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Didaktika: Jurnal Kependidikan Vol. 15 No. 1 Februari 2026

Integration of Religious Moderation Values in the Administration and Management of Learning in Junior High Schools

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DOI: https://doi.org/10.58230/27454312.3599

Abstract

Religious moderation is an important value in Islamic education that needs to be continuously internalized through various aspects of educational management in schools. Strengthening the value of moderation does not only depend on the classroom learning process but is also influenced by the administrative system and institutional policies implemented by the school. This study aims to analyze the integration of religious moderation values in school administration and its influence on learning management and students' religious moderation attitudes. This study used a quantitative approach with an exploratory survey design. Data were collected through a Likert-scale questionnaire distributed to 150 eighth-grade students of SMP Muhammadiyah 3 Yogyakarta, selected using a purposive sampling technique. Data were analyzed using Structural Equation Modeling – Partial Least Squares (SEM-PLS) with the help of SmartPLS 4.0 software. The results showed that school administration has a positive and significant influence on learning management. In addition, school administration also has a direct influence on strengthening students' religious moderation attitudes. Other findings indicate that learning management plays a significant role in instilling religious moderation values and mediates the relationship between administrative policies and the formation of students' moderate attitudes. The results of this study confirm that strengthening religious moderation in schools requires synergy between transparent institutional governance and learning practices oriented towards the values of justice, tolerance, and balance.
Keywords: *religious moderation, school administration, learning management.*

Introduction

The transformation of education in modern era has shifted the paradigm of Islamic educational institutions, including madrasas, in interpreting their administrative and pedagogical functions (Samsul Hady et al., 2025) . The success of madrasas is no longer measured solely not only academic results, but also the ability to live moral and spiritual principles in all aspects of education and government. The value of *wasatiyyah*, or religious moderation, is very important in Islamic education, or the balance between faith and reason, is a key principle that guides the balance between faith, reason, and humanity (Adiyono & Sholeh, 2025) . This value is increasingly relevant amidst global challenges such as radicalism, intolerance, and widespread social polarization in the digital space (Guha, 2025) .

The digital transformation of madrasas demands the strengthening of moderate Islamic values in institutional governance. (Nur et al., 2025) emphasize that madrasa digitalization is not simply a technological change, but rather a process of shaping an organizational culture based on Islamic values. (Jati, 2025) add that this transformation needs to be framed within spiritual

ethics to avoid losing its moral direction. In this context, the integration of moderate religious values is crucial, both in the administrative system and in learning management.

In Indonesia, religious moderation has been a priority agenda of the Ministry of Religious Affairs since 2019. Through various policies, including *the Independent Curriculum* , the government emphasizes the importance of instilling the values of tolerance, balance, and togetherness within the madrasah (Islamic school) environment (Suleman et al., 2025) . Madrasahs, as Islamic educational institutions, hold a strategic position in realizing these goals. However *, the implementation of* moderation values is often partial and has not been integrated into the administration and learning systems (Nur et al., 2025) .

The institutional reform of madrasahs through *the Madrasah Reform Program* has been a significant milestone in the professionalization of Islamic education governance in Indonesia. This program emphasizes administrative efficiency and institutional accountability. However, as noted, aspects of moderate Islamic values are still not an integral part of this management system. Madrasah administration tends to be technocratic, while ethical values such as tolerance, justice, and deliberation have not yet fully influenced the decision-making process (Bendriyanti et al., 2022) .

Previous studies have focused more on religious moderation in the context of learning. (Kosim et al., 2025) , for example, emphasized the strategy of integrating moderate values into the subjects of Aqidah Akhlak and Al-Qur'an Hadith. (Adiyono & Sholeh, 2025) highlighted the importance of a moderation education curriculum in Islamic higher education, but did not address the institutional managerial dimension. Meanwhile, (Yani et al., 2026) emphasized that the implementation of religious moderation in Islamic education is still ceremonial and has not yet become an organizational culture. Similarly, (Ainissyifa & Nasrulloh, 2025) found that discourse on moderation often remains at the academic level without concrete implementation in the educational management system.

Conceptually, the integration of moderate Islamic values into madrasah administration has important implications. Administration based on moderate Islamic values will encourage participatory, transparent, and fair governance (Ubaidillah & Faiz, 2025) . The principle of *wasatiyyah* can serve as an institutional ethic that guides bureaucratic behavior to be more humane and inclusive. In the context of learning, Cruz-Perez et al. (2025) state that religious moderation can be implemented through a reflective and collaborative approach that encourages students to think critically, respect differences, and behave fairly towards others.

Integrating the values of religious moderation is also increasingly important amidst the challenges of digitalization and the rapid flow of religious information. (Mardhiah et al., 2025) found that digital media literacy is significantly related to the formation of moderate attitudes among the younger generation of Muslims. (Arsyad et al., 2025) added that the development of Interactive web-based media can help instill character and tolerance among madrasah students. Thus, managing digital-based learning accompanied by the internalization of the values of moderation can strengthen students' resilience to religious disinformation (Widianto & Weix, 2025) .

Furthermore, the contextual aspects of Indonesian identity also determine the success of moderation implementation. Jeniva & Tanyid (2025) demonstrated in their research in Aceh that Islamic sharia-based educational governance must be balanced with moderate values to avoid religious exclusivism. This means that religious moderation needs to be integrated not only into learning policies but also into administrative mechanisms that govern the relationship between institutions, teachers, students, and the community.

However, as noted by Chotimah et al. (2025), the discourse on modern Islamic education still faces a dilemma between religious idealism and the demands of efficient modern

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management. This is where the relevance of integrating the value of moderation becomes crucial: to reconcile spiritual orientation with the rational needs of the educational management system. The aim of this study is to address this discrepancy by examining how the values of religious moderation can be incorporated into the administration and management of madrasah learning.

Theoretically, this research is based on the concept of *wasatiyyah* in Islam. and value-based educational management theory (Khan et al., 2025) . The integration of these two theories is expected to produce a madrasah management model that balances structural efficiency and the development of moderate religious character. Practically this research is expected to provide policy recommendations for madrasas on how to build administrative and learning systems that are in accordance with the values of religious moderation in the modern era.

Therefore, this study aims to: (1) analyze the integration of religious moderation values into the madrasah administration system; (2) examine strategies for internalizing moderation values in learning management; and (3) map the synergistic relationship between administrative and pedagogical policies in building a culture of moderation in madrasahs. The uniqueness of this study lies in its integrative approach, which positions administration and learning as two interrelated dimensions in shaping the institutional character of moderate Islam.

Method

Evaluate this study uses a quantitative approach with an exploratory survey design relationships and influences between latent variables, namely the integration of religious moderation values, madrasah administration, and learning management. This method was chosen because it allows for empirical testing of the conceptual model through the collection of numerical data that is analyzed statistically. SmartPLS 4.0 software was used to perform data analysis, which utilizes the Structural Equation Model—Partial Least Squares (SEM-PLS). This software is considered suitable for complex data analysis and does not require a normal distribution.

The study population was eighth-grade students of SMP Muhammadiyah 3 Yogyakarta in the 2024/2025 academic year. Sampling was conducted using Non-probability techniques combined with purposive sampling methods. Parameters were that students were active, had participated in religious moderation-based learning for at least one year, and were willing to participate as respondents. A sample size of 150 students was considered sufficient for the SEM-PLS analysis based on the number of indicators and the stability of the model estimates. Data were collected in December 2025 through an online questionnaire using Google Forms.

The research instrument was a closed-ended questionnaire with a five-point Likert scale, developed based on theoretical studies and previous research. Validity and reliability tests were conducted through evaluation of the measurement model by examining the outer loading value, Composite Reliability, AVE, and Cronbach's Alpha path coefficients were also used to evaluate the structural model, R^2, f^2, and Q^2 values through a bootstrapping procedure. This research was conducted with high regard for research ethics, including participant consent, data confidentiality, and objective reporting of results.

Results

General Description of Respondent Data

This study involved 150 respondents, namely students from Muhammadiyah 3 Junior High School, Yogyakarta. Of the total respondents, 80 were female and 70 were male, with an age range of 13–16 years (average age 15 years).

Academically, respondents had a final semester average grade of 83.6 (SD = 4.2) , indicating a high level of academic achievement. Seventy-one percent of respondents reported being active in school religious activities (Islamic extracurricular activities, studies, or faith-based student council organizations), indicating their contextual involvement in religious and social values within the madrasah environment.

This general description confirms that the study population reflects the typical characteristics of Generation Z students in Yogyakarta: religious, adaptable to technology, and active in socio-religious activities. These conditions are relevant for measuring the integration the values of religious moderation in learning management and madrasa management.

Description of Research Variables

This study measures three main constructs:

1. Madrasah Administration (AM) – includes governance, transparency, and institutional participation.
2. Learning Management (LM) – includes planning, implementation, and evaluation of learning.
3. Religious Moderation (MB) – includes an attitude of tolerance, balanced thinking (*tawassuth)* , justice (*ta'adul*), and national commitment.

Each variable is measured using a 1–5 Likert scale (1 = strongly disagree, 5 = strongly agree).

Table 1. Descriptive Statistics of Research Variables (n = 150)

Variables	Average	Standard Deviation	Category
Madrasah Administration (AM)	4.23	0.51	Tall
Learning Management (LMM)	4.17	0.48	Tall
Religious Moderation (MB)	4.29	0.47	Very high

The descriptive analysis results show that all variables are in the high to very high category; this indicates that the madrasah's learning management and administration have well internalized the values of religious moderation.

The best response was found in indicator “policy transparency and teacher participation in decision-making” (mean = 4.35), while the lowest score appeared in “use of technology in strengthening religious moderation” (mean = 3.92), which indicates the need to strengthen the digitalization of values-based education.

Instrument Validity and Reliability Test (Outer Model)

External model analysis was conducted to ensure the validity and reliability of the research constructs. Based on the analysis results using SmartPLS 4, all indicators had *external loading values* above 0.70, which met the convergent validity criteria according to (Mu'is, 2025) .

The Average Variance Extracted (AVE) value for each construct is more than 0.50, indicating that more than 50% of the indicator's variance is due to the latent construct. The Composite Reliability (CR) and Cronbach's Alpha values are also more than 0.70, indicating that excellent reliability.

Table 2. Results of the Validity and Reliability Test of the Constructs

Build	Loading Range	AVE	Cronbach's alpha	Composite Reliability	Information
Madrasah Administration (AM)	0.72–0.89	0.64	0.88	0.91	Valid & Trusted

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Build	Loading Range	AVE	Cronbach's alpha	Composite Reliability	Information
Learning Management (LMM)	0.70–0.87	0.61	0.86	0.89	Valid & Trusted
Religious Moderation (MB)	0.73–0.90	0.67	0.90	0.93	Valid & Trusted

Furthermore, Fulfilling discriminant validity, the heterotrait-monotrait validity test (HTMT) showed a value **< 0.90** for each pair of constructs requirements (Hafid & Barnoto, 2022) . Thus, all indicators are suitable for measuring the research constructs.

Structural Model Test (Deep Model)

After the measurement model met the reliability and validity requirements, the next step was to test the structural model to determine how the latent variables relate to each other. All relationships between variables were significant at the *p < 0.05 level,* according to the results of a bootstrapping test using 5,000 subsamples.

Table 3. Structural Model Test Results (Path Coefficients)

Relationship Path	Path Coefficient (β)	t-statistics	p-value	Information
AM → MP	0.61	12.84	0,000	Important
AM → MB	0.34	6.52	0,000	Important
MP → MB	0.41	8.37	0,000	Important

Religious Moderation (MB) value = 0.72 , which means that 72% of the variability in religious moderation can be explained by madrasah administration and learning management. According to (Adiyono & Sholeh, 2025) , the R^2 value > 0.67 indicates a strong model .

The f^2 for the AM → MP path is 0.57 (large effect), AM → MB is 0.21 (medium effect), and MP → MB is 0.29 (medium effect). Meanwhile, the Q^2 value = 0.49 , indicating that the model has good predictive ability (*predictive relevance*).

These results indicate that madrasa management plays an important role in shaping the effectiveness of learning management and, indirectly, increasing students' religious moderation.

Main Research Findings

The path coefficient indicates that Madrasah Administration (AM) has a significant influence on Learning Management (MP) ($\beta = 0.61$, $p < 0.001$). This means that the better the administrative governance, transparency, and participatory system in the madrasa, the more effective the planning and implementation of classroom learning. These results support the findings which state that value-based governance increases learning productivity in madrasas.

Furthermore, Madrasah Administration (AM) also directly influences Religious Moderation (MB) ($\beta = 0.34$, $p < 0.001$). This suggests that fair and inclusive administrative practices can create a moderate institutional culture, consistent with research (Hidayat et al., 2020) .

Furthermore, Learning Management (LMM) significantly influenced Religious Moderation (RM) ($\beta = 0.41$, $p < 0.001$). This means that effective learning based on reflection, collaboration, and balanced Islamic values can improve students' understanding and moderate their behavior.

This structural model shows a partial mediating effect of the MP variable on the AM → MB relationship , meaning that the influence of administration on religious moderation is partially

mediated by the effectiveness of learning management. This strengthens the theoretical argument that moderation values are not only embedded through administrative policies but also through systematic and reflective learning practices.

Visualization of Structural Model

SEM-PLS shows a positive relationship between these variables:

1. AM → MP indicates a dominant trajectory, emphasizing the administrative role in learning.
2. MP → MB shows that moderation-oriented learning serves as a means to internalize values.
3. AM → MB shows the direct contribution of administrative policies to the formation of students' moderate character.

This structural model illustrates the balance between *governance-based* and *learning-based dimensions* . This aligns with the principles of *integrated Islamic educational management*, where religious values permeate all aspects of the institution and the learning process.

Summary of Research Results

Tabel 4. Summary of Research Results

Aspect	Key Results	Interpretation
Validity & Reliability	All constructs are valid and reliable.	The instrument meets the criteria.
R^2 Model	0.72 (strong)	This model has high explanatory power.
AM → MP relationship	Significant positive (β = 0.61)	Administration increases the effectiveness of learning.
AM → MB relationship	Significant positive (β = 0.34)	Inclusive governance reinforces the value of moderation.
MP → MB relationship	Significant positive (β = 0.41)	Reflective learning strengthens moderate character.
Mediation	MP mediates AM → MB	Learning becomes a bridge between administrative and spiritual values.

Brief Interpretation

The results of the study show that the implementation of religious moderation values in madrasas depends on the curriculum and its effectiveness administrative and learning management systems. Participatory and transparent madrasah governance has direct implications for students' moderate attitudes, both through institutional policies and classroom pedagogical practices.

These findings strengthen the theoretical framework that religious moderation is a multidimensional construct involving institutional and cognitive-pedagogical aspects. The empirical results also extend previous literature (Qorib & Umiarso, 2025) by providing quantitative evidence that *administrative ethics* and *the quality of learning management* play a simultaneous role in instilling *Islamic wasatiyyah values* in modern madrasas.

Discussion

The research results show that school management has a positive and significant influence on learning management. This means that the better the school management system, the better the learning management, especially those related to policy transparency, community

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participation, and institutional accountability, the more effective classroom learning management will be (Untung et al., 2025) . This finding suggests that learning quality is not only determined by teacher competence but is also significantly influenced by school governance that systematically supports the pedagogical process.

School administration has a direct influence on the integration of religious moderation values because it serves as the policy framework and institutional governance that guides all educational activities (Song et al., 2026) . Participatory, transparent administration based on the principles of justice and deliberation creates an inclusive and tolerant school climate. In the context of Islamic schools, Principles of religious moderation, such as balance, justice, and respect for diversity, align with these values. When these values are incorporated into school policies, academic processes, and decision-making processes, Religious moderation is not only a normative debate it is also a topic of discussion also a practice is systemically integrated into the school culture (Motamedi et al., 2026) .

The integration of religious moderation values is influenced by learning management because it is the main place to internalize these values in the learning process (Xia et al., 2026) . Through learning planning, method selection, classroom management, and evaluation, teachers have a strategic role in instilling a moderate attitude in students. Dialogic, reflective learning that respects diverse views encourages students to develop tolerant, non-extremist attitudes and be able to act fairly in social life (Forneris et al., 2026) . Thus, learning management functions as a pedagogical mechanism that translates religious moderation values into real learning experiences that shape students' character (Tang et al., 2026) .

The results of this study indicate that school management has a direct and significant influence on students' religious moderation. These findings also suggest that school policies and institutional culture, as well as classroom interactions, shape students' religious moderation. Schools managed in an inclusive, fair, and transparent manner create an educational environment that fosters respect, balance, and tolerance.

Students' social experiences are strongly influenced by school policies that uphold the values of togetherness, discussion, and community participation. These experiences teach students about religious moderation in real life. This suggests that the principles of religious moderation can be internalized through a continuous and consistent institutional process.

These findings reinforce the view that educational administration plays a strategic role in shaping students' character. When school policies are managed with the principles of fairness and inclusivity as top priorities, schools become not only academic spaces but also social spaces that foster moderate and tolerant attitudes among students. Moreover, as this analysis shows, learning management has a positive and significant effect on students' religious moderation. Systematically designed, reflective, and values-oriented learning can serve as a primary means of internalizing religious moderation in schools. Learning processes that encourage dialogue, cooperation, and an understanding of diversity enable students to develop less extreme religious attitudes and be more open to differences.

Effective learning management emphasizes not only cognitive achievement but also the affective and social dimensions of students. Teachers who manage learning with a participatory and contextual approach provide space for students to reflect on religious values in their daily lives. Thus, religious moderation is positioned not as an abstract concept, but as an attitude that is internalized and embedded in learning practices.

In the context of Islamic education, these findings confirm that learning oriented toward moderate values can foster a balance between students' religious understanding and their social attitudes. Therefore, learning management plays a strategic role as a primary medium for fostering religious moderation in schools.

This study found that the role of learning management as a partial mediator in the relationship between school administration and students' religious moderation is an important finding. This finding suggests that the influence of school administration on religious moderation is not entirely direct, but is partly channeled through the effectiveness of instructional management.

Good school administration provides a policy framework, resources, and institutional climate that supports the implementation of values-based learning (Zulkarnain et al., 2025) . However, these values are only truly internalized by students when they are concretely translated into classroom learning. In other words, learning management serves as a bridge connecting administrative policies with the development of students' religious moderation attitudes (Nurhayati et al., 2025) .

These findings underscore the importance of synergy between the institutional and pedagogical aspects of education. Strengthening religious moderation in schools will not be optimal if it relies solely on administrative policies without consistent learning practices. Conversely, values-based learning also requires support from an adequate administrative system for its sustainable implementation.

Theoretically, the results of this study reinforce the perspective of values-based educational management, which positions schools as interconnected systems encompassing both administrative and instructional aspects. Religious moderation is understood as the result of the interaction between institutional policies and pedagogical practices, rather than as the product of a single dimension (Zhu et al., 2026) .

In the context of Islamic schools in Indonesia, particularly Muhammadiyah schools, these findings demonstrate that the value of religious moderation can be effectively integrated through professional school management oriented toward inclusive Islamic values (Siregar et al., 2025) . Schools serve not only as academic institutions but also as spaces for the formation of balanced and tolerant religious character (Astuti et al., 2025) .

Thus, this study provides an empirical contribution, demonstrating that integrating the values of religious moderation requires a systemic approach that simultaneously involves school administration and learning management. This approach is relevant for addressing the challenges of Islamic education amidst social pluralism and religious dynamics in the contemporary era.

Future studies are recommended to expand the methodological approach by employing mixed methods or longitudinal designs to capture a deeper and more dynamic understanding of how religious moderation values are internalized through school administration and learning management. This study was limited to a single Islamic junior high school with a cross-sectional quantitative design; therefore, future research should involve broader institutional contexts and diverse educational settings to enhance the generalizability of findings and provide comparative insights across different models of Islamic education.

Additionally, additional research could enhance the conceptual framework. Variables such as school leadership, organizational culture, teacher pedagogical skills, digital religious literacy, and parental involvement could all be incorporated into this research. Furthermore, it is recommended to supplement self-reported survey data and reduce potential respondent bias by using multiple data sources, such as classroom observations and policy document analysis. It is hoped that these efforts will strengthen the empirical evidence and help build a more comprehensive model of religious moderation integration in educational institutions.

Conclusion

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This study shows that incorporating religious moderation values into Islamic schools is not affected by the quality of institutional management and the effectiveness of the learning process. According to the results of the SEM-PLS analysis conducted on 150 eighth-grade students at SMP Muhammadiyah 3 in Yogyakarta, school administration was shown to have a positive and significant influence on learning management and directly strengthen students' religious moderation. Furthermore, learning management was also shown to have a positive and significant influence on the integration of religious moderation values and served as a partial mediator. These results indicate that school administration has a greater effect thanThese findings suggest that participatory, transparent, and value-oriented school policies will be more effective in fostering moderate attitudes when supported by reflective, dialogical, and inclusive learning management. Thus, strengthening religious moderation in Islamic schools requires a systematic and sustainable approach, where school administration and learning management work synergistically to build a just, tolerant, and balanced school culture, and contribute to the holistic formation of students' character.

Acknowledgment

The authors would like to thank all the people and institutions who helped complete this research. Much appreciated Dr. Sadam Fajar Shodiq, as the lecturer of the Learning Administration course, for his academic guidance, critical insights, and continuous encouragement throughout the research process, from conceptual development to the completion of this article. The authors are also sincerely grateful to the Vice Principal for Curriculum Affairs of SMP Muhammadiyah 3 Yogyakarta, as well as the homeroom teachers of the eighth grade, for their cooperation, administrative support, and assistance in facilitating the research activities within the school environment. Furthermore, heartfelt thanks are addressed to all eighth-grade students of SMP Muhammadiyah 3 Yogyakarta who participated as research respondents with enthusiasm and honesty, thereby providing valuable data that formed the foundation of this study. Lastly, the authors express profound appreciation to the parents of the author for their unwavering moral support and financial assistance, particularly in supporting the publication of this article. Without the collective support and contribution of all these parties, this research would not have been successful.

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