

Institutional Reform of Islamic Education in the Context of Religious Moderation: A Literature Review on Policy Direction of the Ministry of Religious Affairs

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ABSTRACT:

This study is motivated by the misalignment between religious-moderation regulations and the institutional readiness of Islamic educational settings, resulting in moderation values remaining largely normative. The research problem focuses on how national policy frameworks—particularly PMA No. 18/2020, KMA No. 93/2022, and Presidential Regulation No. 58/2023—inform the need for institutional redesign within Islamic education. The study aims to map the relationship between regulatory mandates and the structural requirements of Islamic educational institutions. A literature-review method was employed using thematic analysis of regulatory documents, empirical studies, and institutional theory. The results indicate that Islamic educational institutions require transformation in three areas: integrating moderation values into the curriculum, strengthening teacher competence, and reformulating governance systems using moderation-based indicators. These findings underscore the need for a comprehensive institutional redesign model to ensure that moderation values are internalized systemically rather than implemented merely as programmatic initiatives.

INTRODUCTION

The discourse on religious moderation has increasingly gained strategic importance in Indonesia's educational policy, particularly amid growing symptoms of intolerance and exclusivist attitudes that permeate educational spaces (Mukhibat et al., 2023). Although numerous studies have examined the integration of moderation values into curricula, pedagogy, and school culture, limited scholarly attention has been directed toward institutional restructuring as the foundational mechanism that sustains such integration (Khasanah et al., 2023). In fact, the success of religious moderation depends

not only on instructional content but also on the capacity of institutions to build an inclusive, adaptive, and diversity-oriented educational ecosystem (Fathunnajih et al., 2025).

National regulatory frameworks such as PMA No. 18/2020, KMA No. 93/2022, and Presidential Regulation No. 58/2023 signal a paradigm shift from programmatic strengthening of moderation toward the demand for structural transformation within Islamic education (Rosidah et al., 2025). However, the literature reveals a gap between regulatory mandates and institutional readiness, characterized by


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weak governance, limited moderation literacy among educators, and the absence of structural models that guide implementation. This research gap has yet to be systematically addressed in prior studies.

Within this context, the concept of *institutional redesign* becomes critical and is understood operationally as a process of restructuring organizational systems, governance mechanisms, human resources, and institutional culture to align with the values and indicators of religious moderation. This study views Islamic education not merely as a vehicle for knowledge transmission but as an institutional system that shapes cognitive, attitudinal, and behavioral patterns within the educational community. Accordingly, examining the institutional dimension is essential to ensuring that religious moderation is internalized comprehensively rather than remaining confined to curricular initiatives.

In line with this urgency, the present study aims to articulate the policy direction of religious moderation within Islamic education and to develop a conceptual framework for institutional redesign capable of strengthening institutional capacity for policy implementation. This contribution fills a significant gap in existing literature, which has predominantly emphasized normative and pedagogical approaches, by offering a more comprehensive, institution-focused perspective oriented toward structural and cultural transformation.

LITERATURE REVIEW

The existing literature on religious moderation in Indonesia largely emphasizes its normative definitions and core principles, such as *tawassuth*, *tasamuh*, *tawazun*, and *i'tidal* (Murtadlo, 2021). However, such discussions tend to remain at the conceptual level, without sufficiently addressing how these values are projected

into the institutional design and governance of Islamic educational institutions. Religious moderation is not merely a theological construct; it also requires institutional conditions that enable its systematic internalization. This calls for an analytical integration between the concept of moderation and institutional theory in education (Aziz & Anam, 2021).

From the standpoint of institutional theory, Bush & Coleman (2000) underline that the effectiveness of an educational institution is determined by its organizational structure, institutional culture, leadership, and human resource professionalism. This framework is pertinent for interpreting religious moderation as an organizational value rather than solely a curricular component. Yet, much of the existing scholarship has not thoroughly connected these two areas. Studies on religious moderation commonly frame it as a pedagogical issue, whereas institutional theory is treated as a separate managerial discourse. This analytical divide results in a gap: the literature explains what religious moderation is, but it does not sufficiently address how Islamic educational institutions should be redesigned to support it.

National regulations, including Ministerial Regulation (PMA) No. 18/2020, Ministerial Decree (KMA) No. 93/2022, and Presidential Regulation No. 58/2023—have likewise been discussed descriptively, focusing mainly on their content rather than offering an academic synthesis linking them to institutional redesign (Wajdi et al., 2024). In fact, these regulatory frameworks contain strategic mandates such as mainstreaming religious moderation within institutional governance, strengthening teacher and civil servant competencies, and adopting moderation-based performance indicators (Rosidah et al., 2025). When these regulations are merely described rather than critically analyzed, the oppor-

tunity to articulate their implications for institutional transformation becomes overlooked. This gap underscores the need for a synthesized approach that interprets such regulations as *drivers of institutional redesign*, not merely as policy background.

Previous studies present diverse findings but remain unconnected due to the absence of a comparative mapping. For instance Nasution & Mufidah (2025) highlight the role of student programs in strengthening moderation, while Aisyah & Syafarani (2023) emphasize value internalization within pesantren learning. (Zainudin et al., 2024) demonstrate that institutions become vulnerable to exclusivist ideologies when their governance and organizational culture do not align with inclusive values. Meanwhile Destian et al. (2024) report that the implementation of religious moderation policies often falters due to limited institutional capacity and the lack of operational models. When viewed comparatively, it becomes clear that most research focuses on curricular and cultural aspects, whereas structural–institutional dimensions, such as leadership mechanisms, evaluation systems, and organizational design, remain underexplored.

Altogether, the literature reveals a clear research gap: the absence of a conceptual model that integrates the values of religious moderation with the institutional design and dynamics of Islamic education. Existing studies tend to be fragmented between value-based approaches, curriculum implementation, and national policy without offering a coherent framework explaining how educational institutions should be reconstructed to ensure that religious moderation functions as an institutional ethos rather than an incidental program. Therefore, this article seeks to fill this gap by synthesizing regulatory frameworks, institutional theory, and empirical findings to formulate a conceptual model for

redesigning Islamic educational institutions that are responsive to the national agenda of religious moderation.

METHODS

This study employs a literature review method with a structured source-selection procedure. The literature search was conducted using three major databases, such as Google Scholar, Scopus, Eric, and Garuda, as well as the official repository of the Ministry of Religious Affairs. The keywords used included “religious moderation,” “institutional redesign of Islamic education,” “Islamic education governance,” and “Ministry of Religious Affairs policy.”

The data analysis procedure applied systematic thematic content analysis. The analytical stages consisted of: (1) open coding to identify foundational themes related to religious-moderation policies and the institutional structure of Islamic education; (2) axial coding to link these themes into broader conceptual categories; and (3) selective coding to formulate a conceptual model of institutional redesign. To ensure the validity of the coding process, the researcher conducted peer debriefing with two colleagues specializing in Islamic education policy and performed a reliability check through an intercoder-agreement test on 20% of the document sample.

Triangulation was carried out through cross-comparison of three types of sources: (1) official regulations such as PMA No. 18/2020, KMA No. 93/2022, and Presidential Regulation No. 58/2023; (2) empirical research articles; and (3) theoretical literature on educational institutions and moderation theory. This triangulation aimed to minimize interpretive bias and strengthen the objectivity of the conceptual synthesis. The entire analytical process was conducted iteratively until stable thematic consistency was achieved.

The scope of this study is limited to document analysis and does not involve empirical field data. Consequently, the findings are conceptual-descriptive in nature and are not intended to generalize variations in institutional practices on the ground. Nevertheless, the systematic methodological design, verified through peer review and reliability checking, provides a robust foundation for developing a theoretical framework that may be empirically tested in subsequent studies.

RESULT AND DISCUSSIONS

The Direction of Religious Moderation Policy in Indonesia: A Review of Strategic Regulations

The thematic analysis of PMA No. 18 of 2020, KMA No. 93 of 2022, and Presidential Regulation No. 58 of 2023 reveals a consistent policy orientation centered on three major themes: the integration of moderation values into curricula and institutional culture, the professionalization of religious education personnel, and governance mechanisms grounded in accountability and moderation-based performance indicators. These themes emerged from conceptual coding of recurring mandates within the regulations, particularly the mainstreaming of religious moderation across all Ministry of Religious Affairs programs and the requirement for civil servants to internalize moderation values. Thus, strengthening religious moderation constitutes not merely a normative discourse but a structural policy framework that demands institutional transformation within Islamic educational settings.

Evidence from the literature affirms that these regulatory themes produce concrete implications for institutional design. Studies by Asbarin et al. (2025) and Destian et al. (2024) show that the regulations compel Islamic educational institutions to reform their curricula,

expand teacher training, and reinforce school culture. Consequently, these policy documents serve not merely as expressions of governmental intent but as an institutional intervention framework that must be operationalized through systematic and measurable actions at the school and madrasah level.

Within this regulatory landscape, KMA No. 93 of 2022 provides specific operational guidance for civil servants (ASN) within the Ministry of Religious Affairs, positioning them as key actors in driving the internalization of religious moderation (Ihyakulumudin, 2024). The decree requires civil servants, particularly those working in education, to embody moderation values as a component of professional ethics and institutional performance. Moderation therefore becomes not only an administrative program but also a behavioral orientation that must be reflected in day-to-day professional conduct within the religious education bureaucracy.

The implications of KMA No. 93 of 2022 are highly significant for the roles of Islamic Religious Education (PAI) teachers, madrasah principals, and supervisors of religious education (Hakim et al., 2025). These three actors serve as central nodes in the transformation of religious culture within educational environments. They are expected to exemplify inclusive, just, and tolerant attitudes, and to deliver PAI content that aligns with the principles of nationalism and pluralism (Lindayani et al., 2022). Therefore, this policy necessitates ongoing capacity-building through continuous training and regular evaluations of their integrity and competence in applying the values of religious moderation.

Presidential Regulation No. 58 of 2023 further strengthens this policy direction by elevating religious moderation to a cross-sectoral national priority (Mukhibat et al., 2023). The regulation

underscores the necessity of reinforcing educational institutions through the values of inclusivity, tolerance, and national identity. It provides political legitimacy for moderation initiatives and mandates coordination among ministries, government agencies, and local authorities in integrating moderation principles into religious education and character-building programs at a national scale (Wajdi et al., 2024).

Moreover, Perpres No. 58 of 2023 mandates that religious moderation become a formal performance indicator for institutions and individuals in the religious education sector (Srikandi et al., 2025). This requirement increases accountability for stakeholders to ensure that moderation is reflected not only in rhetoric but also in institutional policies, curriculum implementation, assessment practices, and educator performance (Risna et al., 2023). With these three strategic regulations in place, the policy direction for religious moderation in Indonesia is structurally consolidated, thereby necessitating an institutional redesign of Islamic education that aligns with the national vision for an inclusive, peaceful, and civilized educational ecosystem.

The Current Institutional Landscape of Islamic Education: Opportunities and Challenges

The institutional landscape of Islamic education in Indonesia is characterized by a diversity of types that reflect the richness of the national education system (Sapruni et al., 2024). Broadly, there are four main types: madrasahs, general schools with Islamic Education (PAI) content, pesantren (Islamic boarding schools), and non-formal educational institutions such as *majelis taklim* and Islamic-based Community Learning Centers (PKBM) (Selvia, 2024). Madrasahs, as formal institutions under the supervision of the Ministry of Religious

Affairs, offer general education with a religious orientation (Yuniarti et al., 2022). General schools operate under the Ministry of Education, Culture, Research, and Technology (Kemendikbudristek) but still include Islamic Education in their curricula (Adiyono et al., 2023). Pesantren are more autonomous in nature, characterized by their traditional and cultural distinctiveness (Selvia, 2024). Meanwhile, non-formal education units play a crucial role in community-based religious learning (Fajri & Mirsal, 2021).

Despite their strategic diversity, the literature consistently identifies three dominant institutional challenges: curriculum development, educator competence, and institutional culture. Asrori (2020) reports that many traditional pesantren struggle to reform their curricula due to limited exposure to contemporary pedagogical approaches. In formal school settings Zainudin et al. (2024) highlight inadequate literacy in inclusive religious perspectives among some teachers, which narrows interpretive space in classroom interactions. These recurring empirical findings indicate that institutional weaknesses are systemic rather than incidental.

The gap between regulatory expectations and institutional realities further reinforces this conclusion. Destian et al. (2024) observe that numerous schools lack structured mechanisms to translate PMA No. 18/2020 and Presidential Regulation No. 58/2023 into actionable institutional programs. Consequently, moderation principles often remain within administrative documentation instead of influencing pedagogical practices. This suggests that implementation barriers stem chiefly from limited organizational capacity, not from shortcomings in policy design.

On the other hand, there is a significant opportunity to strengthen institutional frameworks through the development of

value-based models oriented toward social transformation. Institutional types such as model madrasahs and modern pesantren have begun to demonstrate successful integration of Islamic traditions with national values (Susiyani & Subiyantoro, 2017). The government, through the Ministry of Religious Affairs, has also facilitated teacher training, curriculum strengthening in religious moderation, and the integration of moderation indicators in institutional evaluations (Hakim et al., 2025). However, these efforts require continuity, multi-sector policy support, and collaboration with civil society and academia to achieve broader and more sustainable impact.

Thus, the current institutional landscape of Islamic education reflects a dualistic situation: on one hand, it holds significant potential as an agent for transforming religious values toward moderation; on the other hand, it remains hindered by structural and cultural weaknesses. Therefore, institutional redesign must go beyond formal aspects such as structure and curriculum, demanding a paradigm shift toward a model that is reflective, adaptive, and inclusive in responding to contemporary socio-religious dynamics.

Institutional Redesign of Islamic Education within the Framework of Religious Moderation Policy

Based on the synthesis of the literature, this study identifies three conceptual pillars for institutional redesign: (1) value integration, (2) structural transformation, and (3) pedagogical reconceptualization. The first pillar is supported by Nata & Mudlofir (2025) and Hilmin (2024), who emphasize that moderation values must be embedded within institutional visions, missions, and performance indicators. The second pillar is grounded in Bush & Coleman (2000) theory of educational institutions, which argues that value transformation requires

corresponding structural adjustments to ensure institutional effectiveness. The third pillar builds on studies of moderation-based curriculum implementation, which highlight the need to redesign instructional strategies to cultivate inclusive religious understanding.

These conceptual pillars translate into three operational directions that define how institutional redesign can be implemented in practice. First, curriculum reform must align with the values of religious moderation, as underscored by (Mubarok & Yusuf, 2024), who advocate the integration of multicultural perspectives, Pancasila-based civic insight, and structured moderation modules. Second, the enhancement of human resource capacity is essential because the internalization of moderation values depends heavily on educators' competence and pedagogical readiness.

Empirical studies by Perdana (2024) and Mustafa (2023) show that sustained professional development significantly improves teachers' ability to model and convey inclusive religious perspectives. Third, institutional governance should adopt participatory and moderation-oriented mechanisms, in accordance with PMA No. 18/2020 and Presidential Regulation No. 58/2023, which require performance evaluations to incorporate religious moderation indicators. Collectively, these operational directions offer a systematic and measurable pathway for translating the conceptual pillars of redesign into institutional practice.

The centrality of curriculum reform within this model is further reinforced by national policy directives. Presidential Regulation No. 58 of 2023 mandates that Islamic education curricula not only address theological dimensions but also integrate national insight, social diversity, and life skills needed in a multicultural society. As noted by Mubarok & Yusuf (2024) such

reforms must be supported by contextual learning modules that emphasize inclusive religious practice and the universal mercy of Islam (*rahmatan lil 'alamin*).

The applicability of this conceptual model is validated by institutional case studies. The Religious Moderation Ambassador Program at MTsN 1 Pasuruan (Nata & Mudlofir, 2025) provides evidence that a value-based, structurally supported, and pedagogically embedded approach can generate measurable institutional transformation. The program has demonstrably increased student tolerance and reduced exclusive attitudes, illustrating that institutional redesign is not an abstract concept but a concrete intervention strategy observable through changes in school culture, educator competence, and learner behavior.

Based on the above explanation, the institutional redesign of Islamic education within the framework of religious moderation regulations must be developed systematically and sustainably. Adaptability to pluralism, integration of moderation values across institutional dimensions, and strategic strengthening of curriculum, human resources, and governance constitute key elements for successful redesign. Lessons derived from best practices and innovative institutional models can serve as references in formulating institutional designs that are responsive to contemporary challenges and aligned with national policy directions.

CONCLUSION

This study concludes that the institutional redesign of Islamic education within the framework of religious moderation can only be appropriately formulated when the three core findings namely the integration of moderation values into the curriculum, the strengthening of educator competence, and the reformulation of governance systems are understood as

direct implications of regulatory analysis and the institutional challenges identified in the literature. These findings are not merely normative recommendations but constitute a conceptual synthesis that directly addresses the study's objective of examining the alignment between regulatory mandates and the structural needs of Islamic education. Theoretically, this study contributes a conceptual model of institutional redesign grounded in moderation values and informed by educational institutional theory, with the limitation that the analysis focuses solely on formal institutions (madrasahs and general schools offering Islamic Education) and does not incorporate empirical data from field implementation. Therefore, future research should pursue more specific and empirically testable questions, such as the effectiveness of moderation indicators in institutional performance evaluation, leadership mechanisms most conducive to moderation internalization, or the dynamics of implementing redesign models across different types of Islamic educational institutions.

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