
LEADERSHIP ACCOUNTABILITY AND CURRICULUM INSERTION FOR RELIGIOUS MODERATION IN INDONESIAN ISLAMIC HIGHER EDUCATION

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Abstract

This study evaluates the governance and curricular implementation of religious moderation in Indonesian Islamic higher education (PTKI) using Stufflebeam's Context, Input, Process, and Product (CIPP) model. A convergent mixed-methods design combined survey responses from 185 lecturers, students, and program managers with 15 interviews, observations of eight classes, and analysis of leadership performance contracts (LPCs/Perkin), institutional documents, and 45 semester learning plans (SLPs/RPS). The findings show a gap between institutional governance and classroom practice. Among respondents, 78.4% reported that executive LPCs contained no religious moderation targets, 34.6% reported no dedicated moderation unit, and 62.2% reported no internal university funding for the program. At the pedagogical level, 70.3% reported moderation-related content in SLPs, while 85.4% indicated that the insertion did not disrupt core course content. Nevertheless, 48.1% identified managing controversial classroom discussion as the main pedagogical challenge. The study proposes a CIPP-based governance model that links measurable executive accountability, stable institutional support, curriculum insertion, and lecturer development in dialogue facilitation. The findings indicate that curricular initiative can advance religious moderation, but its sustainability depends on stronger institutional accountability and resourcing.

Keywords: leadership accountability, curriculum insertion, religious moderation, Islamic higher education, CIPP evaluation

Abstrak

Penelitian ini mengevaluasi tata kelola dan penerapan moderasi beragama dalam kurikulum pendidikan tinggi keagamaan Islam (PTKI) di Indonesia dengan model Context, Input, Process, dan Product (CIPP) Stufflebeam. Desain metode campuran konvergen menggabungkan survei terhadap 185 dosen, mahasiswa, dan pengelola program dengan 15 wawancara, observasi pada delapan kelas, serta analisis perjanjian kinerja pimpinan (Perkin/LPC), dokumen kelembagaan, dan 45 rencana pembelajaran semester (RPS/SLP). Temuan menunjukkan kesenjangan antara tata kelola institusi dan praktik pembelajaran. Sebanyak 78,4% responden menyatakan Perkin pimpinan belum memuat target moderasi beragama, 34,6% melaporkan belum ada unit khusus, dan 62,2% menyatakan program tidak memperoleh pendanaan internal perguruan tinggi. Pada tingkat pedagogis, 70,3% responden melaporkan muatan moderasi dalam RPS, sedangkan 85,4% menilai insersi tersebut tidak mengganggu substansi utama mata kuliah. Namun, 48,1% menyebut pengelolaan diskusi kontroversial sebagai tantangan utama. Penelitian ini menawarkan model tata kelola berbasis CIPP yang menghubungkan akuntabilitas pimpinan, dukungan kelembagaan, insersi kurikulum, dan pengembangan kemampuan dosen dalam memfasilitasi dialog. Temuan menegaskan bahwa inisiatif kurikuler memerlukan akuntabilitas dan dukungan sumber daya yang lebih kuat agar berkelanjutan.

Kata kunci: akuntabilitas kepemimpinan, insersi kurikulum, moderasi beragama, pendidikan tinggi Islam, evaluasi CIPP

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Introduction

Indonesia's ethnic, cultural, and religious diversity makes social cohesion a continuing educational concern, particularly amid intolerance and religious extremism (Aimaganbetova et al., 2023; K. Hasan & Juhannis, 2024; Saada, 2023). The Ministry of Religious Affairs has therefore positioned religious moderation (*wasatīyyah*) as a national strategy for balanced and inclusive religious life. Islamic higher education institutions (PTKIs) are expected to translate this policy into institutional governance and learning practices (Ekawati et al., 2019; Hak & Putra, 2025; Suyudi & Putra, 2022). Implementation, however, is often fragmented and event based. The 2024 Leadership Performance Contract (*Perjanjian Kinerja Pimpinan*, hereafter LPC/Perkin) of UIN Raden Fatah Palembang, for example, uses an average course score of 64.91 as its moderation-related target but does not specify institutional funding, a responsible unit, or sustained pedagogical support (UIN Raden Fatah Palembang, 2024). This narrow measure illustrates the wider risk of superficial implementation identified in Islamic educational management (Chotimah et al., 2025).

Educational institutions can internalize pluralistic values through both structural support and curriculum design. Curriculum insertion embeds socio-moral principles in existing course frameworks rather than adding stand-alone subjects (Jamin & Mudra, 2023; Mukhibat et al., 2024). In PTKIs, this approach places religious moderation within semester learning plans (*Rencana Pembelajaran Semester*, hereafter SLP/RPS), learning outcomes, classroom activities, and assessment. Studies have reported its potential to strengthen tolerance and moderate dispositions without displacing disciplinary content (Mulasi & Saputra, 2024). Related discourses on *Islam Nusantara* and *ukhuwah islāmiyyah* also provide conceptual resources for inclusive religious education (Ashofi & Anwar, 2026; Budiman, 2023; Hadiyyin, 2017; Syawaludin, 2020). These curricular efforts are unlikely to endure, however, when leadership commitments, budgets, and operational responsibilities remain unclear.

Previous studies have examined religious moderation as theological discourse (Azka et al., 2026; H. Hasan, 2025), a normative framework (Samho et al., 2026; Tidjani et al., 2026), public policy (Rahman et al., 2025; Ruslan & Syahputra, 2025), and curriculum practice (Jamin & Mudra, 2023; Mukhibat et al., 2024). However, limited empirical attention has been given to the relationship between executive accountability and classroom implementation. It remains unclear how leadership contracts, institutional funding, and moderation units support the integration of religious moderation into SLPs/RPS and its implementation through dialogic pedagogy. Examining this relationship is important because a policy may be normatively accepted without being firmly embedded in institutional governance and classroom practice.

This study therefore evaluates the implementation of religious moderation in the sampled PTKIs using Stufflebeam's CIPP model. It examines how religious moderation is integrated into and measured through LPCs/Perkin and executive governance. It also investigates how religious moderation values are incorporated into SLPs/RPS and implemented in classroom practice. In addition, the study identifies the institutional, budgetary, and pedagogical conditions that influence the continuity of religious moderation programs.

This study contributes empirical evidence concerning the relationship between institutional governance and classroom pedagogy. By applying the CIPP model, it examines policy context,

institutional inputs, implementation processes, and reported outcomes within a single analytical framework. It also proposes an LPC and SLP governance model that connects measurable leadership accountability and resource allocation with curriculum integration and lecturer preparation for dialogic teaching.

Method

This study employed a convergent parallel mixed methods design in which quantitative and qualitative data were collected concurrently, analyzed separately, and integrated during interpretation within a common evaluation framework (Creswell & Creswell, 2018; Creswell & Plano Clark, 2018). Stufflebeam's Context, Input, Process, and Product model, commonly known as CIPP, guided the evaluation of institutional governance and pedagogical implementation (Stufflebeam & Zhang, 2017). The context dimension examined national policy mandates and institutional strategies for religious moderation. The input dimension covered LPCs/Perkin, budget allocation, staffing, and dedicated moderation units. The process dimension focused on the integration of religious moderation into SLPs/RPS, its implementation in classroom instruction, and the facilitation of dialogue. The product dimension examined course performance data, perceived attitudinal outcomes, and program continuity.

The quantitative strand employed purposive sampling with stratification to involve 185 respondents from PTKIs representing western, central, and eastern regions of Indonesia. The participating institutions were UIN Sunan Gunung Djati Bandung, UIN Syekh Nurjati Cirebon, UIN Mataram, and IAIN Parepare. The sample consisted of 126 men, representing 68.1 percent of the respondents, and 59 women, representing 31.9 percent. Based on institutional roles, the participants included 92 lecturers, representing 49.7 percent of the sample, 71 students, representing 38.4 percent, and 22 program managers or structural administrators, representing 11.9 percent. They were affiliated with faculties of Islamic education, humanities, and science.

The qualitative strand involved 15 key informants who were purposively selected because of their direct involvement in institutional policy, curriculum development, or classroom instruction. The informants consisted of two deans, three vice deans for academic affairs, five senior lecturers, three heads of religious moderation centers, and two student representatives. To protect confidentiality, each informant was assigned an anonymous code ranging from INF 01 to INF 15, and all personal names were removed from the reporting.

Data were collected from four complementary sources. The first source was a structured online questionnaire consisting of 25 items that measured respondents' awareness of LPC/Perkin provisions, budget allocation, the presence of moderation units, the integration of religious moderation into SLPs/RPS, and perceived program effectiveness. The questionnaire combined categorical responses with a five point Likert scale ranging from 1 for strongly disagree to 5 for strongly agree. Following expert review, the instrument was piloted with 30 respondents and achieved an overall Cronbach's alpha coefficient of .815.

The second source consisted of semi structured interviews lasting between 45 and 60 minutes. These interviews explored barriers to institutional governance, budget constraints, the implementation of LPCs/Perkin, and challenges encountered in facilitating classroom dialogue.

The third source was document analysis, which covered the 2024 LPCs/Perkin, university budget execution documents known as RKA KL, institutional guidelines for Religious Moderation Houses, 45 SLPs/RPS from several academic programs, course grade summaries, and lecturer evaluation reports used in the product analysis. The fourth source consisted of nonparticipant observations conducted in eight classes containing religious moderation material. These observations focused on pedagogical interactions and the ways lecturers facilitated disagreement and addressed controversial issues.

Survey data were analyzed in SPSS using frequencies, percentages, means, and standard deviations. Interview transcripts, open-ended responses, and observation notes were examined through thematic analysis (Braun & Clarke, 2006). Quantitative and qualitative findings were then integrated through a joint display organized by the CIPP dimensions (Fetters et al., 2013). Triangulation across survey, interview, observation, and document evidence was used to strengthen the credibility of the interpretations.

Table 1. Joint display of mixed-methods evidence across the CIPP dimensions

CIPP Dimension	Evaluative Focus	Quantitative Evidence (N=185)	Qualitative & Document Evidence	Triangulated Finding
Context	Policy background & national alignment	More than 80% perceived religious moderation policy as essential	Policy documents reflected national Ministry of Religious Affairs mandates	Strong normative policy consensus across campuses
Input	Executive LPCs, budgets & dedicated units	78.4% reported no LPC/Perkin target; 62.2% reported no dedicated internal funding	LPC/Perkin review showed a narrow course-score target; center managers reported budget constraints (INF-04)	Severe input deficit: weak executive accountability & underfunded units
Process	Curriculum insertion & classroom facilitation	70.3% reported SLP/RPS insertion; 48.1% identified dialogue facilitation as the main challenge	SLP document analysis confirms course insertion; observations highlight lecturer difficulty in handling controversial topics	Grassroots pedagogical success hampered by dialogue facilitation gaps
Product	Student outcomes & program sustainability	88.1% of reviewed score cases were in the 80–100 range; 80.0% perceived positive attitudinal effects	Grade summaries showed high scores; student feedback criticized superficial event-based programming (INF-12)	Promising course outcomes, but long-term behavioral impact was not established

Table 1 shows how the four evidence sources were compared rather than treated as independent findings. Convergence was strongest around the contrast between broad policy acceptance and weak institutional inputs, while classroom evidence indicated substantial curriculum insertion alongside limited preparation for difficult dialogue. The product evidence was interpreted cautiously because the design was cross-sectional and did not measure change over time.

Results and Discussion

Results

The findings are organized by the study's main governance and pedagogical themes. Within each theme, survey results are considered alongside interviews, observations, documents, and relevant research so that empirical results and interpretation remain integrated.

Governance and Leadership Performance Contracts

Formal governance mechanisms were weak across the sampled institutions. As shown in Table 2, 145 respondents (78.4%) reported that religious moderation targets were not included in their institution's LPC/Perkin, while 40 (21.6%) reported formal inclusion.

Table 2. Reported inclusion of religious moderation targets in LPCs/Perkin (N = 185)

Category / Response	Sample Count (n)	Percentage (%)
Not Included / No Formal Target in LPC	145	78.4%
Formally Included in LPC	40	21.6%
Total	185	100.0%

Document analysis supported this pattern. The 2024 LPC/Perkin of UIN Raden Fatah Palembang included an average score target of 64.91 for courses containing religious moderation content but did not specify structural, budgetary, or managerial indicators (UIN Raden Fatah Palembang, 2024). A senior academic manager described the limitation as follows:

“The current performance contracts for deans and rectors focus almost exclusively on standard academic metrics, such as graduation rates and publication counts. Religious moderation is treated as an assumed background activity without specific, contractually binding key performance indicators or budget requirements.” (INF-01, dean, interview, March 2026)

The omission of measurable targets reduces the visibility of religious moderation in executive review and resource decisions. This finding is consistent with evidence that moderation policy may remain superficial when institutions emphasize formal compliance without embedding responsibility, resources, and follow-up in routine management (Chotimah et al., 2025). The data do not establish that LPC omission alone causes weak implementation, but they show that accountability mechanisms and operational support are poorly aligned.

Institutional Units and Budget Support

The reported presence of a dedicated unit was uneven: 121 respondents (65.4%) indicated that their institution had a Religious Moderation House or equivalent unit, whereas 64 (34.6%) reported no specialized unit.

Budget support was more limited. Across the full sample, 115 respondents (62.2%) reported no dedicated internal university allocation, and 70 (37.8%) reported that funding was available. Among the 70 funded cases, 52 (74.3%) received less than IDR 100 million annually, 11 (15.7%) received IDR 100–300 million, and seven (10.0%) received more than IDR 300 million (Table 3).

Table 3. Reported institutional funding for religious moderation programs

Dimension	Indicator / Category		Sample Count (n)	Percentage (%)
Institutional Allocation	Budget	Received University Budget	70	37.8%

	No Internal Budget Allocation	115	62.2%
	Subtotal	185	100.0%
Annual Budget Range	< IDR 100 Million	52	74.3%
<i>(Funded Units Sub-sample, n = 70)</i>	IDR 100 Million – 300 Million	11	15.7%
	IDR 300 Million – 700 Million	4	5.7%
	IDR 700 Million – 1 Billion	2	2.9%
	> IDR 1 Billion	1	1.4%
	Subtotal	70	100.0%

An anonymized moderation-center manager explained how the lack of a permanent budget line limited program continuity:

“Without a permanent budget line in the university’s annual budget execution file (RKA-KL), our moderation center operates on borrowed time. We rely on occasional leftover funds from other departments, which prevents us from running sustained research, longitudinal evaluations, or continuous community engagement.” (INF-04, head of a moderation center, interview, March 2026)

The survey and interview evidence indicates an input problem in CIPP terms: formal units do not necessarily have stable resources or operational autonomy. Similar research on educational program funding shows that reliance on short-term or ad hoc allocations makes continuity difficult (Košmerl et al., 2024). The evidence supports the need for costed, multiyear work plans, although this study did not conduct a cost analysis from which a universal minimum budget could be set.

Event-Based Programming and Structural Impact

Short-term activities dominated reported implementation. Focus group discussions accounted for 52 responses (28.1%) and seminars or workshops for 48 (25.9%). In addition, 91 respondents (49.2%) said that they encountered religious moderation mainly through one-off seminars rather than through an integrated institutional program. A student informant characterized this pattern as “academic firecrackers”:

“The university frequently hosts grand national seminars on religious moderation with impressive banners and speeches. However, once the event ends, there is no follow-up, no institutional policy change, and no continuous dialogue space. They operate like academic firecrackers, visually loud and briefly captivating, but quickly fading without leaving any permanent structural warmth.” (INF-12, student, open-ended survey response)

The criticism is directed not at seminars themselves but at their use as a substitute for policy, resourcing, and continuing engagement. Ding’s (2020) concept of performative governance helps explain how visible activity can signal compliance without changing institutional capacity. The pattern also reflects the superficial implementation identified by Chotimah et al. (2025). A more

durable program would connect public events to follow-up mechanisms, student participation, and measurable institutional responsibilities.

Curriculum Insertion through Semester Learning Plans

Curricular implementation was stronger than institutional governance. A total of 130 respondents (70.3%) reported the creation or use of SLPs/RPS containing religious moderation values (Table 4). Because the sample included lecturers, students, and managers, this percentage is reported as an institution- or course-level perception rather than as a lecturer-only rate.

Most respondents also reported that curriculum insertion maintained disciplinary integrity: 158 (85.4%) indicated no disruption to core course content, and 142 (76.8%) reported no major technical difficulty in implementation.

Review of 45 SLPs/RPS from Islamic education, humanities, and social science programs showed that *tawasut* (moderation), *tasāmuḥ* (tolerance), and *i'tidāl* (justice) appeared in learning outcomes, weekly topics, or assessment tasks without replacing the principal course objectives. This pattern supports earlier work showing that religious moderation can be embedded within existing course design (Jamin & Mudra, 2023; Mukhibat et al., 2024). The document evidence therefore strengthens the survey finding, although the study did not evaluate the depth or quality of every insertion with a standardized rubric.

Table 4. Reported curriculum insertion and perceived effects on course content (N = 185)

Evaluative Variable	Response Option	Sample Count (n)	Percentage (%)
Creation of Moderation-Infused SLP	Yes	130	70.3%
	No	55	29.7%
Disruption to Core Course Substance	No Disruption (Maintains Core Substance)	158	85.4%
	Disrupts Core Substance	27	14.6%
Technical Ease of Implementation	No Major Difficulties	142	76.8%
	Experiences Significant Difficulties	43	23.2%

Course Outcomes and Challenges in Classroom Dialogue

Course-grade summaries associated with moderation-related instruction showed that 96 cases (51.9%) were in the 80–89 range, 52 (28.1%) were in the 90–99 range, and 15 (8.1%) received 100. In total, 163 cases (88.1%) were in the 80–100 range. In addition, 148 respondents (80.0%) perceived curriculum insertion as effective or highly effective in encouraging open and moderate attitudes. These descriptive results are promising, but the cross-sectional design and absence of a comparison group do not permit a causal claim that curriculum insertion produced the scores or attitudes.

The clearest pedagogical difficulty concerned controversial discussion. As Table 5 shows, 89 respondents (48.1%) selected the management of disagreement or controversial topics as the most difficult aspect of moderation-related teaching. Other reported challenges were subject-matter

mastery (21.6%), assessment-rubric development (16.8%), SLP/RPS drafting (7.6%), and administrative issues (5.9%).

Table 5. Reported pedagogical challenges in moderation-related courses (N = 185)

Pedagogical Challenge	Sample Count (n)	Percentage (%)
Handling discussions during differences of opinion / controversial topics	89	48.1%
Mastery and deep understanding of moderation course material	40	21.6%
Developing appropriate evaluation and assessment rubrics	31	16.8%
Technical drafting and structuring of the SLP/RPS	14	7.6%
Other administrative issues	11	5.9%
Total	185	100.0%

An educator described the difference between writing moderation into a syllabus and facilitating it in practice:

“Lecturers can easily write moderation values into their syllabus, but when real discussions happen in class regarding sensitive theological or interfaith issues, many lecturers lack formal facilitation skills. They struggle to manage heated debates without either shutting down student opinions or letting arguments escalate into ideological conflict.” (INF-10, senior lecturer, interview, March 2026)

This result identifies a gap between curriculum design and dialogic pedagogy. Research on sensitive topics in higher education similarly emphasizes preparation, care, clear discussion norms, and facilitation strategies rather than avoidance (Svendby, 2025). Interreligious education also depends on structured dialogue and an institutional climate that supports safe, challenging encounters (Abu-Nimer & Smith, 2016; Aune et al., 2026). Lecturer development should therefore address de-escalation, equitable participation, and assessment of dialogue—not only the technical insertion of values into SLPs/RPS.

Discussion

CIPP Synthesis and Governance Implications

The Policy–Practice Gap across the CIPP Dimensions

The CIPP framework explains how the observed gap between policy and practice develops across interconnected dimensions. The context dimension indicates broad acceptance of religious moderation as an educational priority. However, the input dimension remains weak because the inclusion of religious moderation indicators in LPCs/Perkin, the designation of responsible units, and the provision of stable funding are inconsistent across institutions. This condition shows that policy legitimacy has not always been accompanied by adequate institutional support.

Evidence from the process dimension is also mixed. The integration of religious moderation into the curriculum was widely reported and evident in the reviewed SLPs/RPS, but implementation was constrained by a reliance on event centered activities and limited lecturer capacity to facilitate dialogue. The product dimension showed strong course performance and

positive perceptions of program effectiveness, although the study did not measure long term behavioral change. These findings indicate that progress in one CIPP dimension does not automatically address weaknesses in the other dimensions (Stufflebeam & Coryn, 2014; Stufflebeam & Zhang, 2017).

Context and Input: Policy Legitimacy without Consistent Institutional Support

The primary governance problem is not the absence of a national policy narrative but the inconsistent translation of that narrative into institutional instruments. The observed relationship between the omission of religious moderation targets from LPCs/Perkin and limited budget support suggests that the program remains peripheral to routine performance evaluation and institutional planning. Although this relationship does not establish cause and effect, it indicates that weak accountability mechanisms often coincide with inadequate resource allocation.

Within the CIPP framework, context and input are closely connected because recognized policy priorities require feasible strategies, clearly assigned responsibilities, adequate personnel, and sustainable funding. Across the sampled PTKIs, these supporting conditions were present to varying degrees. Strengthening religious moderation as an institutional program therefore requires universities to translate policy commitments into measurable leadership targets, clear organizational responsibilities, and regular budget allocations.

Process and Product: Curricular Initiative with Limited Outcome Evidence

At the process level, the reviewed SLPs/RPS demonstrate that lecturers and academic programs can integrate religious moderation values into existing curricula. This finding is consistent with previous studies on curriculum development for religious moderation (Asmawi et al., 2024; Azmi et al., 2025; Mukhibat et al., 2024). However, the evidence concerning dialogue facilitation shows that the inclusion of religious moderation in written curriculum documents does not necessarily reflect lecturers' pedagogical readiness to manage disagreement, controversial issues, and diverse perspectives. Effective implementation therefore requires systematic lecturer preparation and continued pedagogical support.

At the product level, course performance and participants' perceptions of program effectiveness provide useful indicators for institutional monitoring, but they do not directly measure lasting changes in tolerance, social cohesion, or behavior. A more comprehensive evaluation system would combine learning assessments with repeated measurements of attitudes, systematic classroom observations, and indicators of campus climate. Accordingly, the product findings should be interpreted as reported outcomes within the sampled institutions rather than evidence of national impact. This distinction limits the scope of the conclusions while preserving the practical value of the CIPP diagnosis.

Leadership Accountability and Contract Governance

The high proportion of respondents who reported that religious moderation targets were absent from LPCs/Perkin indicates a significant gap in institutional governance. Research on public sector governance emphasizes that strategic priorities become operational when responsibilities, resources, performance indicators, and reporting mechanisms are aligned (Bovaird & Löffler,

2009). In higher education, rectors and deans also mediate between ministry expectations and institutional practice (Nguyen et al., 2014). Religious moderation is therefore unlikely to become a routine institutional concern if it remains outside the instruments used to evaluate leaders and allocate resources. The performance document from UIN Raden Fatah Palembang further illustrates the limitations of relying on a single cognitive score. Character development and religious moderation education require indicators that assess institutional support, learning quality, dialogue, and continued engagement rather than examination performance alone (UIN Raden Fatah Palembang, 2024).

Leadership accountability in PTKIs should translate *wasatīyyah* from a normative commitment into a manageable set of institutional responsibilities (Shunhaji et al., 2026). Based on the findings, LPCs/Perkin and institutional plans should include explicit and measurable religious moderation indicators accompanied by annual reporting requirements. Responsibility should be assigned to a permanent institutional unit or function supported by a clearly calculated multiyear budget. Institutional plans should also establish measurable targets for the coverage and quality of religious moderation content in SLPs/RPS. These governance measures should be reinforced through continuing professional development that prepares lecturers to facilitate interfaith dialogue, address controversial issues, and manage classroom conflict.

From Event Centered Programming to a Participatory Institutional Culture

The implementation data show that short term activities remained the most visible form of religious moderation programming. Focus group discussions accounted for 52 responses, representing 28.1 percent of the sample, while seminars and workshops accounted for 48 responses, representing 25.9 percent. More importantly, 91 respondents, representing 49.2 percent, reported encountering religious moderation mainly through isolated seminars rather than through an integrated institutional program. A student described this pattern as “academic firecrackers” because the activities appeared impressive but ended without continued dialogue, policy change, or institutional follow through (INF 12, student, open ended survey response). This evidence suggests that the problem lies not in the use of seminars themselves but in their separation from sustained institutional responsibility.

Ding’s concept of performative governance helps explain how visible activities can demonstrate symbolic responsiveness without creating sufficient administrative capacity (Ding, 2020). This interpretation is consistent with the superficial implementation identified by Chotimah et al. (2025). Arnstein’s ladder of participation further shows that information provision places students primarily in the role of recipients rather than institutional participants (Arnstein, 1969). PTKIs should therefore connect seminars and focus group discussions with recurring student forums, peer moderation networks, community engagement, campus policy review, and formal procedures for responding to intolerance. These activities should be assigned to a responsible unit, linked to measurable institutional indicators, and evaluated over time so that student participation becomes part of institutional culture rather than a temporary program.

Curriculum Insertion and the Operationalization of Classroom Dialogue

Curricular implementation was considerably stronger than institutional governance. Among the 185 respondents, 130 respondents, representing 70.3 percent, reported the creation or use of

SLPs/RPS containing religious moderation values. Because the sample included lecturers, students, and institutional managers, this percentage should be interpreted as an institutional or course level perception rather than a lecturer only rate. A further 158 respondents, representing 85.4 percent, indicated that the insertion of religious moderation did not disrupt the core substance of the course. These findings demonstrate the feasibility of integrating *wasatīyyah* values, including moderation, balance, justice, and tolerance, into learning outcomes, course content, classroom activities, and assessment without creating a separate subject. This interpretation is consistent with studies that position religious moderation and character education within existing curriculum structures (Jamin & Mudra, 2023; Mukhibat et al., 2024; Sargeant & Kerr, 2026).

Nevertheless, 89 respondents, representing 48.1 percent, identified the management of disagreement and controversial topics as the most difficult aspect of moderation related teaching. This result reveals a gap between written curriculum integration and lecturers' practical readiness to facilitate sensitive dialogue. International policy examples provide useful institutional principles rather than models that can be transferred directly. Singapore uses residential ethnic quotas to prevent social isolation, Canada provides statutory recognition of multicultural inclusion, Australia emphasizes community participation and multilingual access, Switzerland combines multilingual recognition with decentralized implementation, and the United States relies primarily on constitutional protections for religious exercise and expression (Housing and Development Board, 2022; Canadian Heritage, 2024; Australian Government Department of Home Affairs, 2024; Federal Department of Foreign Affairs, 2024; U.S. Const. amend. I). For PTKIs, the relevant lesson is the need to convert recognition of diversity into clear institutional mechanisms. Religious Moderation Centers should therefore provide continuing professional development in dialogue facilitation, conflict management, deescalation, the establishment of discussion rules, and the assessment of student participation. These measures would help transform curriculum insertion from a documentary requirement into a safe and sustained pedagogical practice (Abu Nimer & Smith, 2016; Aune et al., 2026; Svendby, 2025).

Proposed Integrated Governance Model

Figure 1 presents an integrated CIPP governance model that connects national policy, executive accountability, institutional support, curriculum implementation, outcome evaluation, and institutional feedback (Stufflebeam & Zhang, 2017). The model preserves the central contribution of this study by explaining how religious moderation can move from a national policy priority into routine institutional and classroom practices. Rather than prescribing a uniform budget threshold, the model requires each PTKI to prepare a costed multiyear plan based on its program scope, staffing needs, existing resources, and institutional priorities. This approach is analytically appropriate because the study identified inconsistencies in dedicated funding but did not collect comparable institutional costing data that could justify a common budget standard.

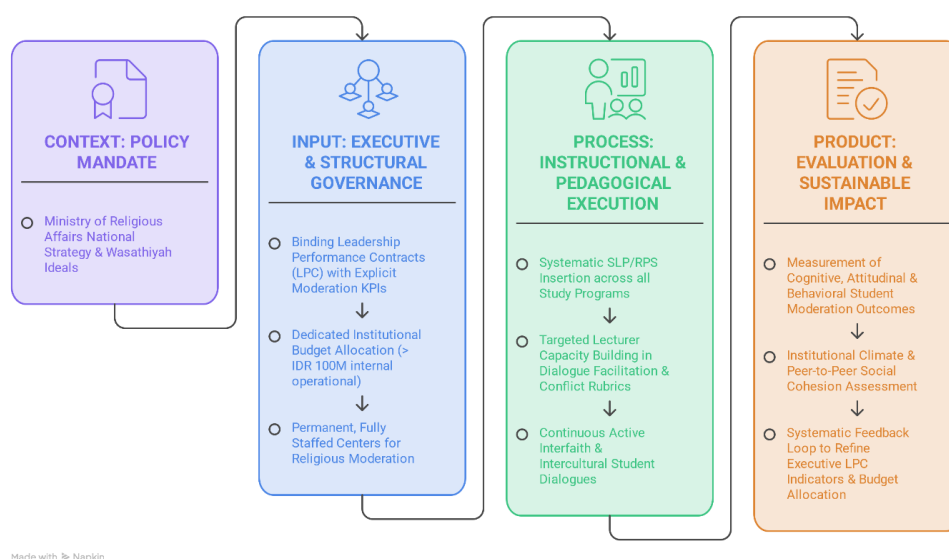


Figure 1. Integrated CIPP-based governance model for religious moderation in PTKIs

The model begins with context alignment, through which the Ministry of Religious Affairs establishes national priorities and each PTKI translates them into institution specific objectives. During input structuring, university leaders incorporate measurable indicators into LPCs/Perkin, assign responsibility to a permanent institutional unit, and provide a costed multiyear budget. Process implementation occurs when academic programs integrate religious moderation into SLPs/RPS, prepare lecturers to facilitate dialogue, and create opportunities for continued student participation. The product stage assesses course performance, perceived attitudinal outcomes, facilitation quality, and campus climate. However, because this study measured only course performance and respondent perceptions, long term behavioral outcomes should be treated as indicators for future evaluation rather than demonstrated effects. Evaluation evidence then informs revisions to leadership contracts, institutional budgets, curriculum implementation, and pedagogical support. The model therefore treats institutional accountability and classroom practice as mutually dependent components of a continuing improvement cycle.

Conclusion

This study answers the research questions by showing a consistent gap between governance and pedagogy in the sampled PTKIs. Most respondents reported no religious moderation target in executive LPCs/Perkin and no dedicated internal funding, while curriculum insertion was widely reported and confirmed in the reviewed SLPs/RPS. The principal classroom constraint was the facilitation of disagreement and controversial topics.

The practical implication is that religious moderation should move from event-based programming to an integrated governance arrangement. PTKI leaders should connect measurable LPC/Perkin indicators, assigned institutional responsibility, costed multiyear support, curriculum-quality targets, lecturer development, and student participation. The proposed CIPP model provides a feedback structure for aligning these elements without reducing moderation to a single examination score.

The findings remain limited by purposive sampling, cross-sectional perceptions, and the absence of longitudinal or comparison-group evidence. Course scores and perceived effectiveness should not be interpreted as direct evidence of behavioral change. Future research should test the model across a larger range of public and private PTKIs, evaluate dialogue-facilitation training, and track student attitudes and campus climate over time.

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