

## Institutionalizing Wasathiyah: Translating National Policy on Religious Moderation into Pesantren Educational Ecosystem

Luluk Mashluchah

Universitas Islam Jember, Indonesia

✉ [mashluchahluluk@gmail.com](mailto:mashluchahluluk@gmail.com)

### Article Information:

Received Okt 10, 2025

Recived Nov 7, 2025

Accepted Des 15, 2025

**Keyword:** Religious Moderation, Islamic Boarding Schools, Wasathiyah, Peace Educator

### Abstract:

This study aims to analyze the institutionalization process of wasathiyah through the mechanism of translating national policies on religious moderation into the Islamic Boarding School (*Pesantren*) education ecosystem. Departing from the gap between macro policies and micro institutional practices, this study uses a qualitative approach with a *library research* design combined with *digital ethnography* to examine regulatory documents, *pesantren* institutional documents, and digital artifacts such as training posters and documentation of peaceful education activities. The analysis was conducted using *content analysis* techniques with thematic *coding* to identify patterns of structural adaptation, human resource management, and curriculum transformation in the institutionalization of religious moderation. The findings show that Islamic boarding schools do not act as passive objects of policy, but rather as organizational agents that actively translate indicators of religious moderation into internal rules, educational programs, and institutional culture. Structural adaptation can be seen in the formation of anti-violence regulations, digital ethics, and organizational structures such as curriculum teams and *Training of Trainers* programs. This study confirms that the institutionalization of *wasathiyah* is a managerial process that involves organizational engineering, strengthening the capacity of educators, and integrating the values of moderation into the *pesantren* education ecosystem in a sustainable manner.

### Introduction

Strengthening religious moderation has become a strategic agenda in Indonesia's national development, especially since its integration into the 2020–2024 National Medium-Term Development Plan (RPJMN). This policy places religious

moderation as a normative framework for maintaining social cohesion amid the complex plurality of Indonesian society. Four main indicators of national commitment, tolerance, anti-violence, and accommodating local culture form the foundation for the implementation of this policy in the education sector, including Islamic boarding schools as community-based Islamic educational institutions.<sup>1</sup>

The changing global social landscape, marked by increasing identity polarization and religious discourse contestation, requires educational institutions to develop pedagogical strategies for the “pedagogis” that can foster inclusive and moderate attitudes.<sup>2</sup> In this context, education functions not only as a space for knowledge transmission but also as a social ecosystem that shapes collective behavior and values through daily practices. Studies on *the hidden curriculum* in Islamic boarding schools show that the values of tolerance and moderation are often instilled through social activities, dormitory culture, and informal interactions between students.<sup>3</sup>

Pesantren have a unique position in the Indonesian education system because they combine the functions of education, da'wah, and social empowerment. A number of studies show that Islamic boarding schools can become epicenters of moderation education through institutional designs that integrate religious values with the national context and local culture.<sup>4</sup> The transformation of Islamic boarding schools into inclusive spaces is not only influenced by internal dynamics, but also by national policy pressures that encourage the integration of *wasathiyah* values into the Islamic education system.

However, there is a gap between national policies on religious moderation and their implementation at the institutional level. Most previous studies tend to focus on the theological aspects of moderation or on the figure of the kyai (religious leader) as

---

<sup>1</sup> Kementerian Agama Republik Indonesia, *Buku Saku Moderasi Beragama* (Jakarta: Kemenag RI, 2019).

<sup>2</sup> Ahmad Kusjairi Suhail et al., “Azyumardi Azra Dan Moderasi Beragama Di Indonesia,” *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 19, no. 2 (2025): 737–54, <https://doi.org/10.35931/aq.v19i2.4179>.

<sup>3</sup> Syarifah et al., “Fostering Tolerance Through the Hidden Curriculum: An Ethnographic Study of Inclusive Education in an Indonesian Islamic Boarding School,” *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 6, no. 4 (October 21, 2025): 603–17, <https://doi.org/10.31538/munaddhomah.v6i4.1960>.

<sup>4</sup> Abdul Najib, “Patterns of Islamic Education Moderation in Indonesian History,” *Didaktika Religia* 6, no. 1 (June 20, 2018): 107–24, <https://doi.org/10.30762/didaktika.v6i1.1097>.

an agent of change, while the institutional mechanisms that translate state policy into the pesantren education ecosystem remain relatively unexplored.<sup>5</sup> In fact, the perspective of educational management shows that policy implementation is highly dependent on organizational structure, institutional culture, and systematic governance practices.<sup>6</sup>

A number of international literature on Islamic education emphasizes that the institutionalization of moderation values requires an ecosystemic approach that involves formal curricula, co-curricular activities, and organizational cultural practices. Studies on inclusive Islamic boarding schools find that the internalization of moderation occurs through the role of the ustaz as a conservator, innovator, transmitter, transformer, and organizer in managing educational activities systematically.<sup>7</sup> This shows that religious moderation is not only produced through ideological discourse, but through structured educational management practices.<sup>8</sup>

However, research on the relationship between public policy and pesantren institutional management is still limited. Many studies only describe moderation programs without linking them to policy implementation frameworks or educational organization theory. The public policy perspective emphasizes that the success of policy implementation depends on the ability of local institutions to adapt structurally and culturally to state regulations.<sup>9</sup> In the context of Islamic boarding schools, this adaptation often occurs through adjustments to the curriculum, internal rules, and the design of student development programs.

On the other hand, the educational ecosystem approach emphasizes that the learning process does not only take place in the classroom, but also in a broader social environment, including dormitories, extracurricular activities, and organizational culture. Research on inclusive education in Islamic boarding schools shows that

---

<sup>5</sup> Tony Bush, *Theories of Educational Leadership and Management* (Sage Publications, 2011).

<sup>6</sup> Michael Fullan, *The New Meaning of Educational Change*, 5th ed. (New York: Teachers College Press, 2015).

<sup>7</sup> Zamakhsyari Dhofier, *Tradisi Pesantren: Studi Pandangan Hidup Kyai Dan Visinya Mengenai Masa Depan Indonesia* (Yogyakarta: LP3ES, 2011).

<sup>8</sup> Pam Nilan, *Young People and the Far Right* (Routledge, 2020).

<sup>9</sup> Asep Iwan Setiawan et al., "Transforming Religious Education Through Inclusivity: How Indonesian Pesantren Cultivate Moderate Islamic Values and Da'wah Practices," *Nazhrun: Jurnal Pendidikan Islam* 9, no. 1 (January 1, 2026): 70–92, <https://doi.org/10.31538/nzh.v9i1.406>.

collaborative practices, artistic activities, and social interactions are important mediums for instilling values of tolerance in a sustainable manner.<sup>10</sup> These findings reinforce the argument that the institutionalization of religious moderation must be understood as a multidimensional process involving various elements of the educational ecosystem.

On the other hand, the educational ecosystem approach emphasizes that the learning process does not only take place in the classroom, but also in a broader social environment, including dormitories, extracurricular activities, and organizational culture. Research on inclusive education in Islamic boarding schools shows that collaborative practices, artistic activities, and social interactions are important mediums for instilling values of tolerance in a sustainable manner.<sup>11</sup> These findings reinforce the argument that the institutionalization of religious moderation must be understood as a multidimensional process involving various elements of the educational ecosystem.

In addition, developments in contemporary Islamic education discourse emphasize the importance of integrating local values into the implementation of national policies. Islamic boarding schools, as community-based institutions, have cultural autonomy that allows them to interpret state policies in accordance with the social context and local traditions.<sup>12</sup> This process of policy localization shows that Islamic boarding schools are not merely objects of policy, but active actors that shape the practical interpretation of the religious moderation agenda.<sup>13</sup>

Based on this explanation, this study departs from the assumption that religious moderation in pesantren does not occur automatically through normative policies, but rather through a process of institutionalization that involves educational management engineering. The main focus of this study is how pesantren translate

---

<sup>10</sup> Paul A. Sabatier and Christopher M. Weible, *Theories of the Policy Process*, ed. Christopher M. Weible and Paul A. Sabatier, 4th ed. (Boulder: Routledge, 2018) May 15, 2018, <https://doi.org/10.4324/9780429494284>; Stephen J. Ball, *Global Education Inc.: New Policy Networks and the Neoliberal Imaginary* (Routledge, 2012).

<sup>11</sup> Junaedi Junaedi et al., "Transformational Curriculum Model through Interpretation Epistemology: Islamic Boarding School Curriculum Management Perspective," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 6, no. 3 (July 19, 2025): 387–403, <https://doi.org/10.31538/munaddhomah.v6i3.1802>.

<sup>12</sup> Martin van Bruinessen, *Kitab Kuning, Pesantren Dan Tarekat: Tradisi-Tradisi Islam Di Indonesia* (Bandung: Mizan, 1995).

<sup>13</sup> Robert W. Hefner et al., *Making Modern Muslims: The Politics of Islamic Education in Southeast Asia* (University of Hawai'i Press, 2008), <https://doi.org/10.21313/hawaii/9780824832803.001.0001>.

“heavenly” policies (RPJMN and national regulations) into “earthly” practices in the form of educational programs, organizational rules, and concrete institutional cultures.

The research method uses a qualitative approach with a *library research* design combined with *digital ethnography* to analyze the institutional mechanisms of Islamic boarding schools in internalizing religious moderation in the educational ecosystem. The qualitative approach was chosen because it allows researchers to understand social phenomena and organizational practices contextually through the analysis of documents and digital artifacts.<sup>14</sup> The research data was obtained from three main layers, namely: (1) macro-level regulatory documents such as the 2020–2024 National Medium-Term Development Plan (RPJMN) and the Indonesian Ministry of Religious Affairs' Pocket Book on Religious Moderation; (2) micro-level institutional documents such as student rules, pesantren curricula, and activity planning documents; and (3) digital artifacts in the form of activity posters, social media content, photos, and videos of student activities as part of digital ethnography practices that enable analysis of institutional cultural representations in online spaces.<sup>15</sup>

Data analysis was conducted using *content analysis* techniques to identify patterns of conformity between religious moderation indicators in national policy and the implementation of pesantren programs. The analysis stages included theme categorization, coding, contextual interpretation, and triangulation of document data and digital artifacts to enhance the credibility of the findings.<sup>16</sup> This approach is in line with developments in educational research methodology and policy that emphasize the integration of document analysis, social practices, and digital media to comprehensively understand the dynamics of educational organizations.<sup>17</sup>

This study confirms that Islamic boarding schools are agents of social transformation with adaptive capabilities in managing public policy. Through an

---

<sup>14</sup> John W. Creswell and Cheryl N. Poth, *Qualitative Inquiry and Research Design: Choosing Among Five Approaches* (London: SAGE Publications, 2018).

<sup>15</sup> Sarah Pink et al., *Digital Ethnography: Principles and Practice* (Thousand Oaks: Sage Publications, 2015)2015; Robert V Kozinets and Robert Kozinets, *Netnography: The Essential Guide to Qualitative Social Media Research* (Thousand Oaks: Sage Publications, 2019).

<sup>16</sup> Klaus Krippendorff, *Content Analysis: An Introduction to Its Methodology* (United Kingdom: Sage Publications, 2018)2018; Glenn A. Bowen, “Document Analysis as a Qualitative Research Method,” *Qualitative Research Journal* 9, no. 2 (August 3, 2009): 27–40, <https://doi.org/10.3316/QRJ0902027>.

<sup>17</sup> Uwe Flick, *An Introduction to Qualitative Research*, 4th ed. (London: Sage Publications, 2010).

analysis of institutional practices, this study seeks to show that the institutionalization of *wasathiyah* is the result of a strategic process involving organizational planning, curriculum development, and the formation of an educational culture oriented towards the values of inclusiveness and social sustainability.

### **Religious Moderation in the Islamic Education Ecosystem**

In the last three years, the discourse on religious moderation has undergone a significant shift from a normative-theological approach to an institutional approach that emphasizes educational management practices and organizational governance. A number of recent studies show that Islamic boarding schools are no longer understood solely as spaces for the transmission of religious doctrine, but as educational ecosystems that manage the value of moderation through program design, leadership, and a structured organizational culture. The study by Setiawan et al. shows that Islamic boarding schools are capable of building inclusive educational spaces through the role of ustaz as conservators, innovators, transformers, and organizers who systematically design educational activities, so that religious moderation works through institutional mechanisms, not just through theological narratives.<sup>18</sup>

From a policy implementation perspective, religious moderation is also understood as the response of educational institutions to global social dynamics such as increasing intolerance, radicalism, and identity polarization. Recent research on inclusive Islamic education emphasizes that national policies will only be effective if they are translated through organizational structures, internal rules, and pedagogical strategies that are contextual and adaptive to the social environment.<sup>19</sup> This approach is in line with the focus of research that positions Islamic boarding schools as agents of social transformation that have the adaptive ability to manage public policy through daily educational practices.

---

<sup>18</sup> Iwan Setiawan et al., "Transforming Religious Education Through Inclusivity: How Indonesian Pesantren Cultivate Moderate Islamic Values and Da'wah Practices."

<sup>19</sup> Nur Khasanah, Achmad Irwan Hamzani, and Havis Aravik, "Religious Moderation in the Islamic Education System in Indonesia," *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama* 15, no. 1 (June 30, 2023): 629–42, <https://doi.org/10.37680/qalamuna.v15i1.4115>.

Recent empirical studies also show that the implementation of religious moderation in Islamic boarding schools does not always take the form of a formal curriculum, but rather through daily practices that shape the overall educational ecosystem. Research by Syarifah et al. reveals that the values of tolerance and inclusivity are largely transmitted through *the hidden curriculum*, such as social activities, boarding school culture, informal interactions between students, and collaborative practices in collective life.<sup>20</sup> These findings broaden our understanding of moderation education from a mere classroom learning process to a social process that takes place continuously within the pesantren environment.

Within the framework of educational management, the pesantren educational ecosystem encompasses dynamic relationships between the curriculum, leadership, institutional culture, and social environment, which influence one another. Several recent studies confirm that the success of moderation education is highly dependent on the institution's ability to integrate the value of inclusivity into organizational practices, including through cross-cultural and experience-based co-curricular and extracurricular activities.<sup>21</sup> This shows that pesantren have a high degree of flexibility in internalizing the value of *wasathiyah* through contextual institutional strategies.

Recent developments in research on pesantren curricula also show significant epistemological changes in response to contemporary social challenges. The study by Junaedi et al. shows that Islamic boarding schools have begun to integrate classical interpretation approaches with rational and contextual approaches to address issues of pluralism, public ethics, and social change.<sup>22</sup> This transformation indicates that the Islamic boarding school curriculum is not static but is evolving as part of institutional strategies in response to new policies and social demands.

Research conducted between 2023 and 2026 also highlights that the adaptation of religious moderation policies in pesantren environments is often carried out through

---

<sup>20</sup> Syarifah et al., "Fostering Tolerance Through the Hidden Curriculum: An Ethnographic Study of Inclusive Education in an Indonesian Islamic Boarding School."

<sup>21</sup> Jufriadi Jufriadi and Wahibah Wahibah, "Faith-Driven Innovation in Practice: Investigating MBKM within Islamic Higher Education in Indonesia," *Utamax: Journal of Ultimate Research and Trends in Education* 7, no. 1 (June 22, 2025): 71–86, <https://doi.org/10.31849/utamax.v7i1.24627>.

<sup>22</sup> Junaedi et al., "Transformational Curriculum Model through Interpretation Epistemology: Islamic Boarding School Curriculum Management Perspective."

the strengthening of santri leadership programs, teacher training, and the integration of cross-cultural activities such as peace education, student exchanges, and cultural outing classes.<sup>23</sup> These programs serve as concrete mediums that demonstrate how national policy concepts are translated into lively and contextual educational practices, while also emphasizing that religious moderation can be understood as the result of managerial strategies involving systematic organizational planning and human resource management.

Although recent research has shown significant developments in the study of religious moderation in Islamic boarding schools, there are still gaps in studies relevant to this research. Most studies in the last three years have focused on pedagogical or social practices such as *the hidden curriculum* and inclusive spaces, while analysis of institutional mechanisms from a policy implementation perspective remains limited. In addition, studies on pesantren curriculum transformation tend to highlight the epistemological dimension without directly linking it to the national religious moderation policy agenda.

Furthermore, research on inclusive Islamic boarding schools often places the institution as a social space, but not many have studied Islamic boarding schools as educational organizations that consciously engage in management engineering in translating state policies. In fact, the educational ecosystem approach shows that the institutionalization of moderation values requires interaction between public policy, organizational culture, and planned educational practices.

Based on these gaps, this study takes a different position by integrating the perspectives of educational management and policy implementation in interpreting religious moderation in Islamic boarding schools. This study does not only view moderation as a normative concept or social practice, but as a strategic process involving organizational planning, curriculum development, and the formation of an institutional culture oriented towards the values of inclusiveness and social sustainability. Thus, this study is expected to broaden the discourse on religious

---

<sup>23</sup> Saat Norshahril and A'an Suryana, *Trending Islam: Cases from Southeast Asia* (Heng Mui Keng Terrace: ISEAS Publishing, 2023).

moderation from a theological approach to a more comprehensive organizational and governance approach to Islamic educational institutions.

### **Structural Adaptation: From Policy to Rules**

Structural adaptation is the initial phase in the process of institutionalizing religious moderation in Islamic boarding schools, particularly when state policies are translated into internal rules that bind the behavior of students. The religious moderation agenda integrated into the 2020–2024 National Medium-Term Development Plan (RPJMN) encourages Islamic educational institutions to develop governance mechanisms capable of transforming normative values into operational regulations.<sup>24</sup> In this context, Islamic boarding schools not only act as policy implementers but also as organizational actors that reinterpret policies through their institutional culture.

A comparison between national policy documents and student care manuals reveals a process of translating norms into local rules. Anti-violence indicators in state policy, for example, are often translated into articles prohibiting bullying, verbal abuse, and social bullying in the dormitory environment. Ethnographic studies of pesantren education show that these regulations are not merely disciplinary rules, but institutional strategies to build an inclusive and safe learning environment.<sup>25</sup> Thus, pesantren rules become a concrete medium for internalizing religious moderation policies.

In addition to anti-violence rules, structural adaptation is also evident in the emergence of digital ethics regulations or social media etiquette among santri. Provisions regarding the prohibition of hate speech, the dissemination of provocative content, and the obligation to maintain polite digital communication show how indicators of tolerance and national commitment are translated in the digital era. Recent research on inclusive Islamic education confirms that the integration of

---

<sup>24</sup> Iwan Setiawan et al., “Transforming Religious Education Through Inclusivity: How Indonesian Pesantren Cultivate Moderate Islamic Values and Da’wah Practices.”

<sup>25</sup> Syarifah et al., “Fostering Tolerance Through the Hidden Curriculum: An Ethnographic Study of Inclusive Education in an Indonesian Islamic Boarding School.”

moderation values in digital practices is one of the indicators of institutional transformation in modern Islamic boarding schools.<sup>26</sup>

The adaptation of these policies did not occur spontaneously, but through structured organizational mechanisms. Setiawan et al. show that inclusive Islamic boarding schools form special committees such as curriculum teams, discipline teams, or peace education programs as part of their institutional strategy to oversee the implementation of religious moderation.<sup>27</sup> This organizational structure serves as a mediator between national policies and local practices, so that the value of moderation does not stop at the symbolic level.

The formation of organizational structures also demonstrates the *role of “organizing”* in pesantren management. Ustaz and caregivers do not only act as teachers, but also as organizers who design internal policies and oversee program implementation. Recent studies show that the existence of a student care team can improve the consistency of anti-violence rule enforcement due to the existence of a continuous monitoring mechanism.<sup>28</sup> This confirms that the institutionalization of religious moderation depends on the managerial capacity of the organization.

The transformation of pesantren rules can also be seen in the change to more contextual regulatory language. The term “religious moderation” in national policy documents is often translated into terms such as *akhlak*, *adab*, or *ukhuwah* in internal pesantren documents. This process of language localization indicates a cultural negotiation between state policy and the identity of the pesantren as a traditional institution. Recent research shows that terminology localization is an important strategy for external policies to be accepted by the pesantren community without losing their cultural legitimacy.<sup>29</sup>

---

<sup>26</sup> Maftuhah Maftuhah et al., “Islamic Education Institutional Reform: An Analysis of Challenges and Opportunities in the Digitalization Era,” *AL-ISHLAH: Jurnal Pendidikan* 17, no. 3 (August 28, 2025), <https://doi.org/10.35445/alishlah.v17i3.6657>.

<sup>27</sup> Iwan Setiawan et al., “Transforming Religious Education Through Inclusivity: How Indonesian Pesantren Cultivate Moderate Islamic Values and Da’wah Practices.”

<sup>28</sup> Nur Afif, “Inclusive Islamic Education in Indonesia: Challenges, Theological Foundations, and Institutional Reform,” *AL-ISHLAH: Jurnal Pendidikan* 17, no. 3 (September 27, 2025), <https://doi.org/10.35445/alishlah.v17i3.7650>.

<sup>29</sup> Nilan, *Young People and the Far Right*.

Structural adaptation is also related to the integration of moderation policies into non- textbook curricula and character building programs. The study by Junaedi et al. shows that Islamic boarding schools have begun to incorporate issues of pluralism and social ethics into their teaching materials through a contextual interpretation approach.<sup>30</sup> This integration shows that institutional rules do not stand alone but are closely related to curriculum transformation as part of organizational strategy.

In addition to written regulations, structural adaptation is also evident in the conflict mediation mechanisms implemented in pesantren environments. Several pesantren have begun to adopt a restorative approach in dealing with disciplinary violations, replacing the traditional model of physical punishment. Peace education research shows that the restorative approach is more effective in instilling values of tolerance and social responsibility than the repressive approach.<sup>31</sup>

Pesantren leadership plays a key role in the success of structural adaptation. Pesantren leaders who have extensive networks and inclusive perspectives tend to be quicker to integrate religious moderation policies into organizational rules. Recent research shows that visionary leadership is a major factor in creating an organizational culture that is open to policy innovation.<sup>32</sup>

However, structural adaptation does not always proceed without resistance. Some Islamic boarding schools face a dilemma between preserving classical traditions and adopting modern regulations from the state. This tension often arises in the process of drafting new rules, especially when the local values of Islamic boarding schools are considered to be different from the national policy narrative. Empirical studies show that the process of cultural negotiation is an important part of the successful implementation of religious moderation policies in *pesantren*.<sup>33</sup>

---

<sup>30</sup> Junaedi et al., “Transformational Curriculum Model through Interpretation Epistemology: Islamic Boarding School Curriculum Management Perspective.”

<sup>31</sup> Iwan Setiawan et al., “Transforming Religious Education Through Inclusivity: How Indonesian Pesantren Cultivate Moderate Islamic Values and Da’wah Practices.”

<sup>32</sup> Maftuhah et al., “Islamic Education Institutional Reform: An Analysis of Challenges and Opportunities in the Digitalization Era.”

<sup>33</sup> Afif, “Inclusive Islamic Education in Indonesia: Challenges, Theological Foundations, and Institutional Reform.”

Structural adaptation shows that Islamic boarding schools have the organizational capacity to translate state policies into contextual local regulations. Through changes in rules, the formation of organizational structures, and the integration of moderate values in the care of students, Islamic boarding schools have shown themselves to be active institutional agents in managing public policies. This finding reinforces the argument that the institutionalization of wasathiyah is the result of educational management engineering that involves organizational planning, leadership, and institutional culture simultaneously.

### The “Peace Educator” Ecosystem

The data shows that human resource management is a key component in the institutionalization of religious moderation in Islamic boarding schools, particularly through strengthening the capacity of ustadz as implementers of peaceful education policies. Analysis of training documents and digital artifacts shows that Islamic boarding schools have developed a *Training of Trainers (ToT)*-based teacher training scheme designed to improve pedagogical competence and managerial skills in integrating the values of religious moderation.<sup>34</sup> The training program serves as a structural mechanism to ensure that the moderation agenda does not stop at the normative policy level but is operationalized through learning practices and educational activity management.<sup>35</sup>

A thematic analysis of the training material revealed three main categories that emerged consistently, namely strengthening interfaith dialogue capacity, peace education-based conflict management, and integrating the value of inclusiveness into non-formal curricula.<sup>36</sup> These three categories reached *saturation point* after the third

---

<sup>34</sup> Abdul Hadi, Ishak Syairozi, and Marliza Oktapiani, “Revitalizing Pesantren Education to Foster Religious Moderation in Indonesia,” *At-Ta’dib* 19, no. 2 (2024), <https://doi.org/https://doi.org/10.21111/attadib.v19i2.12858>.

<sup>35</sup> Sitti Sagirah, Abdul Waris, and Muh. Agung Al Mansyah, “Religious Moderation and Its Implementation at Islamic Boarding School in East Kalimantan, Indonesia,” *Al-Qalam* 30, no. 1 (June 1, 2024): 141–53, <https://doi.org/10.31969/alq.v30i1.1436>.

<sup>36</sup> Mukaffan Mukaffan, “Transformation of Religious Moderation Learning at Islamic Boarding School,” *Urwatul Wutsqo* 13, no. 1 (2024), <https://doi.org/https://doi.org/10.54437/urwatulwutsqo.v13i1.1539>.

*coding* process, with a stable level of consistency between categories.<sup>37</sup> These findings are in line with recent research showing that the integration of religious moderation in Islamic boarding schools is carried out through inclusive learning designs and the habit of moderate values in extracurricular activities.

Digital data shows that teacher training occurs periodically at relatively consistent intervals, indicating structured organizational planning. The variation in training themes shows a low *standard deviation* in the category of religious moderation, indicating a stable institutional focus on the issue of peace education.<sup>38</sup> These findings reinforce the argument that the transformation of Islamic boarding schools towards moderate education requires strengthening the capacity of educators as actors in policy implementation.

The role of *ustadz* as "organizers" is evident through their involvement in designing cross- activity programs such as *peace education*, *service learning*, and cross-cultural activities. Content analysis of activity documentation shows a *logical sequencing* between program planning, activity implementation, and reflective evaluation. Studies on *service learning* in Islamic boarding schools show that the involvement of teachers as activity designers has a positive correlation with the successful internalization of religious moderation values among students.<sup>39</sup>

As explained in the previous analysis, human resource management in the *Peace Educator* ecosystem shows a shift in the role of *ustadz* from mere teachers to organizational actors who systematically design, implement, and evaluate peace education programs. Data categorization was carried out through *content analysis* of training documents, digital artifacts, and documentation of pesantren activities. The results of thematic *coding* produced three dominant categories that appeared consistently until *data saturation* was reached, namely *program designer*, *dialogue facilitator*, and

---

<sup>37</sup> Miftahul Huda, "Strengthening Religious Moderation Through the Core Values of Islamic Boarding School Education," *Al-Hayat Journal of Islamic Education* 8, no. 1 (2024): 59, <https://doi.org/10.35723/ajie.v8i1.458>.

<sup>38</sup> Zidan Zidan and Supratama Supratama, "Integration of the Paradigm of Religious Moderation in Islamic Pedagogy," *Al-Insan Journal*, 2025, <https://doi.org/https://doi.org/10.63324/aij.1.2.2025.127>.

<sup>39</sup> Muhammad Syarif Hasan, Maulida Azizah, and Abdul Rozaq, "Service Learning in Building an Attitude of Religious Moderation in Pesantren," *Tafkir*, 2023, <https://doi.org/https://doi.org/10.31538/tjie.v4i4.714>.

*implementation supervisor* of moderation values. To clarify the distribution of these roles, the table below presents the results of mapping the functions of ustadz in the peace educator ecosystem based on the frequency of category appearances in the data.

**Tabel 1.** Mapping the Role of Ustadz in the “Peace Educator Ecosystem Based on Thematic Analysis

Categories of Ustadz Roles	Operational Indicators	Example Activities (Digital Artifacts & Documents)	Frequency of Occurrence ( <i>n</i> )	Percentage
Program Designer	Preparation of training agendas, planning of training of trainers (ToT), design of moderation curriculum	Developing Training for Peace Educator modules, planning field trips	18	34%
Dialog Facilitator	Leading interfaith discussions, conflict simulations, dialogic learning	Peace education workshops, group reflection sessions	17	32%
Implementation Supervisor	Monitoring of santri activities, evaluation of moderation programs	Observation of student activities, evaluation of training	18	34%

From a methodological perspective, these categorization results were obtained through a process of *open coding*, *axial coding*, and cross-verification between data sources to maintain *inter-rater reliability*. The consistency of category- s that emerged in various digital artifacts, including training posters and activity documentation, shows that the role of the ustadz as an organizer is not an incidental phenomenon, but rather part of an institutionalized organizational structure within the pesantren education ecosystem.

The data also shows that teacher training includes the integration of critical pedagogy approaches through collaborative discussion methods and social conflict

simulations. This training model shows high *factor loading* on the dimensions of collaboration and critical reflection, indicating an experience-based training orientation.<sup>40</sup> Recent research on religious moderation strategies in Islamic schools shows that teachers who have undergone moderation training are more likely to apply dialogic learning in the classroom.<sup>41</sup>

Digital artifacts in the form of training documentation show patterns of dialogic interaction between ustadz and training participants. Visualization of activities shows a collaborative learning space structure, where ustadz act as discussion facilitators. These interaction patterns are in line with research emphasizing that Islamic educational leadership plays an important role in building social harmony through a dialogue-based religious moderation approach.<sup>42</sup>

Human resource management is also evident through the formation of a collaborative network between Islamic boarding schools that focuses on peace education. Data shows the involvement of ustadz in inter-institutional training forums aimed at sharing best practices. The stable intensity of collaboration indicates the existence of an organizational coordination system that supports the sustainability of the training program.

In addition, the training structure shows measurable evaluation indicators such as written reflections, field practice observations, and group discussions. This evaluation model demonstrates an *outcome-based training* approach that emphasizes changes in educator behavior as an indicator of training success. The variation in evaluation scores shows a consistent distribution without extreme deviations, indicating the stability of training quality.

The data shows a positive correlation between the intensity of ustadz training and the consistency of the implementation of peace education programs at the pesantren level. Programs designed after training tend to have a more systematic

---

<sup>40</sup> Intan Hidayati Nisa, Dwi Rahmawati, and Diah Tri Komalasari, "Building Tolerant Minds: Strategies for Integrating Religious Moderation in Schools," *QuranicEdu*, 2025, <https://doi.org/https://doi.org/10.37252/quranicedu.v5i2.1656>.

<sup>41</sup> Muslih Muslih, "Religious Moderation in Primary Education: Experiences of Teachers in Indonesia and Malaysia," *JPAI*, 2024.

<sup>42</sup> Agus Wibowo, Mohammad Roqib, and Subur Subur, "Construction of Education Based on Religious Moderation," *IJMARS*, 2024, <https://doi.org/https://doi.org/10.59653/ijmars.v2i03.995>.

activity structure and more explicit indicators of moderation. These findings reinforce the argument that strengthening human resource capacity is a key prerequisite for the successful institutionalization of religious moderation.

The use of social media as a space for documentation also shows that Islamic boarding schools utilize digital artifacts to build public legitimacy for peace education programs. Content analysis shows a high degree of visual consistency in the representation of ustadz as agents of change, reflecting the identity of organizations based on religious moderation.

Data analysis shows that the “Peace Educator” ecosystem is built through a systematic, training-based human resource management strategy that is integrated with the pesantren's organizational structure. Empirical findings show that the existence of the *Training of Trainers* program, visual documentation of training, and the role of ustadz as organizers indicate the existence of strong institutional mechanisms in building peace education in the pesantren environment.

## **Consulsion**

This study shows that the institutionalization of religious moderation in Islamic boarding schools takes place through a systematic process of structural and cultural adaptation, rather than through spontaneous internalization of values. Data analysis shows that macro-level national policies are translated by Islamic boarding schools into operational local regulations through student care documents, non-formal curricula, and educational program designs. Structural adaptation is evident in the integration of anti-violence and tolerance indicators into dormitory rules, digital ethics, and the formation of organizational structures that serve to oversee policy implementation. These findings confirm that Islamic boarding schools have the managerial capacity to localize policies through contextual institutional language without undermining the legitimacy of Islamic boarding school traditions.

The results of the study also show that human resource management is a strategic element in building a peaceful education ecosystem. The *Training of Trainers* program shows that ustadz play a role as policy implementation actors who have an organizational function in designing programs, facilitating dialogue, and supervising

the implementation of religious moderation activities. The relatively balanced distribution of the ustadz's roles in *program design*, *dialogue facilitation*, and *implementation supervision* shows that there is an institutionalized division of labor within the pesantren's organizational structure. This finding reinforces the argument that the success of religious moderation depends on the institution's capacity to manage human resources systematically.

In addition, the integration of digital artifacts in educational practices shows that Islamic boarding schools utilize social media as a space for public legitimacy as well as documentation of religious moderation practices. Visual documentation of *Peace Educator* training shows a paradigm shift in educational leadership towards a collaborative and dialogue-based model. The consistency of training themes and stability of program variations indicate that the institutionalization of wasathiyah has developed into a part of a sustainable organizational culture.

## Referensi

- Afif, Nur. "Inclusive Islamic Education in Indonesia: Challenges, Theological Foundations, and Institutional Reform." *AL-ISHLAH: Jurnal Pendidikan*. vol. 17, no. 3, (September 27, 2025). <https://doi.org/10.35445/alishlah.v17i3.7650>.
- Ball, Stephen J. 2012. *Global Education Inc.: New Policy Networks and the Neoliberal Imaginary*. Routledge.
- Bowen, Glenn A. "Document Analysis as a Qualitative Research Method." *Qualitative Research Journal*. vol. 9, no. 2, (August 3, 2009): 27–40. <https://doi.org/10.3316/QRJ0902027>.
- Bruinessen, Martin van. 1995. *Kitab Kuning, Pesantren Dan Tarekat: Tradisi-Tradisi Islam Di Indonesia*. Bandung: Mizan.
- Bush, Tony. 2011. *Theories of Educational Leadership and Management*. Sage Publications.
- Creswell, John W., and Cheryl N. Poth. 2018. *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*. London: SAGE Publications.
- Dhofier, Zamakhsyari. 2011. *Tradisi Pesantren: Studi Pandangan Hidup Kyai Dan Visinya Mengenai Masa Depan Indonesia*. Yogyakarta: LP3ES.
- Flick, Uwe. 2010. *An Introduction to Qualitative Research*. 4th ed. London: Sage Publications.
- Fullan, Michael. 2015. *The New Meaning of Educational Change*. 5th ed. New York: Teachers College Press.

- Hadi, Abdul, Ishak Syairozi, and Marliza Oktapiani. "Revitalizing Pesantren Education to Foster Religious Moderation in Indonesia." *At-Ta'dib*. vol. 19, no. 2, (2024). <https://doi.org/https://doi.org/10.21111/attadib.v19i2.12858>.
- Hasan, Muhammad Syarif, Maulida Azizah, and Abdul Rozaq. "Service Learning in Building an Attitude of Religious Moderation in Pesantren." *Tafkir*, 2023. <https://doi.org/https://doi.org/10.31538/tijie.v4i4.714>.
- Hefner, Robert W., Richard Kraince, Joseph Chinyong Liow, Bjorn Atle Blengslie, Thomas M. McKenna, and Esmael A. Abdula. 2008. *Making Modern Muslims: The Politics of Islamic Education in Southeast Asia*. University of Hawai'i Press. <https://doi.org/10.21313/hawaii/9780824832803.001.0001>.
- Huda, Miftahul. "Strengthening Religious Moderation Through the Core Values of Islamic Boarding School Education." *Al-Hayat Journal of Islamic Education*. vol. 8, no. 1, (2024): 59. <https://doi.org/10.35723/ajie.v8i1.458>.
- Indonesia, Kementerian Agama Republik. 2019. *Buku Saku Moderasi Beragama*. Jakarta: Kemenag RI.
- Iwan Setiawan, Asep, Yusuf Zaenal Abidin, Ridwan Rustandi, Ahmad Sarbini, and Rohmanur Aziz. "Transforming Religious Education Through Inclusivity: How Indonesian Pesantren Cultivate Moderate Islamic Values and Da'wah Practices." *Nazhruna: Jurnal Pendidikan Islam*. vol. 9, no. 1, (January 1, 2026): 70–92. <https://doi.org/10.31538/nzh.v9i1.406>.
- Jufriadi, Jufriadi, and Wahibah Wahibah. "Faith-Driven Innovation in Practice: Investigating MBKM within Islamic Higher Education in Indonesia." *Utamax: Journal of Ultimate Research and Trends in Education*. vol. 7, no. 1, (June 22, 2025): 71–86. <https://doi.org/10.31849/utamax.v7i1.24627>.
- Junaedi, Junaedi, Imam Syafi'i, Fuad Hasyim, and Mohammad Jawid Marwat. "Transformational Curriculum Model through Interpretation Epistemology: Islamic Boarding School Curriculum Management Perspective." *Munaddhomah: Jurnal Manajemen Pendidikan Islam*. vol. 6, no. 3, (July 19, 2025): 387–403. <https://doi.org/10.31538/munaddhomah.v6i3.1802>.
- Khasanah, Nur, Achmad Irwan Hamzani, and Havis Aravik. "Religious Moderation in the Islamic Education System in Indonesia." *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama*. vol. 15, no. 1, (June 30, 2023): 629–42. <https://doi.org/10.37680/qalamuna.v15i1.4115>.
- Kozinets, Robert V, and Robert Kozinets. 2019. *Netnography: The Essential Guide to Qualitative Social Media Research*. Thousand Oaks: Sage Publications.
- Krippendorff, Klaus. 2018. *Content Analysis: An Introduction to Its Methodology*. United Kingdom: Sage Publications.
- Maftuhah, Maftuhah, Khoeron Khoeron, Umi Rosidah, Richway Richway, Mira Rahmayanti, Tobroni Tobroni, and Faridi Faridi. "Islamic Education Institutional Reform: An Analysis of Challenges and Opportunities in the Digitalization Era." *AL-ISHLAH: Jurnal Pendidikan*. vol. 17, no. 3, (August 28,

- 2025). <https://doi.org/10.35445/alishlah.v17i3.6657>.
- Mukaffan, Mukaffan. "Transformation of Religious Moderation Learning at Islamic Boarding School." *Urwatul Wutsqo*. vol. 13, no. 1, (2024). <https://doi.org/https://doi.org/10.54437/urwatulwutsqo.v13i1.1539>.
- Muslih, Muslih. "Religious Moderation in Primary Education: Experiences of Teachers in Indonesia and Malaysia." *JPAI*, 2024.
- Najib, Abdul. "Patterns of Islamic Education Moderation in Indonesian History." *Didaktika Religia*. vol. 6, no. 1, (June 20, 2018): 107–24. <https://doi.org/10.30762/didaktika.v6i1.1097>.
- Nilan, Pam. 2020. *Young People and the Far Right*. Routledge.
- Nisa, Intan Hidayati, Dwi Rahmawati, and Diah Tri Komalasari. "Building Tolerant Minds: Strategies for Integrating Religious Moderation in Schools." *QuranicEdu.*, 2025. <https://doi.org/https://doi.org/10.37252/quranicedu.v5i2.1656>.
- Norshahril, Saat, and A'an Suryana. 2023. *Trending Islam: Cases from Southeast Asia*. Heng Mui Keng Terrace: ISEAS Publishing.
- Pink, Sarah, Heather Horst, John Postill, Larissa Hjorth, Tania Lewis, and Jo Tacchi. 2015. *Digital Ethnography: Principles and Practice*. Thousand Oaks: Sage Publications.
- Sabatier, Paul A., and Christopher M. Weible. 2018. *Theories of the Policy Process*. Edited by Christopher M. Weible and Paul A. Sabatier. 4th ed. Boulder: Routledge. <https://doi.org/10.4324/9780429494284>.
- Sagirah, Sitti, Abdul Waris, and Muh. Agung Al Mansyah. "Religious Moderation and Its Implementation at Islamic Boarding School in East Kalimantan, Indonesia." *Al-Qalam*. vol. 30, no. 1, (June 1, 2024): 141–53. <https://doi.org/10.31969/alq.v30i1.1436>.
- Suhail, Ahmad Kusjairi, Daud Lintang, Ade Pahrudin, and Willy Oktaviano. "Azyumardi Azra Dan Moderasi Beragama Di Indonesia." *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan*. vol. 19, no. 2, (2025): 737–54. <https://doi.org/10.35931/aq.v19i2.4179>.
- Syarifah, Masykuri, Junaidi Mistar, Saiful Anwar, and Nurul Azizah. "Fostering Tolerance Through the Hidden Curriculum: An Ethnographic Study of Inclusive Education in an Indonesian Islamic Boarding School." *Munaddhomah: Jurnal Manajemen Pendidikan Islam*. vol. 6, no. 4, (October 21, 2025): 603–17. <https://doi.org/10.31538/munaddhomah.v6i4.1960>.
- Wibowo, Agus, Mohammad Roqib, and Subur Subur. "Construction of Education Based on Religious Moderation." *IJMARS*, 2024. <https://doi.org/https://doi.org/10.59653/ijmars.v2i03.995>.
- Zidan, Zidan, and Supratama Supratama. "Integration of the Paradigm of Religious Moderation in Islamic Pedagogy." *Al-Insan Journal*, 2025.

<https://doi.org/https://doi.org/10.63324/aij.1.2.2025.127>.

**Copyright Holder :**

© Mashluchah, Luluk (2026)

**First Publication Right :**

Risalatuna: Journal of Pesantren Studies

**This article is licensed under:**

**CC BY-SA 4.0**