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Policy Implementation of Religious Moderation in Madrasahs

Bustamin[1], Siska Elasta Putri[2]

[1,2] Department of Constitutional Law, Faculty of Sharia, UIN Mahmud Yunus Batusangkar
*e-mail:bustamin@iainbatusangkar.ac.id

Abstract

This study aims to analyze and formulate strategies for implementing religious moderation policies in Madrasahs. This study uses a descriptive qualitative research method with a case study approach with research sites in MAN 2 and MTsN 6 Tanah Datar Regency, West Sumatra Province, Indonesia. Data were collected through a documentary study and an in-depth interview. The data were analyzed using an interactive analysis model, beginning with data acquisition, data condensation, data display, and concluding. The results of the study indicate that the implementation of religious moderation in the Madrasah was not properly implemented due to the following reasons: (1) communication that was not carried out intensively and in a structured manner; (2) The aspect of financial resources is not yet available; (3) Standard procedures for implementing religious moderation for Madrasah are not yet available; and (4) the strategy used is not structured and systematic but still seeks strategy formulation. The results of the SWOT analysis reveal 4 strategies that can be selected by the implementer for the implementation of religious facilitation in Madrasahs to be carried out effectively and efficiently In addition, the strategy is offered as an innovation for the implementation of religious moderation, especially in Madrasahs and in the entire education sector

Keywords: policy implementation, religious moderation, madrasah

INTRODUCTION

For the past decade, the Indonesian government has focused on the campaign for mainstreaming religious moderation through the Ministry of Religions of the Republic of Indonesia (Hefni, 2020); (Fahri. et al., 2019);(Kominfo, 2019). This arises from the increase in radicalism and terrorism-related to religion, especially Islam (Abdillah, 2017), which certainly poses a major threat to countries in the world, including Indonesia (Kusuma et al., 2019); (McCluskey & Kim, 2012).

Terrorism and radicalism are very closely related because terrorism is the effect of radicalism, especially radicalism in the context of religion. Accordingly, Asrori argues that religious radicalism is religious behavior that requires drastic change by adopting a harsh character aimed at achieving certain goals (Asrori, 2015). Therefore, Indonesia must be able to resolve the problem of radicalism in political, economic, cultural, and religious life in such a way that it proceeds following the national ideals contained in the preamble to the 1945 constitution, the pancasila, religion, and the noble culture of the temperate nation (Nashir, 2019). Moderate Islamic education can strengthen intellectual understanding of a balanced understanding of Islam and the spirit of nationalism (Jamilah, 2021); (Subaidi, 2020).

Indonesian educational institutions under the auspices of the Ministry of Education and Culture (Kemendikbud) and the Ministry of Religions play a strategic role in the implementation of policies of religious moderation. However, there are still many cases of intolerance in schools. A terrible case of intolerance recently occurred at SMKN 2 Padang, West Sumatra. A non-Muslim student admitted she was forced to wear a headscarf at school. The government reacted quickly and resulted in a Joint Decree (SCB) by 3 Ministers of the Ministry of Education and Culture, the Ministry of Interior and the Ministry of Religion No. 02 / KB / 2021, No. 025-199 of 2021 and No. 219 of 2021 on the use of attributes in schools (Ihsan, 2021). This SKB was canceled by the Supreme Court (MA) because it contradicted several laws (Kompas, 2021).

According to Retno Listyarti, Commissioner of the Indonesian Child Protection Commission (KPAI), there were intolerance cases in several places, for example at SMPN 1 Singaraja Bali there is the rule not to wear a headscarf, at SMAN 8 Yogyakarta, the scout camp requires the celebrations on Easter Day, SD Negeri Karangtengah 3 required to wear Muslim clothing and SMAN 58 East Jakarta prohibits students from selecting non-Muslim OSIS chairpersons and various other cases (Ihsan, 2021);(Hutari, 2021).

However, the Indonesian government has taken various measures through the Ministry of Religions to internalize religious moderation in public schools and especially in madrasahs. With the challenge of implementing government policies in such a way that they can be implemented. This is because the political implementation links political goals and their realization with the results of state activities (Akib, 2010).

This research is focused on Madrasah Aliyah Negeri (MAN 2) and Madrasah Tsanawiyah Negeri (MTsN 6) Tanah Datar Regency. The selection of two Madrasah with different levels aims to obtain different implementation characteristics. While the selection of Tanah Datar Regency as the research location was based on various considerations, namely Tanah Datar Regency was the center of the Minangkabau kingdom and one of the oldest areas in Minangkabau so this area was called "Luhak Nan Tuo". In addition, in the 16th century, the population had embraced Islam, then there was acculturation of Islamic culture and the culture of the local community known as the "Sumpah Sati Bukik Marapalam" (Roza, 2020).

Research discussing religious moderation in schools can be seen in research by (Uba & Pelu, 2020) showing that moderate Islamic values can be internalized into the madrasah curriculum as reinforcement of the values of justice applied in madrasas while learning so that learning is fun. Accordingly, a study by (Mujizatullah, 2020) found that the implementation of religious moderation values incorporated into religious subjects and extracurricular activities (spiritual activities) was able to translate well to tolerance and accommodative attitudes towards local culture. Another supporting factor is the local content, namely Muhammadiyah, which has been implemented in the madrasa setting. While the research study on the implementation of religious moderation (Nurdin, 2019) at the Islamic boarding school Salaf Al-Anwar found that moderation attitudes are conveyed through the character and personality formation of students who have self-confidence and need to have special knowledge and general knowledge for the community.

The above research so far opens a new study space for the implementation of religious moderation policies in madrasah. This study was analyzed using Edward III's theory of policy implementation, which includes communication, resources, dispositions, and bureaucratic structures. Afterward, the moderation policy implementation strategy was reformulated using SWOT analysis to determine the correct strategy for implementing the religious moderation policy, especially in MAN 2 and MTsN 6 Tanah Datar Regency, and can then be used by all levels of the madrasah and schools in Indonesia will be taken over. Against the background of the problem of implementing religious moderation policies, two research questions were formulated, namely: (1) What is the religious moderation policy of MAN 2 and MTsN 6 Tanah Datar Regency in the Edward III Implementation Review? (2) To reformulate the strategy for implementing the religious moderation policy for MAN 2 and MTsN 6 in Tanah Datar Regency?

METHODS

The research design used is a case study with a qualitative approach. A case study is a research strategy that carefully examines a case of a program, event, activity, process, or group of individuals (Creswell, 2016), In this study, a careful investigation was done to see the implementation of religious moderation policies in MAN 2 and MTsN 6 Tanah Datar, so this study used a qualitative approach with a case study. The research site is located in MAN 2 and MTsN 6 Tanah Datar Regency, West Sumatra Province, Indonesia. The investigation was carried out in May-September 2021.

The data sources in this study consisted of primary data and secondary data. The primary data were collected through face-to-face interviews with the Madrasah Head, Curriculum Deputy and Student Affairs Deputy, and the Reign's Ministry of Religions, Tanah Datar. In the meantime, secondary data has been obtained through document review from textbooks, publication journals, previous research, and laws and regulations on the research topic.

The data collection was carried out in two ways, namely (1) interview; Interviews are one of the most important sources of case study information (Yin, 2014). Interviews are divided into three, namely structured, semi-structured and unstructured interviews (Sugiono, 2010). The interviews used in this study were semi-structured interviews with the director of Madrasah, deputy for curriculum, and deputy for student affairs at MAN 2 and MTsN 6. The interview was then also conducted with the Ministry of Religions of the Tanah Datar Regency, namely the director of the School for Islamic Education (PAIS) and Head of Education Department Madrasah (Penmad); and (2) documentation; Documentation is an activity to find data about things or variables in the form of notes, books, transcripts, pictures, and others (Arikunto, 2010). The data collections from the documentation study are strategic planning documents, curriculum, textbooks. In addition, it also examines the regulation of the policy of religious moderation as set out in the Director-General of Islamic Education's Decree No. 183 of 2019 on the Curriculum of Islamic Education and the Arabic Language in Madrasah and the Minister of Religion's Decree 184 of 2019 on Guidelines for the implementation of the curriculum in Madrasah and other related regulations.

This study uses a qualitative data analysis based on the interactive analysis model (Miles et al., 2014). There are four main axes, namely data collection, data compression, data display, and inference. First, the researcher collects data through interviews and documentation studies, the data are grouped by subject and data code. Second, data reduction is summarizing, selecting the most important points, and searching for topics and patterns. This will provide a clearer picture of the data needed for the study. The researcher then triangulated the data sources and techniques from the data previously obtained through interviews and documentation. Third, the reduced data is then presented. The presentation of data aims to organize data that is arranged in a pattern of relationships. This will make it easier to understand what happened and to determine the next work plan. Fourth, inferring and verifying by providing a description or description of an object so that it can answer research questions about the phenomenon under study. In addition, the research was analyzed using the Strength, Weakness, Opportunities, Threats (SWOT) method to reformulate the strategy for implementing religious moderation guidelines in MAN 2 and MTsN 6 Tanah Datar.

FINDING AND DISCUSSIONS

Implementation of Religious Moderation in the Edward III Review

To help readers locate research, Table 1 is presented as a guide for readers to locate extracts from conversations with informants. According to Edward III, the implementation will be successful if it meets four factors, namely communication, resources, dispositions, and bureaucratic structure.

Table 1. Coding Format

Coding Example:

*Transcript of MAN 2 A communication by the Head of MAN 2= KM1.a

*Transcript of the bureaucratic structure of MTsN 6 by the Deputy for Student Affairs at MTsN

Coding Format		
Variable **(KM, SD, DS, SB)**	**Madrasah/ Institution** **(1,2, 3)**	**Informant** **(a, b, c, d, e, f)**
Communication (KM)	A (1) MAN	Head of MAN 2 (a)
Resources (SD)	B (2) MTsN	Deputy for Curriculum MAN 2 (b)
Disposition (DS)	C (3) Kemenag	Deputy for Student Affairs at MAN 2 (c)
Bureaucratic Structure (SB)		Head of MTsN 6 (d)
		Deputy for MTsN 6 Curriculum (e)
		Deputy Head of Student Affairs at MTsN 6 (f)
		Head of Penmad Ministry of Religion in Tanah Datar (g)
		Head of PAIS Ministry of Religion Tanah Datar (h)

6= SB2.f

Communication Aspect

Table 2 shows that two of the three communication indicators for the implementation of religious moderation in MAN 2 and MTsN 6 Tanah Datar were met, but one indicator relating to the intensity of program socialization was not implemented. The existence of implementers and target groups of political programs for religious moderation in madrasah is an example of a fulfilled indicator.

Table 2 Application of Communication Aspects in Madrasah

Variable	Madrasah Name	
Communication With Indicator	A (1)	B (2)
There are implementers and target groups of the political program of religious moderation	√	√
There is an effective way to socialize the religious moderation political program	√	√
The intensity of socialization of the religious moderation policy program is effective	-	-

Indicators of the intensity of socialization of the effective political program of religious moderation were not met. According to the statement by the directors of MAN 2 and MTsN 6 that socialization concerning the inclusion of narratives of religious moderation in the subjects of Islamic Religious Education (PAI) and Pancasila and Citizenship Education (PPKn) is not being intensively implemented. The socialization took place only once in the Madrasah Aliyah Negeri Insan Cendikia (MAN-IC) in Padang Pariaman, West Sumatra. At that time, all Madrasah leaders in West Sumatra were gathered to receive briefings in the form of religious moderation material.

However, a technical implementation was never carried out. Quoted from interviews with researchers:

"... since religious moderation is to be implemented in Madrasah, we hope that there will be more intensive training or a more intensive workshop that can convey our understanding of this moderation concept" (KM1-b).

Following the statement of the deputy head of the curriculum at MTsN 6 Tanah Datar:

"…… .we held a meeting with the PPKn specialist teachers and emphasized that we have to include the moderation story in the semester lesson plan (RPS). However, since our understanding of religious moderation is still lacking, we only include it in the core

competency (AI) 1, which includes spiritual attitudes. Meanwhile, KI-2 relates to social attitudes, KI-3 to knowledge and KI-4 to skills "(KM2-e).

Based on research related to the lack of intensity of socialization of religious moderation programs/guidelines in Madrasah, the researchers confirmed with the Tanah Datar Ministry of Religions for Madrasah Education:

"... We have been in Madrasah Education (Penmad) since 2020-2021, there are no socialization programs, training courses, and workshops. This is a realignment of the budget for Covid 19. For Madrasah, MAN IC Padang Pariaman will only be religious In addition, socialization occurs when we invite to workshop activities of Madrasah, that is, we offer socialization related to religious moderation "(KM3-g).

Based on the research results, it can be seen that in the aspect of communication (socialization) the religious moderation policy of MAN 2 and MTsN 6 Tanah Datar is still very poor so that it affects the poor understanding of the implementers of religious moderation. Hence, the intensity of socialization of religious moderation to madrasa is required.

It is confirmed by the testimony of Edward III. assists that the implementation will be effective when (1) a transfer is made, d. Of course, the communication must be correct and clearly understood by the implementers; (2) clarity, i.e. H. if the directive is to be properly implemented, the implementation instructions must not only be accepted but also clear. Otherwise, the implementers will be confused about what to do and have the leeway to impose their views on the implementation of the policy; and (3) Consistency are decisions that conflict, confuse, and frustrate administrative staff and limit their ability to effectively implement policies (Novianto et al., 2018).

As reaffirmed by (Agustino, 2006)communication is one of the important variables that influence the implementation of public policy, communication is crucial to the success of achieving the goals of implementing public policy (Cook & Hunsaker, 2007). At the next stage, communication functions to change attitudes, opinions, and social behavior (Rohman, 2018).

Resource Aspect

Referring to Table 3, in terms of resources, not all five indicators were generally met. The first indicator, which relates to the level of education of practitioners of religious moderation, was met in MAN 2 and MTsN 6 Tanah Datar. This is because the majority of implementers have bachelor's and even master's degrees. However, their understanding and ability to direct is still poor. Then of course it has an impact on the implementation performance. As emphasized by (Nugroho, 2018), the limited capacity of human resources is crucial as there are so many good public policies that ultimately cannot be implemented because they are not supported by the availability of adequate human resources. However, human resources are the key to business success (NI Kadek Suryani, 2019).

Tabel 3 Penerapan Aspek Sumber Daya Pada Madrasah

Variabel	Madrasah Name	
Resources	A (1)	B (2)
With display		
The educational level of the implementer of religious moderation	√	√
The level of understanding of the practitioner of the religious moderation to the objectives and objectives and the application of program details	-	-
There is a budget and budget planning for the religious moderation program	-	-

The indicator of the understanding of the bearers of religious moderation about the goals and objectives as well as the application of program details is not met. As the Head of the MAN 2 school emphasizes, namely:

"... We have 102 teachers and staff here so there is a lot of disagreement, actually there is a little difference between being able to accept and not accept, but I love that people who don't accept this can have an impact, Ustads . But for me, religion doesn't necessarily have to be associated with politics, economics and others "(SD1-a).

The deputy for the curriculum also emphasized that:

"... since this is a new thing, of course, we don't understand the concept of religious moderation itself, so we try to include the concept of religious narrative in our RPP, then try to apply it appropriately to our understanding, because our understanding is little has to do with moderation "(SD1-b).

In addition, the results of the implementation of religious moderation in MAN 2 and MTsN 6 Tanah Datar suggest that the program has not been included in the Strategic Plan, so this is of course a problem in terms of budgeting as the planning is the basis for Programs and activities can be funded. In addition, budget constraints are also a classic problem in the process of public policy formulation, particularly in the process of policy implementation, a fact that is most seen by policymakers, and it is also true (Nugroho, 2018).

Aspect of Disposition

Referring to Table 4, which shows that this aspect has been met. This is evidenced by the commitment and democratic attitude of the head of MAN 2 and MTsN 6 Tanah Datar in socializing his subordinates. This was reinforced by the assistant curriculum leader, who held discussions with the teachers' councils on religious moderation. In line with what was said by (Purwanto & Sulistyastuti, 2015), commitment and competence are two important requirements (two sides of the same coin) for employees charged with achieving political goals in implementation.

Table 4 Application of Disposition Aspects in Madrasah

Variable	Madrasah Name	
Disposition With display	A (1)	B (2)
There is commitment and honesty in the implementation of the policy of religious moderation	√	√
Democracy implements politics of religious moderation	√	√

However, commitment alone is not enough to ensure that the tasks delegated to staff to achieve the objectives of policy implementation run smoothly. This commitment helps to achieve maximum job performance when the staff performs the delegated duties. A high level of commitment that is not accompanied by sufficient competence can be compared to an amateur driver who drives a Formula 1 car. What will happen next is a very dangerous situation as the Formula one, which can reach speeds over 300 km / h, is not controlled by a competent driver (Purwanto & Sulistyastuti, 2015).

Concerning this argumentation, the implementers of the policy of religious moderation at MAN 2 and MTsN 6 Tanah Datar have a high level of commitment, but unfortunately do not have sufficient competence in the implementation of religious moderation. In addition, the results also suggest that there is a rejection of the politics of religious moderation from several elements, particularly MAN 2 Tanah Datar. This will of course be an obstacle to the process of accelerating the implementation of religious moderation policies.

Aspects of the Bureaucratic Structure

Table 5 provides the information that aspects of the bureaucratic structure of the implementation of religious moderation in MAN 2 and MTsN 6 Tanah Datar are not fully met.

Table 5 Application of Aspects of Bureaucratic Structure in Madrasah

Variable	Madrasah Name	
Bureaucratic Structure With Indicator	A (1)	B (2)
The religious moderation policy has an easy-to-understand SOP	-	-
The existence of a bureaucratic structure implementing religious moderation	√	√

This is evidenced by the unavailability (Standard Operating Procedures) of SOPs for religious moderation for Madrasah, so that political implementers are confused about the

implementation of religious moderation in both in-school and out-of-school activities. According to the results of the interview with the Deputy for the MAN 2 curriculum:

> *".... We don't yet have an SOP for religious moderation in Madrasah, let's not worry just about a socialization SOP for us implementers, especially for the curriculum, we can only get it from the school principal. For this reason, we hope that there will be more intensive training or a workshop that will convey our understanding of this moderation concept "(SB 1-b)*

A similar condition was found with MTsN Tanah Datar that there was no SOP regarding the implementation of religious moderation in Madrasah. The following is a statement from the Deputy Head of Curriculum

> *".... Don't worry about the SOP sir ... we just got socialization from the leader and there was a time for us to hold a workshop from the leader of the Madrasah Education Department of the Ministry of Religions in Tanah Datar because we invited him yesterday, but that was only given a general idea of what religious moderation is. Yes, that is the problem, we are still confused, we do not yet have a reference (PPKN) "(SB 2-e).*

Referring to the statement (Renoldi, 2018) the importance of SOP, as they control the desired work results and work processes to be carried out. SOP is created and documented in writing, which contains detailed and systematic work processes. The workflow must be easy to understand and can be implemented correctly and consistently by the actors. A good SOP implementation shows the consistency of work results, product results, and service processes in terms of convenience, service, and balanced arrangements.

In addition, SOP has functions including (1) facilitating the duties of employee representatives or working for unit teams; (2) as the legal basis in the event of a deviation; (3) knowing the obstacles clearly and easily following them; (4) Instructing employees to be equally disciplined in their work; and (5) as a guide in performing routine work (Arikunto & Lia, 2008). Therefore, SOPs related to guidelines on religious moderation should be created to clarify the workflow of the guideline.

The bureaucracy that carried out religious moderation in MAN 2 and MTsN 6 Tanah Datar had no specific structure until this research, either in official or ad hoc form. However, the existing structure continues to refer to the existing structure. The policy/program of religious moderation focuses on the deputy course director for intra-curricular programs and the vice-chancellor for student affairs for extra-curricular programs, as they are in direct contact with the political objectives.

The organizational structure is a system of formal relationships between tasks and authorities that control and coordinate resources to achieve goals. In policy implementation measures, the organizational structure is a forum or vehicle for interaction between officials, bureaucratic apparatus, or officials empowered to manage the implementation of the policy with various activities (Purwanto & Sulistyastuti, 2015). He went on to explain that the organizational structure is charged with implementing a policy function effectively when the organizational structure has to match the objectives and the complexity of the policy (Jones , 2004 dalam Purwanto and Sulistyastuti).

In the theory of public administration, too, there are three approaches to the design of an organizational structure, namely, firstly, the horizontal design based on the division of labor according to the specialization of each organizational unit; second, vertical is a structure whose division of labor is based on hierarchy, authority, or chain of command; and thirdly, the spatial use of the division of labor according to geographical areas or administrative areas (Purwanto & Sulistyastuti, 2015).

Based on the results of the analysis of the implementation of religious moderation in MAN 2 and MTsN 6 Tanah Datar from the perspective of Edward III with the above four main indicators, it can be concluded that there are still many shortcomings in the implementation, so the implementation did not go as expected. It is important to know that in the formulation of public policies there are essential things that policymakers need to be aware of and that policymakers

need to pay attention to. As pointed out by (Nugroho, 2018), public policy is always geared towards intervening in public life to improve public life itself. So the core of the public policy is "intervention," why is that? Because the focus of the public policy is what the government does that is active, even if it does not ignore what the government does not do. The policy of religious moderation for madrasas is an example of government intervention in madrasas to instill the values of religious moderation in the broader community, especially for teachers and students, as educational institutions are seen as an effective forum for teaching these character values.

Implementation Strategy for Religious Moderation

Strategy is the method chosen to achieve the stated policy goals. Based on the existing conditions, the strategy for implementing religious moderation in MAN 2 and MTsN 6 includes (1) socialization to internal officials in Madrasah and teachers' councils, although this is not optimal; (2) Incorporated the narrative of religious moderation in the strategic plan for 2020-2024; (3) Use books that correspond to KMA 183 of 2019 relating to Islamic Religious Education (PAI) and the Arabic language curriculum (lump) in madrasas; and (4) inserting narrative material for religious moderation into the topic Citizenship Education (PPKN), although it is still on KI 1.

From the research, it can be concluded that MAN 2 and MTsN 6 Tanah Datar need a new strategy to realize the effectiveness and efficiency of achieving the goals of religious moderation policies in Madrasah in general and in MAN 2 and MTsN 6 Tanah Datar in particular. Based on these problems, a strategy was formulated through the SWOT analysis method. In this SWOT analysis, the researcher did not differentiate between the analysis of the two institutes MAN 2 and MTsN 6 Tanah Datar, as the results of the study showed that there were no significant differences in the properties of the methods and strategies between the two.

The table above is the result of an analysis of Strengths, Weaknesses, Opportunities, and Threats (SWOT) preparation based on strategic issues and issues related to the implementation of religious moderation in MAN 2 and MTsN 6 Tanah Datar. In addition, internal and external forces are being crossed to develop several appropriate strategies to effectively implement religious moderation. Where an overlap between strength and opportunity creates a strategy (SO), an overlap between strengths and threats creates a strategy (ST), an overlap between weakness and opportunity creates a strategy (WO), and overlap between weakness and threats creates a strategy (WT) The following is shown in the table.

Table 6. SWOT Analysis Implementation of Religious Moderation

Strength	Weakness
-There are government regulations regarding religious moderation; -Have a high level of engagement; -Availability of the quantity and quality of executive human resources; -Availability of adequate facilities and infrastructure; -The narrative of religious moderation has been included in the lesson plans for PAI and PPKN subjects; and -There are after-school activities for students.	-Insufficient socialization of religious moderation programs/activities; -Lack of knowledge and understanding regarding religious moderation; -SOP is not yet available; -There is still no special budget for religious moderation; -There is no reference for PPKN topics; and -Pupils' extracurricular activities were not integrated into religious moderation.
Opportunity	**Threat**
-The high level of commitment of the central government to internalize religious moderation in madrasas; and -A special budget is made available for programs/activities for religious moderation.	-The unfinished Covid-19 pandemic; -An online learning system that cannot pass knowledge directly on to students; and -There is rejection from Islamic groups who disagree with the concept of religious moderation

Table 7. Reformulation of Strategy for Implementation of Religious Moderation

Strategy (SO)	Strategy (WO)
Build synergies between the central and local Kemenag and Madrasah by synchronizing the strategic plans	Increasing the understanding of religious moderation by optimizing socialization and preparing SOP for religious moderation
Strategy (ST)	**Strategy (WT)**
Innovation of an integrated and collaborative information technology-based learning system	Maintaining the commitment through the spirit of togetherness towards all those involved.

The above reformulation of the strategy for implementing religious moderation presents alternatives that can be implemented at both central and regional levels.

CONCLUSION

Based on the results and analysis of research on the implementation of religious moderation policies in MAN 2 and MTsN 6 Tanah Datar, it can be concluded that the implementation of religious moderation in Madrasah has not been properly implemented. This is due to several factors including (1) communication that was not intense and carried out in a structured way; (2) The aspect of financial resources is not yet available; (3) Standard Operating Procedures (SOP) for implementing religious moderation for Madrasah are not yet available; and (4) the strategy used is not yet structured and systematic, just a reformulation of the strategy.

Meanwhile, the results of the reformulation of the strategy for implementing religious moderation policies based on the SWOT analysis show that four alternative strategies can be chosen, namely (1) creating synergies between the Central and Regional Ministry of Religion and Madrasah by synchronizing strategic plans; (2) Innovation of an integrated and collaborative IT-based learning system; (3) improving understanding of religious moderation by optimizing socialization and preparing SOPs for religious moderation; and (4) maintaining engagement through a spirit of togetherness with all stakeholders.

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