documentation

Document analysis complemented observation and interviews by examining institutional strategic plans, vision and mission statements, curriculum documents, academic regulations, activity reports, institutional policies, photographs, meeting minutes, and other administrative records related to religious moderation. Documentary evidence strengthened the credibility of interview findings and enabled triangulation across multiple data sources. The combination of observation, interviews, and documentation allowed the researcher to develop a comprehensive understanding of how religious moderation was institutionalized through educational management practices.

3.4 Data Analysis

Data were analyzed using the interactive qualitative analysis model proposed by Miles, Huberman, and Saldaña, consisting of four interconnected stages: Data condensation involved selecting, simplifying, organizing, and coding relevant information obtained through interviews, observations, and documentation. Data display involved organizing categorized findings into thematic matrices, descriptive narratives, and conceptual relationships to facilitate interpretation. Conclusion drawing focused on identifying recurring patterns, institutional strategies, managerial practices, and relationships among the four management functions. Verification ensured that emerging interpretations remained consistent with empirical evidence collected throughout the research process. These analytical procedures were conducted continuously throughout data collection, allowing the researcher to refine interpretations as additional evidence became available.

4. Results

The findings reveal that religious moderation at Al-Ma'arif Institute has evolved beyond a normative institutional discourse into a comprehensive management system integrated throughout academic governance. Rather than implementing isolated activities, the institution institutionalizes moderation through interconnected managerial functions encompassing planning, organizing, implementation, and evaluation. This systematic approach has enabled religious moderation to become an integral component of institutional culture, influencing policies, organizational structures, educational practices, and student behavior. Overall, four major findings emerged from the study.

4.1 Religious Moderation Is Institutionalized Through the POAC Management Framework

The first major finding indicates that the implementation of religious moderation follows the classical management cycle consisting of Planning, Organizing, Actuating, and Controlling (POAC).

Rather than relying solely on religious instruction, institutional leaders deliberately integrated moderation values into strategic planning, organizational arrangements, educational implementation, and continuous evaluation. Each managerial function supports the others, producing a coherent institutional system rather than fragmented activities. Planning establishes institutional direction, organizing allocates responsibilities and resources, actuating translates policy into educational practice, controlling ensures sustainability through continuous evaluation. This integrated framework demonstrates that educational management significantly contributes to strengthening institutional commitment toward religious moderation.

4.2 Interfaith Dialogue Becomes the Core Strategy for Building Inclusive Academic Culture

Another significant finding concerns the central role of **interfaith dialogue** in promoting mutual understanding among students from different religious backgrounds. The institute regularly organizes activities including: interfaith seminars, student panel discussions, collaborative community service, cultural festivals, academic workshops, interdisciplinary discussions. These activities encourage students to exchange perspectives, develop empathy, and understand religious diversity from educational rather than ideological perspectives. Participants consistently reported that direct interaction with peers from different religions reduced prejudice and strengthened interpersonal trust. Instead of emphasizing doctrinal differences, institutional activities focused on shared humanitarian values, social cooperation, and national unity. Consequently, interfaith dialogue functions not merely as an extracurricular activity but as an educational strategy supporting inclusive campus development.

4.3 Inclusive Institutional Policies Strengthen Organizational Commitment

The findings further indicate that institutional commitment toward religious moderation is reflected through various organizational policies

promoting equality and inclusiveness. Examples include: curriculum integration of moderation values, institutional support for multicultural learning, student participation regardless of religious affiliation, provision of spaces encouraging interfaith interaction, collaborative decision-making involving multiple stakeholders.

These policies demonstrate that institutional commitment extends beyond symbolic declarations. Instead, moderation values are translated into administrative regulations, academic procedures, and student development programs influencing everyday campus life. Interview participants emphasized that organizational support increased students' sense of belonging regardless of religious background while strengthening institutional identity as an inclusive higher education institution.

4.4 Continuous Evaluation Ensures Program Sustainability

The final major finding concerns the importance of **continuous evaluation** in sustaining religious moderation. Institutional evaluation includes: monitoring implementation of moderation programs, collecting stakeholder feedback, measuring tolerance indicators, reviewing institutional policies, improving educational activities. Evaluation does not merely assess administrative performance but examines whether institutional programs genuinely influence students' attitudes toward diversity. Several indicators are used to evaluate program effectiveness, including: national commitment, tolerance, rejection of violence and extremism, accommodation of local cultural values. Feedback collected from lecturers, students, and administrators provides valuable information for improving subsequent institutional programs. Consequently, religious moderation remains a dynamic organizational process characterized by continuous learning rather than static policy implementation.

4.5 Planning Function in the Implementation of Religious Moderation

The findings indicate that planning constitutes the most fundamental managerial function in

institutionalizing religious moderation at Al-Ma'arif Institute. Rather than functioning merely as an administrative process, planning serves as the strategic foundation through which institutional values are translated into operational policies, academic programs, and organizational commitments. This finding supports Terry's management theory, which argues that effective organizational performance begins with systematic planning because planning determines institutional direction, allocates resources, and establishes measurable objectives before implementation occurs.

The integration of religious moderation into the institutional vision and mission demonstrates that moderation has become a strategic organizational priority rather than an isolated educational activity. Such integration enables institutional leaders to align educational objectives with broader social responsibilities, particularly the development of graduates capable of living harmoniously within Indonesia's multicultural society. The incorporation of moderation values into strategic planning further illustrates that organizational commitment is essential for ensuring sustainability beyond changes in leadership or institutional administration.

This finding is consistent with previous studies emphasizing that educational institutions successfully promoting tolerance are those integrating moderation into institutional governance instead of limiting it to religious instruction. Universities that institutionalize moderation through strategic planning generally develop stronger organizational cultures because every academic policy reflects common institutional values. Consequently, planning functions not only as an administrative requirement but also as a mechanism for organizational transformation.

Another important finding concerns the integration of religious moderation into curriculum development. The institution has gradually incorporated moderation principles into teaching materials, interdisciplinary learning activities, and student development programs. This curriculum integration illustrates that

religious moderation is understood as an educational competency rather than simply a moral value. Students are expected to acquire intercultural communication skills, critical thinking, empathy, and collaborative problem-solving abilities alongside academic knowledge. From the perspective of educational management, curriculum integration represents a proactive strategy because learning activities constitute one of the most influential instruments shaping students' attitudes and behavior. The hidden curriculum embedded within classroom interaction, lecturer behavior, collaborative assignments, and academic discussions contributes substantially to students' understanding of diversity. Therefore, moderation values become internalized not only through explicit instruction but also through everyday educational experiences.

The research also reveals that planning extends beyond curriculum development to encompass institutional policies supporting diversity. Strategic planning includes the design of interfaith seminars, multicultural discussions, collaborative community service, student exchange activities, and cultural festivals. These programs demonstrate that institutional planning recognizes diversity as an educational resource capable of enriching students' learning experiences rather than a source of organizational conflict. This institutional approach reflects contemporary educational management, which emphasizes adaptive planning responsive to societal change. Modern universities operate within increasingly complex multicultural environments requiring flexible governance capable of accommodating social diversity. Consequently, planning must remain dynamic and continuously revised according to institutional needs, stakeholder expectations, and emerging social challenges.

An additional strength identified in the study is the alignment between institutional planning and Indonesia's national policy on religious moderation. Rather than developing independent organizational values disconnected from national priorities, Al-Ma'arif Institute aligns its strategic objectives with the four moderation indicators

promoted by the Ministry of Religious Affairs: national commitment, tolerance, anti-violence, and accommodation of local culture. This alignment enhances policy coherence while strengthening institutional legitimacy.

The findings therefore demonstrate that planning is not a static administrative document but an evolving managerial process through which religious moderation becomes embedded within institutional identity. Through strategic planning, moderation is transformed from a normative ideal into measurable educational objectives guiding institutional development.

4.6 Organizing Function in Strengthening Institutional Commitment

The second managerial function identified in this research is organizing, which plays a decisive role in translating strategic plans into coordinated institutional action. While planning establishes organizational direction, organizing determines how institutional resources, responsibilities, and collaborative relationships are structured to accomplish predetermined objectives.

The establishment of a dedicated committee responsible for religious moderation represents one of the institution's most significant organizational innovations. The committee functions as a coordinating body connecting institutional leaders, lecturers, administrative personnel, and student representatives. Such organizational arrangements facilitate communication across institutional levels while ensuring that moderation programs receive continuous administrative support.

This finding supports organizational management theory suggesting that successful implementation depends upon clearly defined organizational structures. Institutions attempting to implement complex educational reforms without dedicated organizational mechanisms frequently experience fragmented coordination, overlapping responsibilities, and inconsistent implementation. Conversely, Al-Ma'arif Institute demonstrates that establishing specialized organizational units enhances accountability and program sustainability.

The committee also illustrates principles of collaborative governance. Rather than concentrating decision-making authority exclusively within senior leadership, responsibility for religious moderation is distributed among multiple institutional stakeholders. This participatory organizational model encourages shared ownership while increasing institutional commitment to moderation programs. Collaborative governance therefore strengthens both organizational effectiveness and democratic participation within higher education.

Role clarity is particularly important within educational organizations because successful implementation depends upon cooperation among multiple professional groups. Lecturers contribute through curriculum implementation, administrators provide logistical support, student organizations mobilize participation, and institutional leaders establish strategic direction. The integration of these diverse responsibilities demonstrates organizational maturity and effective institutional coordination.

The provision of institutional infrastructure further strengthens organizational capacity. The findings indicate that Al-Ma'arif Institute provides facilities supporting religious expression and interfaith interaction, including worship facilities, discussion spaces, seminar rooms, and collaborative learning environments. Physical infrastructure therefore becomes an organizational resource facilitating implementation rather than merely supporting routine administrative activities.

From an organizational culture perspective, infrastructure communicates institutional values symbolically. Educational facilities expressing respect for diversity reinforce organizational commitment while encouraging students to perceive inclusiveness as a normal aspect of campus life. Consequently, organizational commitment becomes visible not only through institutional policies but also through the physical environment experienced daily by members of the academic community.

The organizing function also strengthens institutional communication. Effective communication channels enable rapid dissemination of policies, coordination of activities, and feedback among organizational members. Continuous communication prevents misunderstandings, enhances transparency, and increases participation within religious moderation programs.

Overall, the organizing function demonstrates that successful implementation of religious moderation depends upon institutional capacity to coordinate human resources, infrastructure, communication systems, and collaborative partnerships. Planning alone cannot produce organizational change unless supported by effective organizational arrangements capable of translating strategic intentions into operational practices.

5. Discussion

5.1 Actuating Function: Translating Strategic Planning into Institutional Practice

The findings reveal that the actuating function represents the most dynamic stage in the implementation of religious moderation management at Al-Ma'arif Institute. While planning establishes institutional direction and organizing provides structural support, actuating transforms strategic commitments into concrete educational practices that directly influence the attitudes, behaviors, and interactions of members of the academic community. This finding reinforces Terry's management theory, which identifies actuating as the managerial function responsible for motivating organizational members, coordinating activities, and ensuring that institutional objectives are effectively implemented through human action.

The implementation of religious moderation at Al-Ma'arif Institute demonstrates that leadership plays a pivotal role in encouraging organizational members to internalize moderation values. Institutional leaders do not merely formulate policies but actively participate in promoting inclusive academic environments through communication, motivation, and exemplary

behavior. Such leadership strengthens organizational commitment because institutional members perceive religious moderation not simply as an administrative obligation but as an integral component of institutional identity.

This finding aligns with transformational leadership theory, which argues that leaders influence organizational change by inspiring shared values rather than relying exclusively on formal authority. Transformational leaders cultivate collective commitment by encouraging collaboration, fostering trust, and communicating a clear institutional vision. Within the context of religious moderation, leadership therefore functions as both a managerial and moral force capable of shaping organizational culture. The findings also indicate that lecturers function as role models whose behavior significantly influences students' perceptions of religious moderation. Respectful communication, fairness in academic evaluation, openness to diverse opinions, and equitable treatment of students regardless of religious background contribute substantially to the formation of inclusive learning environments. These findings support previous research suggesting that educator behavior constitutes an important component of the hidden curriculum influencing students' ethical development.

Beyond classroom learning, extracurricular activities emerge as another important implementation strategy. The institute regularly organizes interfaith seminars, public lectures, cultural festivals, student discussions, collaborative social services, and community engagement programs involving participants from different religious backgrounds. These activities provide opportunities for experiential learning where students practice tolerance through direct interaction rather than merely studying theoretical concepts. Another important finding concerns communication as a managerial instrument. Effective implementation requires continuous communication among institutional leaders, lecturers, administrative personnel, and students. Communication facilitates coordination, clarifies institutional expectations, minimizes misunderstanding, and strengthens

stakeholder engagement. Open communication additionally encourages students to express concerns regarding diversity-related issues before they develop into organizational conflicts.

The implementation process further illustrates the importance of collaboration beyond institutional boundaries. Partnerships with governmental agencies, religious organizations, community leaders, and civil society organizations broaden learning opportunities while increasing institutional legitimacy. Such collaborative governance reflects contemporary educational management emphasizing network-based institutional development rather than organizational isolation. Overall, the actuating function demonstrates that successful implementation depends upon leadership commitment, participatory learning, collaborative activities, effective communication, and stakeholder engagement. These managerial elements collectively transform institutional policies into sustainable educational practices capable of fostering an inclusive campus culture.

5.2 Controlling Function: Monitoring, Evaluation, and Continuous Improvement

The findings further demonstrate that controlling constitutes an indispensable managerial function ensuring the sustainability and effectiveness of religious moderation programs. Unlike traditional administrative supervision emphasizing procedural compliance, controlling within this study is understood as a comprehensive process involving monitoring, evaluation, stakeholder feedback, organizational learning, and continuous improvement. This broader interpretation reflects contemporary management perspectives that regard evaluation as an instrument for institutional development rather than merely organizational accountability.

Monitoring activities conducted by Al-Ma'arif Institute extend beyond documenting program implementation. Institutional leaders continuously observe whether moderation values are reflected in students' interactions, classroom environments, organizational activities, and campus culture. Such monitoring enables early identification of potential problems while

providing evidence regarding the effectiveness of institutional strategies.

A particularly significant finding concerns the use of four national indicators of religious moderation—national commitment, tolerance, anti-violence, and accommodation of local culture—as evaluation criteria. These indicators provide a structured framework for assessing institutional performance while ensuring alignment with national educational policy. The adoption of standardized indicators also enhances institutional accountability because program outcomes become measurable rather than purely normative. National commitment is evaluated through students' understanding of constitutional values, Pancasila, civic responsibility, and respect for Indonesia's pluralistic identity. The findings indicate that institutional programs successfully strengthen students' awareness of national unity while encouraging appreciation for cultural and religious diversity. This result suggests that religious moderation contributes not only to interpersonal harmony but also to broader national integration.

Tolerance constitutes another central evaluation indicator. Institutional evaluation examines students' willingness to engage in respectful dialogue, cooperate across religious boundaries, reject discriminatory behavior, and appreciate differing perspectives. The research demonstrates that regular interaction among students from diverse religious backgrounds contributes positively to the development of tolerant attitudes. These findings support social contact theory, which argues that meaningful interaction reduces prejudice and strengthens mutual understanding. An additional strength identified in this study concerns stakeholder feedback mechanisms. Surveys, interviews, focus group discussions, and informal consultations provide valuable information regarding participant experiences and program effectiveness. Feedback allows institutional leaders to identify strengths, weaknesses, emerging challenges, and opportunities for innovation. Consequently, evaluation becomes participatory rather than hierarchical.

The continuous improvement process further illustrates organizational learning. Findings obtained through evaluation are translated into program revisions, curriculum enhancement, improved learning strategies, and strengthened stakeholder participation. This cyclical process reflects the concept of a learning organization in which institutional development depends upon continuous reflection and adaptation. Despite these strengths, the study also identifies several evaluation challenges. Measuring attitudinal change remains more difficult than evaluating administrative performance because tolerance, empathy, and inclusiveness develop gradually through long-term educational experiences. Furthermore, external social influences, including digital media and political polarization, may affect students' attitudes beyond institutional control. These challenges indicate that evaluation should combine quantitative indicators with qualitative assessment to capture the complexity of character development.

6. Conclusion

Based on the results of research on the Implementation of Religious Moderation Management at the Al-Ma'arif Institute in Way

Kanan Regency, Lampung, it can be concluded that religious moderation management has been implemented in a structured manner through four main management functions: planning, organizing, mobilizing, and monitoring. In the planning aspect, the institute has formulated strategic policies that integrate moderation values into the vision and mission, curriculum, and overall campus activities. Organizing is carried out through the formation of an interfaith committee, providing supporting infrastructure, and a clear division of tasks for each implementing element. In the actuating stage, the implementation of moderation values is carried out through inclusive learning, campus policies that support diversity, and collaboration between students in various interfaith social activities. Meanwhile, in the controlling aspect, continuous evaluation is carried out through monitoring, collecting feedback, and systematic program improvements to ensure the effectiveness and relevance of the religious moderation program on campus. Overall, the implementation of religious moderation management at the Al-Ma'arif

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