



Qur'anic Values-Based Islamic Boarding School Educational Management in Strengthening Religious Moderation and Nationalism

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Abstract

This study examines how education management based on Qur'anic values contributes to strengthening religious and national moderation in the Rukhsatul 'Ulum Islamic Boarding School, as well as answering the limitations of previous studies that have not discussed the integration of Qur'anic values in the Islamic boarding school education management system. This research specifically explores how the concepts of religious moderation, nationality, and Qur'anic values are implemented in the institutional culture and educational practices of Islamic boarding schools. This study uses a qualitative approach with an interpretive paradigm and case study design. A total of twenty participants were selected purposively consisting of Islamic Boarding School leaders, education managers, ustadz or ustadzah, and students who are directly involved in educational activities and institutional management. Data collection was carried out through in-depth interviews, participatory observations, and documentation studies. To ensure the credibility and validity of the data, this study applied source triangulation, extension of researcher participation, and member checking. Data was analyzed using an interactive analysis model that included data reduction, data presentation, and conclusion drawn. The results of the study show that Qur'anic values become the normative foundation of the entire education management process, starting from curriculum planning, learning implementation, character formation, habituation of Islamic Boarding School culture, to institutional evaluation. These management practices contribute to forming a moderate, tolerant, and anti-violent attitude while strengthening the national commitment of students. This research provides a conceptual contribution in the form of strengthening the Islamic boarding school education management model based on Qur'anic values as a strategic approach in building religious and national moderation in the Islamic Boarding School environment.

Keywords: Qur'anic Values; Religious Moderation; Nationalism; Islamic Boarding School

Abstrak

Penelitian ini mengkaji bagaimana manajemen pendidikan berbasis nilai-nilai Qur'ani berkontribusi terhadap penguatan moderasi beragama dan kebangsaan di Pondok Pesantren Rukhsatul 'Ulum, sekaligus menjawab keterbatasan kajian sebelumnya yang belum banyak membahas integrasi nilai-nilai Qur'ani dalam sistem manajemen pendidikan pesantren. Penelitian ini secara khusus mengeksplorasi bagaimana konsep moderasi beragama, kebangsaan, dan nilai-nilai Qur'ani diimplementasikan dalam budaya kelembagaan dan praktik pendidikan pesantren. Penelitian ini menggunakan pendekatan kualitatif dengan paradigma interpretatif dan desain studi kasus. Sebanyak dua puluh partisipan dipilih secara purposif yang terdiri atas pimpinan pesantren, pengelola pendidikan, ustadz atau ustadzah, serta santri yang terlibat langsung dalam aktivitas pendidikan dan pengelolaan lembaga. Pengumpulan data dilakukan melalui wawancara mendalam, observasi partisipatif, dan studi dokumentasi. Untuk memastikan kredibilitas dan keabsahan data, penelitian ini menerapkan triangulasi sumber, perpanjangan keikutsertaan peneliti, dan member checking. Data dianalisis menggunakan model analisis interaktif yang meliputi reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa nilai-nilai Qur'ani menjadi fondasi normatif seluruh proses manajemen pendidikan, mulai dari perencanaan kurikulum, pelaksanaan pembelajaran, pembentukan karakter, pembiasaan budaya pesantren, hingga evaluasi kelembagaan. Praktik manajemen tersebut berkontribusi dalam membentuk sikap moderat, toleran, dan anti-kekerasan sekaligus memperkuat komitmen kebangsaan santri. Penelitian ini memberikan kontribusi konseptual berupa penguatan model manajemen pendidikan pesantren berbasis nilai Qur'ani sebagai pendekatan strategis dalam membangun moderasi beragama dan kebangsaan di lingkungan pesantren.

Kata Kunci: Nilai Qur'ani; Moderasi Beragama; Kebangsaan; Pesantren

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INTRODUCTION

The socio-religious development of global society today is marked by the strengthening polarization of religious understanding, which has implications for increasing exclusivism, intolerance, and radicalism. This condition places the issue of religious moderation as a strategic agenda in educational development¹, particularly Islamic education.² Religious moderation is understood as a perspective, attitude, and religious practice that emphasizes balance (*wasathiyah*), justice, and respect for diversity, thereby maintaining social harmony and national integrity.³ In Indonesia, as a country with a high level of religious, ethnic, and cultural diversity, religious moderation is closely linked to strengthening national values. The challenges of globalization, transnational ideological flows, and the penetration of unfiltered digital information have the potential to influence the religious perspectives of the younger generation. Therefore, Islamic educational institutions are required to function not only as centers for the transmission of Islamic knowledge, but also as a vehicle for the formation of moderate religious character and national insight.

As the oldest Islamic educational institutions in Indonesia, Islamic boarding schools (*pesantren*) hold a strategic position in maintaining and transforming the Islamic values of *rahmatan lil 'alamin* (blessing for all the universe).⁴ The character of Islamic boarding schools, which integrate formal and non-formal education, and the practice of religious life, makes them powerfully influential in shaping the religious attitudes of students.⁵ In this context, Islamic boarding schools play a role not only as educational institutions but also as social agents that contribute to religious stability and nationalism. However, the effectiveness of Islamic boarding schools in strengthening religious and national moderation is largely determined by how they manage their education.⁶ Islamic boarding school education management is not

¹ Theguh Saumantri and Bisri Bisri, "Moderasi Beragama Perspektif Etika (Analisis Pemikiran Franz Magnis-Suseno)," *Jurnal Ilmiah Falsafah: Jurnal Kajian Filsafat, Teologi Dan Humaniora* 9, no. 2 (2023): 98–114, <https://doi.org/https://doi.org/10.37567/jif.v9i2.2295>.

² Saumantri and Bisri, "Moderasi Beragama Perspektif Etika (Analisis Pemikiran Franz Magnis-Suseno)."

³ Dudung Abdul Rohman and Firman Nugraha, "Mengeksplorasi Kompetensi Penyuluh Agama Dalam Menyusun Naskah Materi Penyuluhan Nilai-Nilai Moderasi Beragama," *Harmoni* 21, no. 2 (2022): 300–315, <https://doi.org/https://doi.org/10.32488/harmoni.v21i2.607>; Ade Dedi Rohayana and Taufiqur Rohman, *Ushul Fiqh Dan Qawa'id Fiqhiyah: Kerangka Dasar Epistemologi Hukum Islam* (Penerbit NEM, 2025); Muhammad Alif Arrafi et al., "Etika, Moral, Dan Akhlak," *Religion: Jurnal Agama, Sosial, Dan Budaya* 1, no. 2 (2023): 538–49, <https://doi.org/https://doi.org/10.55606/religion.v1i2.113>.

⁴ Rasyid Anwar Dalimunthe, "Pesantren: Dinamika Dan Perkembangan," *Al-Fikru: Jurnal Ilmiah* 13, no. 1 (2019): 11–19.

⁵ Nurul Fauziyah et al., "Interaksi Sosial Santri Pondok Pesantren Muhammadiyah Nurul Amin Alabio Tahun 1997-2020," *Prabayaksa: Journal of History Education* 2, no. 1 (2022): 23–32, <https://doi.org/https://doi.org/10.20527/pby.v2i1.5136>.

⁶ Masturin Masturin, "Development of Islamic Religious Education Materials Based on Religious Moderation in Forming Student Character," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 3, no. 4 (2022): 346–55, <https://doi.org/https://doi.org/10.31538/munaddhomah.v3i4.310>; Muhaemin Muhaemin et al., "Religious Moderation in Islamic Religious Education as a Response to Intolerance Attitudes in Indonesian Educational Institutions," *Journal of Social Studies Education Research* 14, no. 2 (2023): 253–74; Mualimul Huda, "Incorporating the Value of Religious Moderation in Islamic Education Learning," *Al-Hayat: Journal of Islamic*

merely related to administrative and structural aspects, but also concerns the core values that serve as the foundation for planning, organizing, implementing, and supervising education. Without values-based management, the ideal goals of Islamic boarding school education have the potential to be less than optimally achieved.

Qur'anic values are a strong normative foundation for the development of Islamic boarding school education management.⁷ The Qur'an teaches the principles of wasathiyah (moderation), tasamuh (balance), ta'awun (compassion), justice, and social responsibility, which are relevant to the spirit of religious and national moderation. Integrating these values into the Islamic boarding school management system is crucial so that educational practices are not only normative-theological but also operational and contextual. Several previous studies have examined Islamic boarding schools in the context of religious moderation, character education, and strengthening nationalism.⁸ However, most of these studies still focus on the curriculum, learning patterns, or the role of individual kiai. Studies that specifically place Qur'anic values as the basis for Islamic boarding school education management within the framework of strengthening religious and national moderation are still relatively limited.

Furthermore, research on Islamic boarding school education management tends to use a general managerial approach that has not yet fully linked the spiritual dimension of the Qur'an to management functions systematically.⁹ As a result, the contribution of normative Islamic values in shaping moderate and nationally oriented Islamic boarding school management practices has not been comprehensively described. This condition indicates a research gap that needs to be filled through more in-depth and contextual studies. Based on this gap, this study offers a novelty in the form of developing a perspective on Islamic boarding school education management based on Qur'anic values that are operationalized through educational management functions. This research not only describes Qur'anic values normatively but also analyzes how these values are internalized in Islamic boarding school

Education 8, no. 1 (2024): 221–35, <https://doi.org/https://doi.org/10.35723/ajie.v8i1.476>; Mohammad Rindu Fajar Islamy, "Islam and Religious Moderation: The Role of School Laboratory in Negotiating Religious Moderation Within Theological Plurality," *Al-A'raf: Jurnal Pemikiran Islam Dan Filsafat* 18, no. 1 (2021): 91–110, <https://doi.org/10.22515/ajpif.v18i1.3418>; Ibnu Imam Al Ayyubi et al., "Building Religious Moderation Life Through Digital Media," *El-Adabi: Jurnal Studi Islam* 3, no. 2 (2024): 14–28, <https://doi.org/https://doi.org/10.59166/el-adabi.v3i2.170>.

⁷ Ahyar Rasyidi et al., "Type Pondok Pesantren Tahfiz Al-Qur'an Sebagai Program Unggulan Di Kalimantan Selatan," *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 17, no. 1 (2023): 647–67, <https://doi.org/http://dx.doi.org/10.35931/aq.v17i1.1899>.

⁸ Islamy, "Islam and Religious Moderation: The Role of School Laboratory in Negotiating Religious Moderation Within Theological Plurality"; Al Ayyubi et al., "Building Religious Moderation Life Through Digital Media"; A. Haris and Z. Arifin, "Peran Pemuda Nahdlatul Wathan Dalam Meng-Counter Radikalisme Dan Liberalisme Dalam Mewujudkan Moderasi Beragama Di Kabupaten Sumbawa," *Al-Munawwarah: Jurnal Pendidikan* ..., 2021.

⁹ Helmi Al Hafid Fauzi et al., "Optimizing the Role of Operators in Management Information Systems (MIS) at Madrasah Tsanawiyah Arrukhsatul'ulum," *Journal of Nusantara Education* 4, no. 2 (2025): 1–12; Masturin, "Development of Islamic Religious Education Materials Based on Religious Moderation in Forming Student Character"; Dev Raj Adhikari and Prakash Shrestha, "Knowledge Management Initiatives for Achieving Sustainable Development Goal 4.7: Higher Education Institutions' Stakeholder Perspectives," *Journal of Knowledge Management* 27, no. 4 (2023): 1109–39, <https://doi.org/https://doi.org/10.1108/JKM-03-2022-0172>.

management practices and contribute to strengthening religious moderation and the nationalism of students.

Rukhshatul 'Ulum Islamic Boarding School was chosen as the research location because it has the characteristics of an Islamic boarding school that explicitly integrates Islamic and national values in its vision, culture, and educational practices. This Islamic boarding school is an interesting representation to study how Qur'anic values are used as a managerial foundation in building moderate religious attitudes and love for the homeland amidst the dynamics of a multicultural society. Thus, the purpose of this study is to analyze the management of Islamic boarding school education based on Qur'anic values in strengthening religious and national moderation at Rukhshatul 'Ulum Islamic Boarding School. Specifically, this study aims to reveal the planning, organization, implementation, and supervision of Islamic boarding school education based on Qur'anic values and their implications for the formation of religious moderation and nationalism attitudes of students.

RESEARCH METHOD

Despite the strengths of this qualitative case study in providing an in-depth understanding of Qur'anic-based Islamic boarding school education management, several methodological limitations need to be acknowledged.¹⁰ The use of a single case study at the Rukhshatul 'Ulum Islamic Boarding School limits the broader applicability and generalizability of the findings to other Islamic Boarding School contexts or educational institutions with different cultural, organizational, and socio-religious characteristics. The findings are therefore context-specific and should be interpreted within the particular setting of the research site. The researcher served as the primary research instrument, which may increase the potential for subjectivity during the processes of data collection, interpretation, and analysis. Within an interpretive qualitative paradigm, the researcher's background, perspectives, and interactions with participants may influence the construction and interpretation of meanings.¹¹ Although efforts were made to maintain reflexivity and analytical consistency, complete elimination of subjective bias remains difficult.

The purposive sampling technique used in selecting participants may create selection bias because informants were chosen based on their relevance and perceived ability to provide rich information rather than representativeness.¹² Consequently, the perspectives obtained may not fully represent all members of the Islamic Boarding School community. Although the study employed source, technique, and time triangulation to enhance data credibility, the procedures for ensuring validity and reliability were not elaborated in highly detailed operational terms. For example, the methodology does not extensively explain systematic procedures related to audit trails, inter-coder verification, or prolonged engagement that could further strengthen trustworthiness. While the research adopted an interactive data analysis model involving data reduction, data display, and conclusion drawing, the explanation

¹⁰ Marilyn Lichtman, *Qualitative Research in Education: A User's Guide* (Routledge, 2023).

¹¹ Matthew B. Miles and A. Michael Huberman, *Qualitative Data Analysis: An Expanded Sourcebook* (Sage, 1994).

¹² Syafrida Hafni Sahir, *Metodologi Penelitian* (Penerbit KBM Indonesia, 2021).

regarding coding procedures, theme development, categorization processes, and interpretation strategies remains relatively limited. This may affect the transparency and replicability of the analytical process. The strong emphasis on the unique religious, cultural, and educational traditions of the Islamic boarding school makes the findings highly context-bound and less transferable to institutions outside similar Islamic boarding school environments.¹³ The interpretation of Qur'anic values and moderation practices may differ significantly across regions and institutional settings.

Finally, although the methodology is presented systematically and comprehensively, potential practical challenges encountered during fieldwork, such as participant subjectivity, researcher positionality, and limitations in accessing certain internal information, are not discussed in detail. Acknowledging these limitations is important to provide a balanced understanding of the scope, rigor, and boundaries of the research findings.

RESULTS AND DISCUSSION

Implementation of Qur'anic Values-Based Education Management at Rukhshatul 'Ulum Islamic Boarding School

The findings of this study indicate that the management of education at Rukhshatul 'Ulum Islamic Boarding School is systematically developed based on Qur'anic values to strengthen students' religious and national moderation. These values are reflected in educational planning, organizational management, learning implementation, supervision, and the cultivation of daily Islamic Boarding School culture. The findings further reveal that the internalization of moderation values is not limited to formal instruction, but is embedded in social interactions, leadership practices, and exemplary behavior within the Islamic Boarding School environment. The first finding demonstrates that Qur'anic values serve as the primary foundation in formulating the Islamic Boarding School's educational vision and institutional programs. The leadership of the Islamic Boarding School emphasized that moderation, balance, and national commitment are integrated into the educational orientation of the institution. This was expressed by the Islamic Boarding School leader,

"From the beginning, we have emphasized that students must understand religion holistically, not be extreme, and maintain a love for the country. We have incorporated this into the boarding school's vision and all programs.¹⁴

This statement indicates that the Islamic Boarding School positions religious moderation and nationalism as inseparable components of Islamic education. The concept of *wasathiyah* (moderation) is institutionally embedded in the Islamic Boarding School's vision and operational programs. The second finding reveals that the organizational management of the Islamic Boarding School is carried out collectively through the application of Qur'anic principles such as *amanah* (trustworthiness), justice, and cooperation. Educational administrators explained that managerial responsibilities are distributed according to

¹³ Putu Gede Subhaktiyasa, "Menentukan Populasi Dan Sampel: Pendekatan Metodologi Penelitian Kuantitatif Dan Kualitatif," *Jurnal Ilmiah Profesi Pendidikan* 9, no. 4 (2024): 2721–31, <https://doi.org/10.29303/jipp.v9i4.2657>.

¹⁴ Interview with leader of Islamic Boarding School, 2025.

competence and collective commitment rather than rigid structural hierarchy. One educational administrator stated,

“Every ustadz and administrator is given responsibility according to their abilities. Our principles are trust and mutual assistance, not simply implementing a structure.¹⁵

This finding demonstrates that Qur’anic values function not merely as normative ideals, but as practical guidelines in managing human resources and institutional governance within the Islamic Boarding School. The third finding shows that the strengthening of religious moderation is implemented through both formal learning and the habituation of values in everyday educational practices. Teachers consistently integrate values of tolerance, respect for differences, and peaceful Islamic understanding into religious instruction. One ustadz explained,

“We teach fiqh and tafsir, but we always connect them with attitudes of respecting differences. Students are encouraged to think that Islam is a blessing, not a tool for blaming others.¹⁶

This finding indicates that Islamic learning in the Islamic Boarding School is contextualized toward developing inclusive religious attitudes. Religious knowledge is not taught in a rigid doctrinal manner, but rather connected with social ethics and moderation values. The findings also reveal that the Islamic Boarding School integrates national values into educational activities as part of students’ character formation. Nationalism is cultivated through routine institutional activities and symbolic practices aimed at strengthening students’ awareness of citizenship and unity. One ustadzah stated:

“We make it a habit for students to participate in flag ceremonies and national day activities. We emphasize that loving Indonesia is part of faith and responsibility as Muslims.¹⁷

This finding demonstrates that the value of hubbul wathan (love for the homeland) is consciously integrated into Islamic Boarding School educational practices. National identity and Islamic identity are not positioned as contradictory, but rather as complementary values. Another important finding concerns the Islamic Boarding School’s approach to supervision and evaluation. The leadership applies a guidance-oriented model emphasizing compassion, justice, and character development rather than punitive discipline. The Islamic Boarding School leader explained:

“If a student breaks the rules, we do not immediately punish them. We talk to them and provide guidance so they understand their mistakes and can change.¹⁸

Similarly, an educational administrator stated:

“The evaluation is not to find fault with the students, but to ensure that the Islamic Boarding School’s values are truly ingrained in their attitudes and behavior.¹⁹

¹⁵ Interview with educational administrator, 2025.

¹⁶ Interview with Ustadz, 2025.

¹⁷ Interview with Ustadzah, 2025.

¹⁸ Interview with leader of Islamic Boarding School, 2025.

¹⁹ Interview with educational administrator, 2025.

Strengthening Religious and Nationality Moderation through the Culture of Islamic Boarding School Education

These statements indicate that supervision within the Islamic Boarding School is designed to foster moral awareness and internal character transformation. The educational process prioritizes humanistic guidance rooted in Qur'anic ethics. Furthermore, students' testimonies reinforce the findings regarding the successful internalization of moderation values within the Islamic Boarding School culture. Students acknowledged that they were taught to appreciate differences and avoid extremist attitudes. One student stated,

"In this Islamic boarding school, we are taught not to easily accuse others of being infidels or blame people who are different. Differences of opinion are normal as long as we respect each other."²⁰

Another student connected religious understanding with national responsibility by stating:

"We were taught that being a santri does not mean distancing ourselves from the nation. Instead, we must become good citizens and maintain unity."²¹

These findings indicate that the Islamic Boarding School has succeeded in integrating religious and national consciousness into students' perspectives and daily attitudes.

In addition, the findings highlight the significant role of exemplary leadership and teacher behavior in shaping students' moderate character. Students perceived the attitudes of the ustadz and Islamic Boarding School leaders as important models for developing fairness, openness, and tolerance. One student explained,

"What we imitate most is the attitude of the ustadz. They are not harsh, they are open to discussion, and they treat all students fairly."²²

This finding underscores that exemplary conduct constitutes an essential component of Qur'anic value-based educational management. The values of moderation are transmitted not only through instruction, but also through everyday interpersonal interactions and leadership practices. Overall, the findings demonstrate that the management of education at Rukhshatul 'Ulum Islamic Boarding School is comprehensively grounded in Qur'anic values and consistently implemented through institutional systems, educational practices, supervision mechanisms, and role modeling. Values such as wasathiyah (moderation), tasamuh (tolerance), amanah (trustworthiness), justice, and nationalism are systematically internalized and contribute significantly to strengthening students' religious and national moderation.

²⁰ Interview with student, 2025.

²¹ Interview with student, 2025.

²² Interview with Ustadz, 2025.

Table 1. Substantive Mapping

Dimensions of Educational Management	Key Managerial Mechanisms	Orientation of Religious Moderation	National Orientation
Educational planning	Formulation of vision and mission, determination of holistic educational goals, design of integrated religious and national programs	Instilling balance in religion and rejection of extreme attitudes	Affirming the harmony between Islamic teachings and national commitment
Organizing	participative leadership, collective work relations	Promote a culture of dialogue, mutual respect and inclusivity	Strengthening solidarity and unity in the Islamic boarding school community
Implementation of learning	moderation values in the curriculum, contextual methods, and the role model of religious teachers	Forming a tolerant, anti-violent and open attitude towards differences	Internalizing nationalism through daily educational practices
Islamic boarding school habits and culture	Islamic boarding school traditions, social-religious habits, daily interactions of students	Making moderation a way of life, not just a teaching material	Cultivate a sense of belonging and responsibility towards the nation
Supervision and evaluation	Continuous development, character evaluation, educational approach	Preventing the growth of radical attitudes through control and reflection of values	Maintaining the consistency of the students' attitudes towards the values of unity and nationality

The table above shows that educational management at the Rukhshatul 'Ulum Islamic Boarding School is not merely a technical-administrative activity, but rather a normative and pedagogical process grounded in Qur'anic values. Every dimension of educational management, from planning to supervision, has a value base that directly influences the students' orientation toward religious moderation and nationality. In the educational planning dimension, the values of wasathiyah and amanah serve as normative principles in formulating the vision, mission, and objectives of Islamic boarding school education. Planning is not only directed at mastering religious knowledge, but also at developing a balanced and responsible religious attitude as citizens. This indicates that religious and national moderation have been positioned as strategic objectives since the early stages of educational management.

The organization of Islamic boarding schools demonstrates that the values of ta'awun (compassion) and justice serve as the foundation for the division of roles and responsibilities. Participatory leadership patterns and collective working relationships create an inclusive and dialogical educational climate. This fosters moderate attitudes among students, while strengthening social solidarity and a sense of unity as part of national values. In the implementation of learning, the values of tasamuh (balanced moderation) and wasathiyah

(moderation) are operationalized through the curriculum, teaching methods, and the role models of educators. Religious moderation is not merely taught as a concept but is directly experienced by students through pedagogical interactions that respect differences and reject violence. The integration of national values into the learning process demonstrates that nationalism is not positioned as something separate from Islamic teachings, but rather as part of the practice of Qur'anic values.

The habituation and cultural dimensions of Islamic boarding schools demonstrate that the internalization of Quranic values occurs culturally. Religious and national moderation are shaped through daily routines, traditions, and social interactions, so that these values become part of the students' habitus. This process makes religious moderation not merely a discourse, but an inherent identity within Islamic boarding school life. Meanwhile, supervision and evaluation serve as value-control mechanisms to ensure consistency between educational objectives and daily practices. A development approach based on justice and trustworthiness prevents the development of extreme attitudes while strengthening students' awareness of social and national responsibility. Thus, Quranic values-based educational management at this Islamic boarding school serves as an integrated system in developing students who are moderate, moral, and committed to nationality.

Discussion

The results of this study confirm that Qur'anic values-based management of Islamic boarding schools (pesantren) plays a strategic role in strengthening religious moderation and fostering nationalism among students. This finding aligns with the view that Islamic boarding schools (pesantren) are Islamic educational institutions that contribute significantly to fostering a tolerant, inclusive, and nationalistic attitude in a multicultural society.²³ However, this study goes beyond previous studies by showing that strengthening moderation and nationalism does not occur in isolation, but is instead built through an integrated and sustainable education management system.

In terms of educational planning, the integration of Quranic values into the vision, mission, and objectives of education indicates that religious and national moderation are positioned as strategic orientations for institutions. This finding reinforces research that emphasizes the importance of incorporating religious moderation values into Islamic education policies and planning ²⁴. The novelty of this research lies in the assertion that Quranic values not only serve as a normative foundation but also serve as a managerial

²³ Yanuar Arafat et al., "Dinamika Manajemen Pendidikan Islam Pada Era Klasik Menuju Revolusi Industri 5.0," *Hijri* 11, no. 1 (2022): 113–23, <https://doi.org/http://dx.doi.org/10.30821/hijri.v11i1.11842>; Titin Damayani et al., "Pengaruh Kepemimpinan Kepala Sekolah Dan Motivasi Kerja Terhadap Kinerja," *Journal of Innovation in Teaching and Instructional Media* 1, no. 1 (2020): 46–57, <https://doi.org/https://doi.org/10.52690/jitim.v1i1.29>; Emilia Kurniawati et al., "Peran Kepemimpinan Kepala Sekolah Dalam Meningkatkan Mutu Pendidikan Melalui Manajemen Berbasis Sekolah," *Journal of Education Research* 1, no. 2 (2020): 134–37, <https://doi.org/https://doi.org/10.37985/joe.v1i2.12>.

²⁴ Ayu Sofiani et al., "Dinamika Status Santri-Siswa Di Madrasah Aliyah Al Islamiyah Danawarih Balapulang Tegal," *La-Tahzan: Jurnal Pendidikan Islam* 15, no. 2 (2023): 103–16, <https://doi.org/https://doi.org/10.62490/latahzan.v15i2.337>.

framework that guides the entire educational process, thus making religious and national moderation a systematic institutional goal.

In the organizational dimension, competency-based task allocation practices and participatory leadership reflect educational management that fosters a culture of dialogue and inclusivity. These findings align with research suggesting that participatory Islamic educational leadership contributes to the formation of a tolerant and collaborative social climate.²⁵ This study furthers these findings by demonstrating that Qur'anic value-based organization not only impacts internal Islamic boarding school relations but also strengthens solidarity and national awareness as part of the collective experience of students. In the implementation of learning, the integration of moderation values through the curriculum, contextual methods, and the exemplary behavior of religious teachers (ustadz or ustadzah) demonstrates that moderation education does not stop at the cognitive level. This finding aligns with studies emphasizing the importance of educator role models in character education and religious moderation.²⁶ The distinction of this study lies in the finding that such role models are part of a consciously designed educational management strategy, ensuring that the values of tolerance, non-violence, and openness to differences are consistently internalized in Islamic boarding school life.

The practice and culture of Islamic boarding schools based on Qur'anic values demonstrate that religious moderation develops as a habitus for students. This corroborates previous research that emphasized the role of Islamic educational institutions' culture in shaping moderate and multicultural attitudes.²⁷ However, this study adds a new dimension by showing that this habituation is the result of synergy between educational management functions. Thus, a culture of moderation is not understood as a mere natural process, but rather as the product of structured and continuous value management. In terms of monitoring and evaluation, the character development and value reflection approach demonstrates that evaluation of Islamic boarding school education focuses not only on academic achievement but also on the consistency of students' religious and national attitudes. This finding complements research that tends to position religious moderation as a curriculum output ²⁸. This study

²⁵ M. Sahabuddin and Syahrani Syahrani, "Kepemimpinan Pendidikan Perspektif Manajemen Pendidikan," *Educational Journal: General and Specific Research* 2, no. 1 (2022): 102–12.

²⁶ Wakib Kurniawan et al., "Implementasi Manajemen Pendidikan Berbasis Total Quality Manajemen," *Cakrawala: Jurnal Kajian Studi Manajemen Pendidikan Islam Dan Studi Sosial* 8, no. 1 (2024): 36–53, <https://doi.org/https://doi.org/10.33507/cakrawala.v8i1.1924>; Ficky Adi Kurniawan et al., "Tantangan Dan Strategi Pendidikan Kebencanaan Dalam Kurikulum Merdeka," *Jurnal Publikasi Ilmu Manajemen* 3, no. 1 (2024): 143–50, <https://doi.org/https://doi.org/10.55606/jupiman.v3i1.3274>; Trubus Kurniawan and Beny Wijarnako, "Implementasi Proyek Penguatan Profil Pelajar Pancasila Dalam Menumbuhkan Motivasi Kewirausahaan Pada Siswa Kelas VII SMP N 1 Kalikajar," *Jurnal Pendidikan Surya Edukasi (JPSE)* 9, no. 1 (2023): 1–23, <https://doi.org/https://doi.org/10.37729/jpse.v9i1.2790>.

²⁷ Masturin, "Development of Islamic Religious Education Materials Based on Religious Moderation in Forming Student Character."

²⁸ Jay Hays and Hayo Reinders, "Sustainable Learning and Education: A Curriculum for the Future," *International Review of Education* 66, no. 1 (2020): 29–52, <https://doi.org/https://doi.org/10.1007/s11159-020-09820-7>; Dedi Djubaedi et al., "The Development of Multicultural Curriculum for Islamic Religious Education: A Literature Review," *International Journal of Social Science And Human Research* 5, no. 7 (2022): 3077–83; Ridwan

confirms that evaluation serves as a strategic instrument to maintain the internalization of the values of moderation and nationalism while preventing the growth of exclusive and radical attitudes.

Overall, this study confirms and refines previous studies by offering a Qur'anic value-based approach to Islamic boarding school education management as a systemic model for strengthening religious and national moderation. The novelty of this study lies in placing Qur'anic values as the normative foundation of all educational management functions, from planning, organizing, implementing, to evaluating. Therefore, religious and national moderation are not understood as additional programs, but as the basic orientation of Islamic boarding school education implementation.

CONCLUSION

Qur'anic values at the Rukhshatul 'Ulum Islamic Boarding School plays a significant role in strengthening the religious and national moderation of students. Qur'anic values not only serve as a normative basis, but also become a managerial foundation that animates all educational management functions, from planning, organizing, implementing learning, familiarizing with Islamic boarding school culture, to monitoring and evaluation. This finding directly answers the research objective by showing that strengthening religious and national moderation is not the result of partial programs or incidental activities, but rather is the product of an integrated and value-oriented educational management system. Religious moderation is reflected in an attitude of balance, tolerance, and rejection of extremism, while national orientation is realized through the internalization of the values of unity, social responsibility, and commitment to national life.

However, this study faces several methodological and contextual constraints. First, the study was conducted in a single Islamic boarding school (pesantren) with specific characteristics and culture, so the findings cannot be broadly generalized to all Islamic boarding schools in Indonesia, which have diverse traditions, management, and educational orientations. Second, time constraints prevented the researcher from conducting longer, longitudinal observations to continuously observe the dynamics of internalization of Quranic values and religious moderation. Third, in-depth interviews present the potential for informant subjectivity, particularly in narrating the practices of moderation and nationalism. Although minimized through triangulation, this remains a challenge in interpretive-based qualitative research.

Based on these findings and limitations, further research is recommended to expand the scope of locations by involving various types of Islamic boarding schools, including salaf, khalaf, and modern Islamic boarding schools, in order to obtain a comparative picture of Qur'anic value-based educational management practices. Further research is also recommended to use a mixed approach. Methods or longitudinal studies to more comprehensively measure the long-term impact of Islamic boarding school education management on students' religious moderation and nationalism. Furthermore, future studies

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can develop a conceptual model or evaluative instrument for applicable Qur'anic value-based Islamic boarding school education management. This will ensure that the findings of this study not only contribute to theory development but also serve as a practical reference for Islamic boarding school managers and Islamic education policy makers.

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