



Madrasah Principal Leadership Management in Instilling Religious Moderation Values

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ABSTRACT

Religious moderation is essential for promoting harmony among religious communities in Indonesia. Principals play a crucial role in integrating this principle into school environments. This study aims to examine how the principal of MAN 1 Garut applies religious moderation through his leadership. A descriptive qualitative method with an ethnographic approach was used, with data collected through interviews, observations, questionnaires, and documentation. The findings reveal that the principal applies three stages in promoting religious moderation. The first stage is planning, which is carried out collectively with school staff and stakeholders. The second stage is implementation, where the principal employs a transformational leadership style, focusing on inspiration, empowerment, and providing exemplary behavior to the school community. The third stage is supervision, which involves evaluating and monitoring the effectiveness of the religious moderation program. Despite these efforts, the study identifies challenges, particularly from students who exhibit critical thinking regarding differences in religious views. These challenges require the principal to continuously adapt strategies to foster understanding and tolerance. This study contributes valuable insights for fostering inclusive, harmonious, and tolerant education, particularly in the context of Islamic Religious Education.

Keywords: Religious Moderation, Leadership, Head of Madrasah.

ABSTRAK

Moderasi beragama sangat penting untuk mendorong kerukunan antarumat beragama di Indonesia. Kepala sekolah memegang peranan penting dalam mengintegrasikan prinsip ini ke dalam lingkungan sekolah. Penelitian ini bertujuan untuk mengkaji bagaimana kepala sekolah MAN 1 Garut menerapkan moderasi beragama melalui kepemimpinannya. Metode kualitatif deskriptif dengan pendekatan etnografi digunakan, dengan pengumpulan data melalui wawancara, observasi, kuesioner, dan dokumentasi. Hasil penelitian menunjukkan bahwa kepala sekolah menerapkan tiga tahap dalam mendorong moderasi beragama. Tahap pertama adalah perencanaan, yang dilakukan secara kolektif dengan staf sekolah dan pemangku kepentingan. Tahap kedua adalah implementasi, di mana kepala sekolah menggunakan gaya kepemimpinan transformasional, dengan fokus pada inspirasi, pemberdayaan, dan memberikan perilaku teladan kepada warga sekolah. Tahap ketiga adalah supervisi, yang melibatkan evaluasi dan pemantauan efektivitas program moderasi beragama. Meskipun demikian, penelitian ini mengidentifikasi tantangan, terutama dari siswa yang menunjukkan pemikiran kritis mengenai perbedaan pandangan agama. Tantangan-tantangan ini mengharuskan kepala sekolah untuk terus menyesuaikan strategi guna menumbuhkan pemahaman dan toleransi. Penelitian ini memberikan wawasan berharga untuk mendorong pendidikan yang inklusif, harmonis, dan toleran, khususnya dalam konteks Pendidikan Agama Islam.

Kata Kunci: Moderasi Beragama, Kepemimpinan, Kepala Madrasah.

INTRODUCTION

The idea of religious moderation emphasizes a balanced approach to religion by avoiding radicalism, fanaticism, and liberalism that are too loose in the application of religious doctrine. The goal of religious moderation is to create a harmonious, peaceful, and tolerant society where each individual can practice their own religion without forcing or harming others.¹ The concept of religious moderation is contained in Q.S. Surah Al Baqarah verse 143.

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۖ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتُمْ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ ۚ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۚ وَمَا كَانَ اللَّهُ لِيُضِلَّ إِيْمَانَكُمْ ۚ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ

Meaning: “And so We have made you ‘believers’ an upright community so that you may be witnesses over humanity and that the Messenger may be a witness over you. We assigned your former direction of prayer only to distinguish those who would remain faithful to the Messenger from those who would lose faith. It was certainly a difficult test except for those ‘rightly’ guided by Allah. And Allah would never discount your ‘previous acts of’ faith. Surely Allah is Ever Gracious and Most Merciful to humanity.”

Based on the verse, we see that Allah SWT commands humans to be the best mediators and to be fair. Mediation means always taking a peaceful approach in resolving problems. Even as a mediator, he does not use violence in his actions. Because the mediators are the best-chosen people.² Many cases occur from religious intolerance; for example, in the city of Bogor, which is nicknamed the city of intolerance, some people do not accept other beliefs such as *Sunda wivitan*, *Mahesa kuring*, and *Gafatar*; some even want to close places of worship. This happens because of strong pressure from an intolerant group, lack of handling by the government regarding religious intolerance, and economic disparity, also called financial inequality. Therefore, it is important for the government to enforce the law against these radical acts, and there must be education that can foster the values of religious moderation.³

Racist views can be formed in educational institutions. Therefore, it is important to recognize and understand the components and paradigms found in educational institutions. Educational institutions based on madrasahs are not free from religious problems. As a study states that around 30% of people have intolerance towards other religions, 50% of students consider that religious education keeps them away from mixing with other religions and around 60% have religious understandings based on radicalism.⁴ And there is a study that

¹ Kemenag, “Moderasi Beragama,” *Moderasi Beragama*, no. 112 (2019).

² I Febrianti, “Pandangan Islam Terhadap Moderasi Beragama Di Indonesia,” 2023.

³ Elma Haryani, “Intoleransi Dan Resistensi Masyarakat Terhadap Kemajemukan: Studi Kasus Kerukunan Beragama Di Kota Bogor, Jawa Barat,” *Harmoni* 18, no. 2 (2019): 73–90, <https://doi.org/10.32488/harmoni.v18i2.405>.

⁴ Imam Tobroni, “Kepemimpinan Kepala Madrasah Berbasis Moderasi Beragama Di Madrasah Aliyah Kabupaten Cilacap,” 2024.

shows that most students have never participated in religious moderation training, which will have an impact on the lack of understanding of religious moderation.⁵

These findings indicate that educational institutions have a significant and strong role in helping teachers and students develop a sense of togetherness and principles of religious moderation. Therefore, school culture must be able to foster a moderate attitude in understanding religion. This can be done by a leader or principal. Therefore, a leader must be able to create a role model for others, lead to the right path without exception, and also have a moderate attitude, meaning having an image that strengthens religious moderation; the success of educational goals is also inseparable from a leader. Leadership is the ability to persuade people, both individually and collectively, to pursue goals.⁶ Therefore, madrasah leaders need to have a strong leadership approach and style that encourages moral behavior. Madrasah leadership style is related to their personality. The personality of the madrasah principal is related to behavior in making decisions. A leader has a very high responsibility for what he leads. The task of a leader is not only a professional function but also an ethical and moral role.⁷ A leader who has a transformational leadership style can significantly improve the performance and motivation of a teacher.⁸

Based on the results of the interview with the Principal of Madrasah Aliyah Negeri 1 Garut, he said that religious moderation at MAN 1 Garut is integrated into learning and P5RA as well as extracurricular activities; there is even an action in the form of a manifestation of religious moderation at MAN 1 Garut, namely holding a cultural carnival as a tribute to local culture. However, in fostering the values of religious moderation at MAN 1 Garut, there are separate challenges faced, namely external influences such as social media, which sometimes spread radical or extremist views, and the absence of special training for teachers to teach religious moderation. Another challenge faced in fostering the values of religious moderation at MAN 1 Garut is the attitude of students who are starting to develop critical thinking patterns related to differences. Some students question or even doubt the concept of tolerance and religious moderation, especially in seeing the diversity of religious views and practices around them. This can be an obstacle in itself in forming a more inclusive and peaceful understanding.

⁵ Irfan Nabhani et al., "Implementation of Religious Moderation Values in East Priangan Higher Education," *Hanifiya: Jurnal Studi Agama-Agama* 6, no. 1 (2023): 51–64, <https://doi.org/10.15575/hanifiya.v6i1.24700>.

⁶ Angga Angga and Sopyan Iskandar, "Kepemimpinan Kepala Sekolah Dalam Mewujudkan Merdeka Belajar Di Sekolah Dasar," *Jurnal Basicedu* 6, no. 3 (2022): 5295–5301, <https://doi.org/10.31004/basicedu.v6i3.2918>.

⁷ Faisal Daut, Dzakiah Dzakiah, and Firdiansyah Alhabsyi, "Pemimpin Lembaga Pendidikan Islam Dalam Moderasi Beragama," *Prosiding Kajian Islam Dan Integrasi Ilmu Di Era Society (KIIIES)* 5.0 1 (2022): 273–77.

⁸ Nur Rohma Kurniawati, "Pengaruh Gaya Kepemimpinan Transformasional Kepala Madrasah, Motivasi Kerja Dan Disiplin Kerja Terhadap Kinerja Guru Madrasah Aliyah," *JIIIP - Jurnal Ilmiah Ilmu Pendidikan* 6, no. 1 (2023): 583–95, <https://doi.org/10.54371/jiip.v6i1.1395>.

Some previous studies on the leadership of school principals related to religious moderation include Muslim research,⁹ Sandi et al.,¹⁰ Hadi,¹¹ Kosasih et al.,¹² Zahroh,¹³ Amtiran and Kriswibowo,¹⁴ and research by Nadya et al.¹⁵ All of these studies have different approaches. Although different, there has been no study that uses the approach taken by the researcher, namely the qualitative descriptive ethnographic approach. This is done in order to better understand how the madrasah principal implements policies and programs that integrate the values of religious moderation into daily practices in the madrasah environment. The ethnographic approach allows researchers to observe the cultural and social dynamics in the application of religious moderation in the madrasah environment. In addition, researchers also focus on developing a clear operational model, which explains how the madrasah principal can implement the religious moderation program effectively through good management.

METHOD

This study uses a descriptive qualitative methodology, which aims to understand the meaning and uniqueness of the object.¹⁶ This type of research is ethnographic research focusing on how the values of moderation are manifested in the daily culture of schools and to understand how the leadership of the madrasah principal is implemented in instilling the values of religious moderation through interactions between teachers, students, and madrasah residents. This approach allows researchers to explore strategies, approaches, and challenges faced in implementing religious moderation. To find out the implementation of religious moderation in madrasahs, this study involved students, Islamic Religious Education subject teachers, vice principals of madrasahs for curriculum, and madrasah principals. The research was conducted at Madrasah Aliyah Negeri 1 Garut, Garut Regency, West Java. Data were collected through participatory observation of activities that support religious

⁹ Moh Muslim, "Kepemimpinan Kepala Madrasah Dalam Pengembangan Moderasi Agama di MTs Maarif NU Kota Blitar," in *Prosiding KNPI: Konferensi Nasional Pendidikan Islam* (Konferensi Nasional Pendidikan Islam, Malang: Universitas Islam Malang, 2020), 22–37, <https://conference.unisma.ac.id/index.php/KNPI/KNPI2022/paper/view/2656>.

¹⁰ Ria Sandi, Sumarto Sumarto, and Sutarto Sutarto, "Kepemimpinan Kepala Madrasah Dalam Menanamkan Nilai-Nilai Moderasi Beragama Di MIN 1 Rejang Lebong," *Al-Madrasah: Jurnal Pendidikan Madrasah Ibtidaiyah* 7, no. 3 (2023): 1147, <https://doi.org/10.35931/am.v7i3.2328>.

¹¹ Lalu Sirajul Hadi, "Staregi Kepemimpinan Kepala Madrasah Sebagai Agent of Change Dalam Mewujudkan Moderasi Beragama," *Society* 11, no. 2 (2021): 124–35, <https://doi.org/10.20414/society.v11i2.2955>.

¹² Kustini Kosasih, Moh Zaenal Abidin Eko Putro, and Asnawati Mardamin, "Kepemimpinan Lokal, Moderasi Beragama Dan Pembangunan Berkelanjutan Di Purwakarta," *Penamas* 34, no. 2 (December 30, 2021): 221–42, <https://doi.org/10.31330/penamas.v34i2.511>.

¹³ Aminatuz Zahroh, "Penerapan Moderasi Beragama Melalui Kurikulum Pendidikan," *Bidayatuna Jurnal Pendidikan Guru Madrasah Ibtidaiyah* 5, no. 2 (October 22, 2022): 230–43, <https://doi.org/10.54471/bidayatuna.v5i2.1833>.

¹⁴ Abdon Arnolus Amtiran and Arimurti Kriswibowo, "Kepemimpinan Agama Dan Dialog Antaragama: Strategi Pembangunan Masyarakat Multikultural Berbasis Moderasi Beragama," *Jurnal Penelitian Agama Hindu* 8, no. 3 (June 28, 2024): 331–48, <https://doi.org/10.37329/jpah.v8i3.3165>.

¹⁵ Saffina Muzdalifa An Nadya, Nizwatul Nikmatulloh, and Tamrin Fathoni, "Kepemimpinan Kepala Sekolah Untuk Mewujudkan Sekolah Sebagai Wadah Moderasi Beragama," *AL-MIKRAJ Jurnal Studi Islam Dan Humaniora* (E-ISSN 2745-4584) 5, no. 2 (January 26, 2025): 442–49, <https://doi.org/10.37680/almikraj.v5i2.6289>.

¹⁶ Abdul Fattah, *Metode Penelitian Kualitatif, Sustainability (Switzerland)*, vol. 11, 2023.

moderation, such as learning, religious activities, and extracurricular activities. Structured interviews were also conducted with the madrasah principal, vice principals of madrasahs, and Islamic Religious Education teachers to obtain information on leadership management in instilling the values of religious moderation. In addition, documentation was used to collect data related to religious moderation policies and activities in madrasahs.

RESULTS AND DISCUSSION

Understanding Religious Moderation at MAN 1 Garut

The commendable condition possessed by someone who is able to maintain a reasonable attitude and behavior and avoid two extremes, namely the attitude of *ifrāt* (excessive) and the attitude of *muqāṣṣir* (reducing), is called moderation (*al-wasatīyyah*). Religious moderation in Educational Institutions can realize inclusive learning and good social interaction among students.¹⁷ By recognizing, allowing, and permitting the religious views and beliefs of an individual or a group, religious moderation embraces religious diversity and freedom.¹⁸

The concept of religious moderation in Indonesia has several specific aspects, such as “*understanding Islam with a contextual approach; conveying Islamic ideology without violence; adopting a modern, democratic lifestyle and respecting human rights; involving ijtihad.*” Some of these aspects can be expanded, such as harmony, tolerance, and collaboration between religious groups.¹⁹

Values in religious moderation include nine values, the first is the middle (*Tawasuth*). In terms of language, *tawasuth* comes from the word *wasatan* which means middle. *Tawasuth* will have a moderate mentality, which means balancing rights and responsibilities and not adhering to one of the ranges of religion.²⁰ Second, *i’tidal* (perpendicular). In Arabic, the term “*i’tidal*” means “balanced” or “moderate.” In a more general sense, this term often describes a non-extreme approach in both opinion and behavior. In Islamic teachings, *i’tidal* can also mean maintaining balance in life, both in social and spiritual relationships. Third, (*Tasamuh*) tolerance The Latin word *tolerare*, which means to be patient when dealing with something, is the root of the term tolerance. Tolerance is an attitude or behavior of respecting others based on existing regulations.²¹ Fourth, deliberation (*Shura*) “*Shura*” in Arabic means “deliberation” or “negotiation.” This term refers to the process of collective decision-making involving opinions and considerations from various parties. In the context of Islam, *shura* is considered one of the important principles in managing community affairs and organizations, where decisions are made after discussing and listening to the voices of others. Fifth, anti-radicalism (*La ‘unf*). In the context of religious moderation, radicalism or violence refers to

¹⁷ Listia Wardani, Iman Saifullah, and Nenden Munawaroh, “Internalisasi Nilai-Nilai Moderasi Beragama Melalui Pendidikan Agama Islam Di Sma Negeri 11 Garut Internalization Of Religious Moderation Values Through Islamic Religious Education At Sma Negeri 11 Garut,” 2024, 2292–2303.

¹⁸ Achmad Zainal Abidin, “Nilai-Nilai Moderasi Beragama Dalam Permendikbud No. 37 Tahun 2018,” *JIRA: Jurnal Inovasi Dan Riset Akademik* 2, no. 5 (2021): 729–36, <https://doi.org/10.47387/jira.v2i5.135>.

¹⁹ Saipul Aziz and Duski Samad, “Religious Moderation An Islamic Perspective : Literature Review And Recent Research Developments Introduction.” 19, no. 2 (2024).

²⁰ Abdul Aziz and Khoirul Anam, “Moderasi Beragama Berlandaskan Nilai-Nilai Islam,” *Direktorat Jenderal Pendidikan Islam Kementerian Agama RI*, 2021, 131.

²¹ Arlina et al., “Toleransi Antar Umat Beragama Dalam Perspektif Pendidikan Islam,” *Al-Ubudiyah: Jurnal Pendidikan Dan Studi Islam* 4, no. 1 (2023): 44–51, <https://doi.org/10.55623/au.v4i1.143>.

the use of extreme tactics or violence, such as physical or verbal violence, in the name of religion to change social and political structures. This is understood as an ideology and understanding that aims to achieve it.

Sixth, *al-Ishtlah* (improvement) is an effort to participate in actions that are of an improvement and development nature for the common good. By adapting to changes and progress over time, these actions of improvement and development seek to improve conditions. Seventh, *qudwah*. The Arabic word “*qudwah*” means “exemplar” or “example.” This phrase is often used to describe someone who is seen as an example of morality, behavior, or deeds. In the context of Islam, the Prophet Muhammad is considered “*uswatun hasanah*,” which means a good example for humanity. *Qudwah* also includes positive actions that can be followed by others. Eighth, accommodating to local culture (*i'tibar al-urf*), which means Cultural diversity in Indonesia requires open social awareness and attitudes and supports the diversity of existing local cultures.²² Ninth, national commitment (*muwathanah*) is an important indicator of how far a religious or group of people’s perspectives relate to national ideology.²³

Based on the results of a survey on the values of religious moderation conducted at MAN 1 Garut, the majority of students understand the importance of tolerance, mutual respect, and tolerance for religious diversity. The majority of respondents admitted that they understand that religious moderation is not just tolerance but also involves an inclusive attitude, not being extreme, and upholding the principles of justice and balance in religious life. However, there are a number of students who still need to gain a deeper understanding of the application of religious moderation in everyday life, especially in an increasingly pluralistic social context. Overall, the results of this questionnaire reflect a fairly high awareness among students regarding the values of religious moderation, but further education is still needed to strengthen their understanding and application.



Figure 1. Tolerance Questionnaire Results

Figure 1 shows that the majority of MAN 1 Garut school residents show a very high level of tolerance. This is reflected in the results of the questionnaire, which indicate that

²² Athoillah Islamy, “Pendidikan Islam Multikultural Dalam Indikator Moderasi Beragama Di Indonesia,” *Jurnal Analisa Pemikiran Insaan Cendikia* 5, no. 1 (2022): 48–61, <https://doi.org/10.54583/apic.vol5.no1.87>.

²³ Kementerian Agama, *Implementasi Moderasi Beragama Dalam Pendidikan Islam* (Jakarta: Kelompok Kerja Implementasi Moderasi Beragama Direktorat Jenderal Pendidikan Islam, 2019).

almost all elements of the school, both students and teachers, respect differences and support the creation of a harmonious environment. With consistent values in every aspect, MAN 1 Garut is a good example of implementing an attitude of tolerance in everyday life.



Figure 2. Results of the National Commitment Questionnaire

Figure 2 shows that MAN 1 Garut school residents have a very high national commitment. The survey results indicate that most students and teachers at this school are active in maintaining national values, such as love for the homeland, loyalty to Pancasila, and respect for state symbols. This is reflected in various activities that support the spirit of nationalism and unity, making MAN 1 Garut a school that is consistent in instilling national commitment among its residents.



Figure 3. Results of the Accommodation Questionnaire for Local Culture

Figure 3 shows that MAN 1 Garut school residents have a high appreciation for local culture. The survey results revealed that the majority of students and teachers at this school are active in preserving and appreciating local culture, both through participation in traditional arts activities and learning about local wisdom. This reflects their commitment to preserving the cultural heritage of the region and introducing the richness of Garut culture to the younger generation, so that local culture continues to develop and is preserved in the school environment.

Saya setuju bahwa dalam beragama, menghindari kekerasan adalah salah satu prinsip utama untuk menciptakan kedamaian sosial
128 jawaban

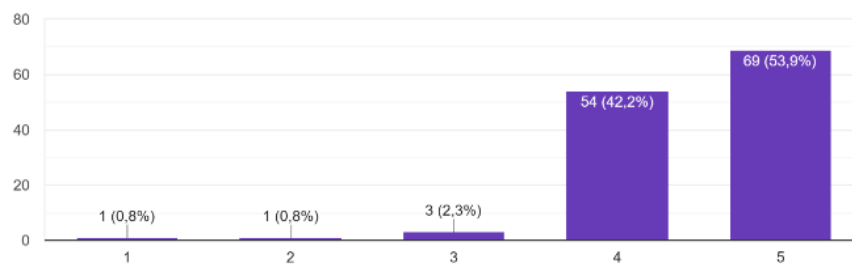


Figure 4. Results of the Anti-Radicalism Questionnaire

Figure 4 shows that the MAN 1 Garut school community has a strong attitude towards anti-violence. The survey results indicate that the majority of students and teachers at this school firmly oppose all forms of violence, both physical and verbal. This is evidenced by the many initiatives and events that support the creation of a safe and comfortable environment, as well as preventive efforts made to educate the entire school community about the importance of peace and mutual respect. This commitment makes MAN 1 Garut a school that is free from violence and full of mutual respect.

Madrasah Principal's Planning in Instilling Religious Moderation Values at MAN 1 Garut

Planning in management is the process of defining organizational goals, formulating plans to achieve those goals, and designing strategies to do so. Planning is the initial part of an activity to determine goals, the direction of an implementation so that everything is achieved optimally.²⁴ Planning is the process of setting goals and identifying what must be done to achieve them (the process of creating goals and what must be done to achieve those goals).²⁵

By doing good planning, we can reduce overlapping activities so that resources can be used optimally. A methodical planning procedure also allows us to find new opportunities and avoid unnecessary dangers. In addition, by seeking relevant information, we can make more appropriate and useful choices. The end result of this planning process is a clear and measurable action plan, which contains concrete steps to achieve the goals that have been set.²⁶

Every plan carried out by the head of the madrasah is always formulated collectively. To ensure that every action can successfully achieve the desired goals, all decisions are made after collaborative discussions involving all relevant stakeholders. This planning process reflects the spirit of togetherness and collaboration that is the basis of every policy and program implemented at MAN 1 Garut. With this approach, it is hoped that the results

²⁴ Maya Ayu Komalasari, Andi Warisno, and Nur Hidayah, "Fungsi Manajerial Kepala Madrasah Dalam Menciptakan Madrasah Efektif Di Madrasah Tsanawiyah Hidayatul Mubtadiin Kecamatan Jati Agung Kabupaten Lampung Selatan," *Jurnal Mubtadiin* 7, no. 2 (2021): 29–45.

²⁵ Arif Shaifudin, "Makna Perencanaan Dalam Manajemen Pendidikan Islam," *Moderasi: Journal of Islamic Studies* 1, no. 1 (2021): 28–45, <https://doi.org/10.54471/moderasi.v1i1.4>.

²⁶ Leslie W. Rue George R. Terry, *Dasar-Dasar Manajemen*, Revisi (Jakarta: Bumi Aksara, 2019).

obtained will be more optimal and in accordance with the needs and expectations of all parties.

The head of the madrasah ensures that religious moderation is not just a stand-alone topic but is included in a number of disciplines, including Islamic Religious Education (PAI), Citizenship Education (PPKn), Indonesian Language, Pancasila Education, and Pancasila Student Profile (P5RA). By teaching these subjects, the school hopes to instill in its students the ideals of diversity, tolerance, and religious moderation, which they can then apply in their daily lives to create a friendly and peaceful society.

Table 1. Conceptual framework of Religious Moderation at MAN 1 Garut

Concept of Moderation	Indicator	Implication
Explicit	Activities that contain religious moderation values	Increasing Tolerance Between Students
	Learning that Inserts Religious Moderation Values	Strengthening Harmonious Social Life
	Application in Daily Life at School	Preventing Conflict and Discrimination

The Implementation of the Principal of Madrasah in Instilling the Values of Religious Moderation at MAN 1 Garut

In organizing the madrasah, the principal always provides motivation with good examples. One of them is through the morning greeting program. This program is not only a means to greet and encourage all students and educators but also a forum to instill the values of religious moderation. The madrasah principal who is present on time and shows discipline will create a positive and harmonious work climate. In addition, good communication between the madrasah principal and the entire academic community can also strengthen relationships between individuals and support the creation of a conducive atmosphere for better educational development.

The madrasah leader uses a transformational leadership style to instill the principles of Islamic moderation at MAN 1 Garut, which is very effective. This leadership emphasizes empowerment and inspiration to the entire academic community to jointly realize the values of tolerance, mutual respect, and diversity. The madrasah principal leads by providing exemplary examples, inviting teachers and students to think critically and be open to differences, while still upholding the teachings of religion and culture. Through this approach, he not only directs but also inspires and motivates all parties to commit to religious moderation, creating an atmosphere that supports a deeper understanding of the importance of living harmoniously in diversity. Where the characteristics of transformational leadership are:²⁷

1. Inspirational Motivation

Regarding the importance of religious moderation in daily life, the head of the madrasah has a clear vision and always tries to share it with the academic community. One example is by leading directly in worship activities, such as being an imam during

²⁷ Suriagiri, *Kepemimpinan Transformatif*, Kompasiana, 2020.

congregational prayers at the madrasah, especially the *Dzuhur* prayer. In addition to showing good morals during prayer, this practice also sends a strong message about the importance of a moderate attitude in religion and steadfastness in upholding Islamic ideals in the madrasah environment. The head of the madrasah also routinely holds monthly meetings to provide guidance to teachers and students regarding the practice of religious moderation values, which indirectly motivates them to be more serious in maintaining harmony and tolerance between religious communities.

2. Intellectual Stimulation

A leader who always deliberates in making decisions. A leader can be democratic in solving problems. This reflects a good leader.²⁸ The principal of the madrasah encourages educators and students to apply Islamic moderation with creativity and critical thinking. He always challenges the status quo by introducing new ways of conveying messages of tolerance and diversity. One example is by holding monthly discussions after coaching, where each team member is asked to contribute ideas for teaching religious moderation through a more innovative approach that is relevant to the challenges of the times. These discussions allow teachers and students to develop more interactive and effective learning methods.

3. Individualized Consideration

As a transformational leader, the principal provides individual attention to each teacher and student to ensure they receive the support they need to implement the values of religious moderation. He maintains open communication, listens to complaints or suggestions from teachers and students, and recognizes the positive contributions they make in religious moderation activities. For example, he often gives awards or direct appreciation to students who are actively involved in interfaith religious activities. The principal, as a transformational leader, pays special attention to each individual in the team, both teachers and students. He often holds private meetings with teachers to discuss the challenges they face in teaching the values of religious moderation. For example, if there are teachers who have difficulty integrating religious moderation into learning, the principal will provide support by providing relevant suggestions or new ideas and providing opportunities to take part in special training on teaching tolerance and diversity. In addition, the principal also pays attention to the needs of students individually, such as encouraging students who show a great interest in religion to lead religious activities at the school, for example, becoming a committee member in an interfaith discussion event or leading a religious moderation study group. These actions create an environment where each individual feels valued and encouraged to develop according to their abilities and interests.

4. Idealized Influence

The Principal of the Madrasah serves as a real example in implementing religious moderation. He not only discusses the importance of tolerance and mutual respect, but also demonstrates this attitude in everyday life. One example is by leading congregational

²⁸ Rahmi Hayati, Dian Armanto, and Yessi Kartika, "Kepemimpinan Pendidikan," *Jurnal Manajemen Dan Budaya* 3, no. 2 (2023): 32–43, <https://doi.org/10.51700/manajemen.v3i2.450>.

prayers and being the imam during *Dzuhur* prayers at the madrasah. This action shows students and teachers that religious moderation is not only about theory, but also practices that must be applied in everyday life. The Principal of the Madrasah is also often present at interfaith religious activities and ensures that every decision taken reflects an inclusive and tolerant attitude towards existing diversity.

Implementation of Religious Moderation Values Through Madrasah Policies

Religious moderation in this madrasa has been fully integrated into learning and extracurricular activities. In the learning process, each religious curriculum emphasizes the application of the principles of religious moderation in addition to learning knowledge, such as tolerance, respect for differences, and balance between tradition and modernity. Outside the classroom, extracurricular activities such as sports, arts, and student organizations are also a means to introduce and strengthen the principles of religious moderation. Through these activities, students are invited to work together in a pluralistic environment, respect differences, and develop an inclusive attitude. The head of the madrasa emphasized that with this integration, it is hoped that students will not only grow into individuals who are academically skilled but also able to live harmoniously and tolerantly in a pluralistic society. Meanwhile, for religious moderation coaching for teachers, the Head of Madrasah MAN 1 Garut conducts a routine coaching program once a month. This coaching aims to deepen the understanding and application of the values of religious moderation in the teaching process so that teachers can be role models in teaching attitudes of tolerance, inclusiveness, and balance to students.

The instillation of religious moderation in MAN 1 Garut is realized in Islamic Religious Education learning, especially in the material of Islamic Cultural History. The concept of *wasathiyah* (moderation), which is the main principle in Islamic teachings, is the basis for the integration of religious moderation values into the Islamic education curriculum.²⁹ Schools can develop religious moderation in students through teachers acting as role models, critical and interesting learning methods, and training provided to students.³⁰ Through learning outcomes related to religious moderation, students are invited to analyze historical events that reflect the values of tolerance, interfaith dialogue, and mutual respect. The results of interviews with SKI teachers at MAN 1 Garut provide a clear picture of the school's efforts to foster the values of religious moderation. Through various interactive learning activities, students are invited to think critically, analyze religious issues in depth, and create an attitude of tolerance towards differences. Not only that, students are also encouraged to actively participate in discussions and share experiences. This holistic learning approach has proven effective in shaping the character of students who are religious, moderate, and open to diversity.

According to him, the challenges faced in instilling religious moderation are the increasingly honed critical thinking skills of MAN 1 Garut students, which are a challenge in themselves in instilling the values of religious moderation. When students begin to question

²⁹ Nor Rochmatul Wahidah, "Integrasi Nilai-Nilai Moderasi Beragama Dalam Kurikulum Pendidikan Islam Di Ma Alkhairaat Kota Gorontalo: Kajian Filosofis Dan Pedagogis 1" 4, no. 02 (2024).

³⁰ Hasan Albana, "Implementasi Pendidikan Moderasi Beragama Di Sekolah Menengah Atas," *Jurnal SMART (Studi Masyarakat, Religi, Dan Tradisi)* 9, no. 1 (2023): 49–64, <https://doi.org/10.18784/smart.v9i1.1849>.

the basics of religious teachings and compare them with other schools of thought, they often find significant differences. If not managed properly, these differences can trigger heated debates and lead to attitudes of intolerance. Teachers need to have the ability to facilitate constructive discussion forums for students, teach students to appreciate differences, and help them find common ground amidst diversity.

Table 2. Implementation of Religious Moderation Values at MAN 1 Garut

Value of Religious Moderation	Activities
Tolerance	Commemoration of Islamic Holidays (<i>Isra Mi'raj</i> , <i>Maulid</i>)
Anti Radicalism	Leaded Duha Prayer
National Commitment	<i>Dzuhur</i> Prayer in Congregation
Accommodating to local culture	Religious Moderation Seminar
Tolerance	Flag Ceremony
Anti Radicalism	<i>Matsama</i> (madrasah introduction period)
National Commitment	<i>Maprata</i> (guest camping period)
	Cultural Carnival
Accommodating to local culture	P5RA
	English Day and <i>Yaumul Araby</i>

In addition to learning to instill religious moderation, the Pancasila Rahmatan Lil'alamın Student Profile Program (P5RA) at MAN 1 Garut also applies the principles of religious moderation, which are applied to activities in madrasas, as explained in Table 2. In line with the principles of religious moderation, P5P2RA can be used to implement religious moderation in madrasas. The independent curriculum in madrasas seeks to improve the Rahmatan Lil'alamın Student Profile (P5P2RA) and the Pancasila Student Profile. Assessment based on four basic competencies and integration of extracurricular and intracurricular activities are used to achieve this. Project-based learning is emphasized in P2P5RA and can assist in the development of a number of student competencies.³¹ This program aims to form students who have characters based on the values of Pancasila, with a focus on tolerance, mutual respect, and peace in everyday life.

In addition, the instillation of religious moderation is also found in extracurricular activities. Through the extracurricular activities of IRMA (Ikatan Remaja Masjid), MAN 1 Garut has succeeded in creating a conducive space for students to deepen their understanding of the values of religious moderation. By participating in in-depth studies, discussing with peers, and interacting with competent speakers, students not only gain theoretical knowledge about tolerance but also develop empathy, mutual respect, and the ability to live side by side in harmony with adherents of other religions. This is evident from the increasing awareness of students about the importance of maintaining religious harmony and their increasing activity in social activities that highly uphold humanitarian values. The

³¹ Ani Siti Anisah and Iman Saifullah, "Strengthening The Profile Pancasila Students And The Profile Rahmatan Lil Alamin Stdents In The Implementation Penguatan Pendidikan Karakter Dalam Konteks Pendidikan Di Indonesia Sangat Penting . Pendidikan Memiliki Peran Dalam Membentuk Karakter Peserta" 7, no. 2 (2024): 1–14.

application of religious moderation is also reflected in the *Matsama* (*Madrasah Taaruf Period*) activities, where one of the materials presented to new students is about religious moderation. This activity is an initial opportunity to introduce the importance of the values of tolerance, mutual respect, and diversity from the beginning of the school year. It is hoped that through the delivery of the material, students will be able to understand and internalize the idea of Islamic moderation, both in the madrasah environment and in the wider community. Thus, Matsama functions as a means of instilling important values in moderate religion, in addition to being a means of introducing the madrasah environment.



Figure 5. Cultural Carnival



Figure 6. Moderation Seminar

Supervision of Madrasah Principals in Instilling the Values of Religious Moderation at MAN 1 Garut

In the context of work implementation, supervision seeks to assess how closely the work completed complies with the predetermined plan. This process involves continuous monitoring of each step and stage of the work to ensure that everything is running according to the desired objectives. If any deviations or discrepancies are found in the implementation, then corrective steps need to be taken immediately. This needs to be done to maintain the quality of the results achieved and ensure that the predetermined objectives can be achieved effectively and efficiently. Good supervision not only helps to detect problems early but also ensures that necessary adjustments are made so that the work process remains optimal. Supervision of school resources, both physical resources and human resources, is needed to improve the quality of education. This is done to measure how well these resources are functioning.³²

Supervision is a very important process in organizational management, which functions to ensure that activities carried out are in line with previously determined plans. This process involves monitoring and evaluating the implementation of various activities within the organization, to ensure that the results achieved are in line with the goals that have been determined. With good supervision, the organization can identify if there are deviations from the plans that have been made, and take the necessary corrective steps so that organizational goals can be achieved effectively. In addition to helping to increase

³² Rahman Tanjung et al., "Manajemen Mutu Dalam Penyelenggaraan Pendidikan," *Jurnal Pendidikan Glasser* 6, no. 1 (2022): 29, <https://doi.org/10.32529/glasser.v6i1.1481>.

accountability and transparency, supervision ensures that resources are used appropriately to achieve the expected results.³³

In carrying out supervision, the principal is responsible for carrying out internal supervision, which involves monitoring all aspects of the educational institution, both the physical condition of the school and the performance and behavior of the entire academic community. Supervision carried out by the principal includes two main approaches, namely repressive and preventive supervision. Repressive supervision aims to identify and address problems or deviations that have occurred, while preventive supervision is carried out before an activity is carried out, with the intention of preventing deviations or errors from the start. Through these two types of supervision, the principal can ensure that all processes and activities in the school run in accordance with the rules and objectives that have been set and minimize potential problems that can disrupt the smooth operation of the school.

Based on the results of the interview, the principal must supervise student behavior both inside and outside the classroom to ensure that students comply with the principles of religious moderation. Students who act contrary to these principles should also receive reprimands or guidance from the principal, who should do so sympathetically so that students feel supported and given the opportunity to improve themselves. In addition, the principal needs to evaluate the active role of teachers and education personnel in creating an inclusive and tolerant school environment by holding regular discussions once a week on Mondays to ensure that they are able to teach and apply the values of religious moderation in teaching and learning activities. This evaluation is also important to assess the school's policy in building an environment that is friendly to differences so that all parties feel valued and respected.

CONCLUSION

The implementation of religious moderation at MAN 1 Garut has been carried out well through the integration of these values in various aspects of learning, extracurricular activities, and daily activities at the madrasah. A more open learning atmosphere and positive social interactions between students are created well. This is inseparable from the excellent leadership management of the madrasah principal through three main stages, namely planning, implementation, and supervision. The madrasah principal applies a transformational leadership style in directing and empowering the entire community. However, at MAN 1 Garut, religious moderation has not been clearly stated in the vision and mission of the madrasah, and there is no special program to instill the values of religious moderation in students and teachers. Therefore, to improve the implementation of religious moderation, it is recommended that the madrasah develop special programs that focus on instilling the values of religious moderation in students and teachers. This program can be in the form of training, extracurricular activities, and reinforcement in relevant subjects. Supporting religious moderation can also be increased by making the madrasah principal's leadership stronger. This is because the principal should continue to prioritize

³³ Lilik Indayani, *Pengantar Manajemen, Pengantar Manajemen*, 2019, <https://doi.org/10.21070/2018/978-602-5914-18-8>.

transformational leadership by inspiring, empowering, and consistently supervising. This will guarantee the continuous application of religious moderation values in the madrasah's academic and social life.

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