



**MANAGEMENT OF ISLAMIC EDUCATION  
INSTITUTIONS BASED ON RELIGIOUS  
MODERATION**

**PENGELOLAAN LEMBAGA PENDIDIKAN ISLAM  
BERBASIS MODERASI KEAGAMAAN**

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**Abstract**

*Islamic educational institutions must have excellent human resources, which are not only limited to human resources from their own country, but also must be able to compete with human resources from foreign countries. Improving the management of Islamic educational institutions is a must for the leaders of Islamic educational institutions to face more complex changes in the future. The purpose of writing this policy paper is to encourage the inception of a foundation for the management of Islamic education*

## Management of Islamic Education Institutions Based on Religious Moderation

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*institutions based on religious moderation to create a moderation in students' religious attitudes. This policy paper is based on the results of research conducted by the Education Research Team in 2022. This research uses a qualitative method with a literature review approach. The management of Islamic educational institutions at the tertiary level based on religious moderation needs to be directed to achieve the strategic plan of the Ministry of Religious Affairs of the Republic of Indonesia. The recommended alternative policies are first, the Ministry of Religious Affairs needs to formulate a new policy regarding operational guidelines for the management of Islamic education institutions at the elementary, secondary, and tertiary levels based on religious moderation in detail. Second, the Ministry of Religious Affairs needs to formulate a new policy in collaboration with related educational institutions in the framework of implementing religious moderation in institutional management.*

**Keywords:** Management, Islamic Education, Religious Moderation, Ministry of Religious Affairs

### Abstrak

Lembaga pendidikan Islam harus memiliki sumber daya manusia yang unggul, yang tidak hanya terbatas pada sumber daya manusia dari negaranya sendiri, tetapi juga harus mampu bersaing dengan sumber daya manusia dari negara asing. Pembentukan manajemen lembaga pendidikan Islam menjadi suatu keharusan bagi pimpinan lembaga pendidikan Islam untuk menghadapi perubahan yang lebih kompleks di masa mendatang. Tujuan penulisan policy paper ini adalah untuk mendorong lahirnya landasan pengelolaan lembaga pendidikan Islam berbasis moderasi beragama untuk menciptakan moderasi sikap keberagamaan siswa. Policy paper ini didasarkan pada hasil penelitian yang dilakukan oleh Tim Peneliti Pendidikan pada tahun 2022. Penelitian ini menggunakan metode kualitatif dengan pendekatan kajian literatur. Pengelolaan lembaga pendidikan Islam di perguruan tinggi berbasis moderasi keagamaan perlu diarahkan untuk mencapai rencana strategis Kementerian Agama Republik Indonesia. Alternatif kebijakan yang direkomendasikan adalah pertama, Kementerian Agama perlu merumuskan kebijakan baru tentang pedoman operasional pengelolaan lembaga pendidikan Islam di tingkat dasar, menengah, dan perguruan tinggi berdasarkan moderasi keagamaan secara rinci. Kedua, Kementerian Agama perlu merumuskan kebijakan baru bekerjasama dengan lembaga pendidikan terkait dalam rangka penerapan moderasi beragama dalam pengelolaan kelembagaan.

**Keywords:** Manajemen, Pendidikan Islam, Moderasi Beragama, Kementerian Agama

## INTRODUCTION

The existence of Islamic educational institutions in Indonesia has lasted since the arrival of Islam to Indonesia. In the early stages of Islamic

education starting from personal and collective contacts between preachers (educators) and their students, after a regional Muslim community is formed in an area, they build a place of worship, in this case a mosque. The mosque is an Islamic educational institution that first appeared next to the house where the scholar or preacher lived.

The Ministry of Religious Affairs of the Republic of Indonesia is still entrusted with managing education both formally and informally. The development of Islamic educational institutions is currently developing with various paths, levels and forms that exist today such as the formal education pathway at the early education level in the form of Raudlatul Athfal (RA), at the basic education level in the form of Madrasah Ibtidaiyah (MI) and Madrasah Tsanawiyah (MTs), the secondary education levels in the form of Madrasah Aliyah (MA) and Vocational Madrasah Aliyah (MAK), and at the higher education level of Islamic Religious Colleges (PTAI) with various forms such as Academy, High School, Institute, and University.

In non-formal education pathways such as Play Groups, Al-Qur'an Education Schools (TPA), Ta'lim Assembly, Islamic Boarding Schools, and Madrasah Diniyah. Informal education pathways such as education held within the family or education organized by the environment. All these institutions need to be well-managed based on religious moderation.

The era of disruption has received attention from almost all educational institutions in the world. A simple way to express the phenomenon of global disruption is the abundance of information, changes that occur quickly and deeply, technological developments, and high use of internet access (Primayana 2021). This change will certainly have an impact on innovation in educational institutions, such as the innovation of online educational course institutions. Conventional learning systems are replaced by online learning innovations and convenience innovations in academic services

(Hidayah 2021). Existing innovations provide convenience and comfort for educational institution residents and on the other hand also cause concern for educational institutions that are unable to follow trends.

To anticipate this situation, Islamic educational institutions must have excellent human resources, which are not only limited to human resources from their own country, but also must be able to compete with human resources from foreign countries. In the long term, quality human resources will support development in Indonesia in a sustainable manner, in accordance with the objectives of achieving the Sustainable Development Goals (SDGs) targets, namely ensuring quality education, and providing support for lifelong learning opportunities (Soleh 2021). The problem of education in Indonesia itself is not only distribution of education with open access for all its citizens equally, but also focuses heavily on improving the quality of education.

Improving the management of Islamic educational institutions is a must for the leaders of Islamic educational institutions to face more complex changes in the future. Talking about the management of Islamic educational institutions actually talks about two very important sides, namely strategy and organization (Faisal 2020). Strategy involves systematically designed ways and tactics in implementing the management system. Meanwhile, management in an organizational context is talking about processes and mediums that are carried out simultaneously. The essence of the organization is interaction in one medium to realize one common goal.

The results of the national survey of PPIM UIN Jakarta in 2017 show that the internet has had a major influence on increasing intolerance in the millennial generation or generation Z. Students who do not have internet access have a more moderate attitude than those who have internet access. Even though those who have internet access are very large, namely as

many as 84.94%, the remaining 15.06% of students do not have internet access. It seems that the millennial generation relies more on cyberspace as a source of religious learning. As much as 54.37% of students learn about religion from the internet, such as social media, blogs, or websites.

Therefore, it is necessary to develop a communication strategy for the millennial generation so that they avoid stuttering in the era of disruption and build a cultural movement to strengthen collective common sense. Steps are also needed to translate material or fundamental content from religious leaders, culturalists, and academics, into content and presentations that are more easily understood by the millennial generation without losing the essence of the content. It is also necessary to take concrete steps to lead the religious literacy movement among millennials so that they are religiously literate, all of which aim to strengthen moderate diversity. Religion needs to be returned to its role as a guide for spirituality and morals, not only in ritual and formal aspects, which are easily accessible to all groups. If it is not responded to, the era of disruption will result in a domino effect which destroying the order of religious life. Thus, the management of Islamic educational institutions should be carried out based on well-planned religious moderation.

The purpose of writing this policy paper is to encourage the inception of a foundation for the management of Islamic education institutions based on religious moderation to create a moderation in students' religious attitudes. To implement moderation in religion one must have good and adequate religious knowledge. With extensive knowledge a person will be able to be wise in sorting out extreme religious interpretations, not just looking at one religious interpretation but also avoiding other interpretations.

The background to the implementation of religious moderation is the existence of different views in practicing religious teachings among the

public which lead to misunderstandings which then lead to blasphemy, insulting each other, inciting, and spreading hoax information or provocations against other parties. This makes people not want to be governed or subject to regulations, they feel that they are the most righteous, smartest and know the most. This attitude can cause a rift in the unity of the nation and issue to narrow bigotry. Finally, this is what then carried out radical ideas in Indonesia.

This policy paper was written to propose a proposal or alternative policy regarding the management of Islamic educational institutions based on religious moderation. Setting up the management of Islamic education institutions based on religious moderation will prepare the formation of an attitude of religious moderation for students. Based on the importance of religious moderation as the basis for the management of Islamic education institutions, strategic steps have been prepared as alternative policies.

## **METHOD**

This policy paper is based on the results of research conducted by the Education Research Team in 2022. This research uses a qualitative method with a literature review approach. A qualitative method with a literature review approach is used to collect data related to the management of Islamic educational institutions based on religious moderation. This research is limited to primary data sources derived from research and secondary data sources derived from previous studies that are relevant to the management of Islamic education institutions based on religious moderation.

This policy paper is organized based on the following systematics; First, an introduction that provides context for the importance of the management issue of Islamic education institutions based on religious

moderation. This introductory section also includes an explanation of the purpose of the policy paper and methods. Second, the problems and research results. This section describes the issues of managing Islamic educational institutions based on religious moderation. To strengthen the importance of research, this section also conducts studies of relevant research results. Third, a description of the policies regarding the implementation of the management of existing religious moderation-based Islamic educational institutions and their implications in the formulation of policies regarding the ideal management of religious moderation-based Islamic educational institutions. This chapter also explains the deficiencies in the management policy of Islamic education institutions based on religious moderation, so it is important to come up with new policies. Fourth, the policy alternatives proposed by this policy paper and their implementation steps. Fifth, the closing which contains a synthesis of the exposure in policy papers, and the proposed policies.

## **RESULT AND DISCUSSION**

### **Identification of problems**

Indonesia is a multicultural country that has a diversity of cultures, religions, races, ethnicities, and languages. Disputes must exist because of this diversity, but that does not mean that violence is used as a sword to solve a problem. However, the existing diversity should be used as a tool to complement each other, strengthen unity and awareness that we are born different and diverse. Diversity is a necessity that cannot be avoided, so we are required to respect each other, be tolerant and appreciative.

Violent conflicts, bombings, insulting, killings, and other bad things in the name of religion have violated religious regulations and gone out of the way that has been taught by Islam. Incidents have repeatedly occurred due to the lack of understanding of the religion of the community so that they cannot accept differences, refuse to live side by side with people of

different religions and often blame cultural differences that occur in their surroundings. This is what causes intolerance and makes believers act inconsistently from religious teachings.

Responding to the problems above, religious moderation is the key to creating harmony, peace, and tolerance, both among religious community and society. By implementing or practicing religious moderation, each religious community will be able to behave and treat others with respect, accept differences, and live in a state of peace and harmony. So, the implementation of religious moderation in a multicultural country like Indonesia is a must and a necessity. Thus, the management of Islamic educational institutions must also be based on well-planned and mature content of religious moderation.

### **Formulation of the problem**

For the purposes of preparing a policy paper that prioritizes basic recommendations, the formulation of the problem that is the subject of this policy paper is first, what is the ideal model for managing Islamic education institutions based on religious moderation. This is in accordance with the Strategic Plan of the Ministry of Religious Affairs for 2020-2024 as stipulated in the Regulation of the Minister of Religious Affairs of the Republic of Indonesia No. 18 of 2020 which states that since 2019, the Ministry of Religious Affairs has pioneered programs to mainstream religious moderation that enlighten and develop perspectives, attitudes and Wasatiah religious practices, to participate in creating harmony in life.

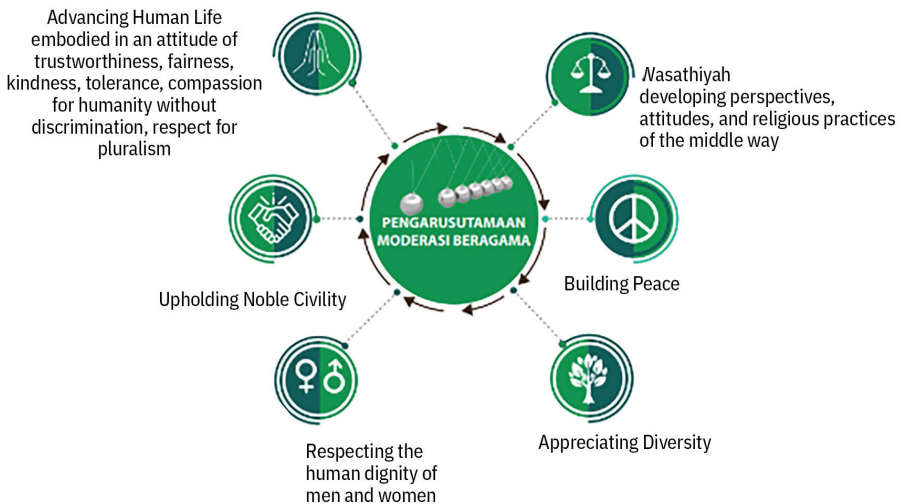
Islamic educational institutions have an important role in mainstreaming messages of religious moderation to students to realize religious harmony. The results of research conducted by the Research, Education and Training Center of the Ministry of Religious Affairs in



2019 show that religious harmony within the national scope is already in the good category and even the achievements are very high. However, in a smaller regional scope, it still needs to be pursued through various educational institutions in each district or sub-district in the context of equal distribution of religious harmony.

### Mainstreaming of Religious Moderation in the Ministry of Religious Affairs

Starting in 2019, the Ministry of Religious Affairs has initiated programs to mainstream religious moderation which are enlightening in developing religious perspectives, attitudes and practices of the middle way (*wasathiyah*), building peace, respecting pluralism, respecting the human dignity of men and women, upholding noble civility, and advancing human life which is manifested in an attitude of trustworthiness, justice, kindness, tolerance, compassion for humanity without discrimination, and respect for pluralism.



**Picture 1.**  
*Content of Strengthening the Mainstreaming of Religious Moderation*

This religious moderation policy is not only national, but also international (bilateral, regional, and multilateral). The Ministry of Religious Affairs, with its mandate as operator and facilitator of quality and equitable religious and religious life services, is of the view that the continuity and enhancement of Indonesia's strategic role as well as Indonesia's position in a global perspective on issues of a religious, cultural, and social nature are very important and necessary (Wafa 2022). Even since the pre-independence and post-independence eras, Indonesia's founding fathers have played a crucial role through a socio-religious approach to issues of international peace and security stability.

Indonesia's input and contributions are highly anticipated and appreciated for the progress and development of the organization, as well as peace and prosperity for the world community. In UN, OIC, ISESCO, and other forums, Indonesia often gets top priority for consideration in submitting proposals, opinions, and suggestions. The concept of religious moderation and management of religious harmony in Indonesia is highly appreciated by other countries and has made Indonesia a leading sector as well as a real example of the profile of religious harmony in the world. Religious policy steps of the Ministry of Religious Affairs at the bilateral, regional and multilateral levels which are very strategic such as MABIMS and SOM-MABIMS, cooperation with other countries, cooperation with foreign NGOs such as MWL, ISESCO, Qatar Charity, ICD, SBPAC, LIPIA, CIDA-SILE, etc; are also very important, especially in the context of contributing to issues of religious moderation and belief, socio-religious issues, as well as religious and belief dialogue, especially in the midst of current issues of extremism, radicalism, and terrorism.

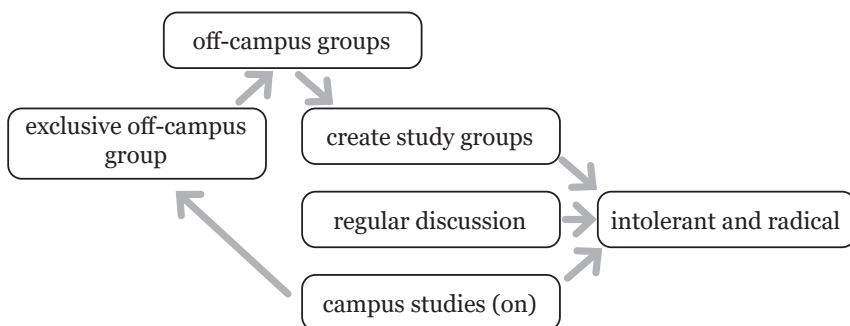
Also, considering that one of the focus programs of the current President of the Republic of Indonesia is religious moderation in the context of creating world peace and social justice. The involvement of Indonesia's strategic role through accelerated international cooperation in various socio-religious strategic programs is a medium of soft diplomacy

that contributes to increasing Indonesia's bargaining position in the eyes of the world (Saputera 2021). In the context of managing Islamic educational institutions, of course, mainstreaming religious moderation must be the focus to promote harmony in people's lives based on religious values.

### Portrait of Religious Moderation in the Management of Islamic Education Institutions

Islamic Religious Higher Education Institutions have contributed to counteracting intolerant or radical movements. This is a necessity that must be carried out by these educational institutions for the benefit of the future of this nation and state. Campuses must be built with academic and intellectual traditions. The campus environment must be free from attitudes that deny this diversity. It is possible that if the campus does not anticipate the development of the movement, it will also be exposed to intolerance or radicalism, because these movements and ideologies easily touch campus intellectuals (Hanani 2020).

Their movement touches students through various religious activities both on and off campus. Among them is through religious activities or other student activities. The contact of these activities with campus intellectuals can be seen in the image below.



**Picture 2.**  
*Student contact activities with intolerance movements*

To anticipate campus not to be exposed to intolerance and radicalism, a moderation house can be established. This is very clear from the Circular of the Directorate General of Islamic Education Number B-3663.1/Dj.I/BA.02/10/2019 dated 29 October 2019 concerning Circular of the House of Religious Moderation. Where each campus is asked to establish a moderation house. The house of moderation has an important role in building a campus that can achieve its goals as an educational institution that can become a house of peace and comfort for all mankind.

The house of moderation in carrying out its functions is very much based on research and dedication. The success rate of program implementation is assisted by accurate and measurable data, so that in performing its role it can be carried out on target, can be accepted by all groups, and can be used as a reference in solving intolerance issues.

In assisting the duties and roles of the House of Moderation, research has developed related to religious moderation, both with a focus on campus and off campus. The results of this research can be used as one of the foundations and programs by the House of Religious Moderation.

In addition, active writing of religious moderation among campus academics also strongly supports the birth of education about religious moderation among campus intellectuals, because writing in the form of articles, papers or scientific papers is a meaningful source of information for intellectuals. Moreover, the issue of religious moderation is something new that has become a concern since the problem of intolerance and radicalism has become widespread in Indonesia. Therefore, these writings are important to instil religious moderation in the campus environment.

Apart from that, there are also writing activities through the Real Work Lecture (KKN) program, namely the publication of group work with a religious and peaceful, multicultural approach. The existence of articles and writings produced by these intellectuals proves that the way

to strengthen moderation on campus is not only done by carrying out empowerment movements but can also be done by strengthening literacy and writing with the themes of religion and peace.

### **Mainstreaming of Religious Moderation through the Role of Educational Institutions**

Educational institutions have an important role in maintaining social tolerance and religious moderation. Mahyuddin et al's (2020) research provides an example of the role of educational institutions in fostering religious moderation in Ambon. After the conflict in Ambon, balance, equality, and justice have grown in people's lives which are manifested in a series of cultural actions, which are oriented towards peace. The bond between community togetherness is built in such a way as to create social tolerance.

This enthusiasm grows because various elements of society respond to the changes and dynamics of society with nuances of religious identity and cultural entities. They revived a sense of brotherhood within the framework of "pela gandong", which is a transformation of a culture of peace that develops efforts to meet interfaith leaders and religions with the aim of increasing social respect for diversity, especially building relations and tolerance among religious communities in Ambon.

The spread of social tolerance and moderation in the city of Ambon is not an easy matter. It is not easy to get to this point where strategies for involving various parties are needed to find conflict resolution. It is important to remember, during this sad and miserable conflict as mentioned above, when many people were trapped and "forced" to be involved directly or indirectly in the fury of the conflict, not a few Maluku children in their own way took a distance and were critical of conflict—and, at the same time, trying to fight for peace. The Ambon State Islamic

Institute and the Ambon State Christian Institute are part of the seeds where this new hope for peace is planted. The involvement of these two religious higher education institutions in the arena of maintaining religious harmony has a very important and strategic role.

## **RECOMMENDATION**

### **Existing Policy**

State policy towards the management of Islamic education institutions based on religious moderation has been regulated in several regulations, both regulations intended for general schools and madrasahs, including specific regulations for madrasahs. This regulatory policy is closely related to strengthening religious moderation as a national medium-term development program. Some of these regulations are as follows:

- 1) Regulation of the Minister of National Development Planning/Head of the National Development Planning Agency of the Republic of Indonesia Number 5 of 2019 concerning Procedures for Preparing Strategic Plans for Ministries/Institutions for 2020-2024.
- 2) Regulation of the Minister of Religious Affairs of the Republic of Indonesia No 18 of 2020 concerning the Strategic Plan of the Ministry of Religious Affairs of the Republic of Indonesia for 2020-2024.
- 3) Decree of the Minister of Religious Affairs No. 328 of 2020 concerning the Working Group to Strengthen the Moderation Program that religious moderation is included in the 2020-2024 National Medium-Term Development Plan Program.
- 4) Decree of the Minister of Religious Affairs of the Republic of Indonesia Number 93 of 2022 concerning Guidelines for Implementing the Strengthening of Religious Moderation for Civil Servants of the Ministry of Religious Affairs.
- 5) Decree of the Director General of Islamic Education Number 7272 of

2019 concerning Guidelines for Implementing Religious Moderation in Islamic Education.

- 6) Circular of the Directorate General of Islamic Education Number B-3663.1/Dj.I/BA.02/10/2019 dated 29 October 2019 concerning Circular of the House of Religious Moderation.

The regulations above have indeed alluded to how to strengthen religious moderation in the Ministry of Religious Affairs of the Republic of Indonesia. However, the existing regulations do not contain in detail the management of Islamic educational institutions based on religious moderation, both for elementary, secondary, and tertiary levels.

### **Proposed Policy**

To complement existing regulations as well as provide detailed management solutions for Islamic educational institutions based on religious moderation. Several implemented steps as alternative policies are as follows.

- 1) The Ministry of Religious Affairs needs to formulate a new policy related to technical guidelines for the management of Islamic education institutions at the basic level based on religious moderation.
- 2) The Ministry of Religious Affairs needs to formulate a new policy related to technical guidelines for the management of middle-level Islamic education institutions based on religious moderation.
- 3) The Ministry of Religious Affairs needs to formulate a new policy related to technical guidelines for the management of Islamic education institutions at tertiary level based on religious moderation.

### **CLOSURE**

The management of Islamic educational institutions at the tertiary level based on religious moderation needs to be directed to achieve

the strategic plan of the Ministry of Religious Affairs of the Republic of Indonesia. The dissemination of religious moderation in the educational community is sporadic and the direction is unclear. Someone disseminates moderation according to their own perspective. It is not strange if there are differences between one region and another, but it is considered moderate. With detailed technical guidelines, it is hoped that the management of moderation-based educational institutions can be carried out in tandem with one another. So, benchmarks or indicators of successful achievement can be uniformly translated.

The recommended alternative policies are first, the Ministry of Religious Affairs (Directorate General of Islamic Education and Islamic Community Guidance) needs to formulate a new policy regarding operational guidelines for the management of Islamic education institutions at the elementary, secondary, and tertiary levels based on religious moderation in detail. Second, the Ministry of Religious Affairs needs to formulate a new policy in collaboration with related educational institutions in the framework of implementing religious moderation in institutional management.



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