

From Text to Context: Building an Inclusive Organizational Culture in Islamic Boarding School-Based Higher Education Institutions

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Abstract:

This study aims to analyze the management of the cultivation of Wasathiyah Islamic values in Islamic boarding school-based universities. This study uses a qualitative approach with a case study type. Data collection techniques used include in-depth interviews, observation, and documentation. Data were analyzed through three stages: data condensation, data presentation, concluding, and verifying the findings. The study results indicate that the management of the cultivation of Wasathiyah values in universities is integrated into curriculum planning and campus management, which reflects the principles of religious moderation and diversity. Both universities emphasize role models as the primary method in teaching, with Wasathiyah values implemented in the curriculum and applied in campus life through attitudes of tolerance and inclusivity. Evaluation of the cultivation is carried out periodically to assess the impact and suitability of the program with student needs. This study provides implications for integrating religious moderation values in Islamic boarding school-based higher education to create an inclusive, tolerant academic environment and build moderate character among students. The Wasathiyah-based curriculum can be a model for other universities to develop education that supports religious harmony and social tolerance.

Keywords: *Cultivation Management, Wasathiyah Islam, Religious Moderation, Curriculum*

Abstrak:

Penelitian ini bertujuan untuk menganalisis manajemen pembudayaan nilai Islam Wasathiyah di perguruan tinggi berbasis pesantren. Penelitian ini menggunakan pendekatan kualitatif dengan jenis studi kasus. Teknik pengumpulan data yang digunakan meliputi wawancara mendalam, observasi, dan dokumentasi. Data dianalisis melalui tiga tahap: kondensasi data, penyajian data, serta penarikan kesimpulan dan verifikasi hasil temuan. Hasil penelitian menunjukkan bahwa manajemen pembudayaan nilai Wasathiyah di perguruan tinggi terintegrasi dalam perencanaan kurikulum dan pengelolaan kampus, yang mencerminkan prinsip moderasi beragama dan keberagaman. Kedua perguruan tinggi menekankan keteladanan sebagai metode utama dalam pengajaran, dengan nilai Wasathiyah yang diimplementasikan dalam kurikulum dan diterapkan dalam kehidupan kampus melalui sikap toleransi dan inklusivitas. Evaluasi pembudayaan dilakukan secara berkala untuk menilai dampak dan kesesuaian program dengan kebutuhan

mahasiswa. Penelitian ini memberikan implikasi pentingnya pengintegrasian nilai moderasi beragama dalam pendidikan tinggi berbasis pesantren untuk menciptakan lingkungan akademik yang inklusif, toleran, dan membangun karakter moderat di kalangan mahasiswa. Kurikulum berbasis Wasathiyah dapat menjadi model bagi perguruan tinggi lain dalam mengembangkan pendidikan yang mendukung kerukunan umat beragama dan toleransi sosial.

Kata Kunci: *Manajemen Kebudayaan, Islam Wasathiyah, Moderasi Beragama, Kurikulum*

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INTRODUCTION

Islamic boarding schools are Islamic educational institutions with strong cultural roots in Indonesia and play an essential role in shaping the nation's character (Akbar et al., 2022; Idris et al., 2023; Sabila et al., 2024). However, in its development, this institution faces significant challenges in remaining relevant to global dynamics (Arar et al., 2022; Buanaputra et al., 2022; Kosim et al., 2023). One crucial issue is how Islamic boarding schools can adapt to changing times without losing their identity as institutions based on Islamic tradition.

In this context, educational theories often focus on the implementation of a more modern and rational education system (Akour & Alenezi, 2022; Marougkas et al., 2023) but do not always touch on the core of local values that are the strength of Islamic boarding schools (Mala & Hunaida, 2023; Setyaningrum et al., 2023). Therefore, further studies are needed to understand how Islamic boarding schools can integrate the values of Wasathiyah Islam – moderation in religion – in the context of higher education-based Islamic boarding schools to avoid radicalization and extremism that are developing among students. The gap between global education theory and educational practices in Islamic boarding schools is an urgent issue that needs to be analyzed more deeply.

Research related to the values of Wasathiyah Islam in Islamic boarding schools has been conducted by several researchers, including Muhyiddin & Kudus (2023) and Zakariyah et al. (2022), who said that the values of religious moderation in Islamic boarding schools include spiritual nationalism and social values. The internalization process is done through transformation, transactions, and transinternalization of values. The model of religious moderation preaching includes *madrasahs*, *halaqahs*, *uswahs*, and interfaith cooperation through dialogue and joint activities. Qorib et al. (2022) and Musnandar et al. (2023) said that Islamic boarding schools can be an effective place to implement the values of moderation. Moderation in Islamic boarding schools is reflected in harmony between theory and practice, the prevention of radicalization, and the formation of attitudes of tolerance and democracy (Mulyana, 2023; Huda, 2024; Nicholas, 2024). However, this study does not explicitly examine the management of the cultivation of Wasathiyah values in Islamic boarding schools.

Another study by Rahmadi & Hamdan (2023) and Zainal & Sidik (2024) revealed that integrating Wasathiyah Islamic values and local wisdom can create synergy between Islamic boarding schools, society, and students. Although these findings are relevant, no study specifically discusses the management of Wasathiyah value cultivation in Islamic boarding school universities as a more structured and modern entity. This study aims to fill this gap by focusing on Islamic boarding schools and universities to look deeper into the management of Wasathiyah value cultivation.

The novelty of this study lies in the different approaches to studying the cultivation of Wasathiyah Islamic values in Islamic boarding school-based universities. The main focus of this study is on the management of the cultivation of Wasathiyah values in two Islamic boarding schools that have universities: Salafiyah Syafi'iyah Islamic Boarding School with Ibrahim University Situbondo and Al Amien Prenduan Islamic Boarding School with Al-Amien University Sumenep.

This study proposes an alternative learning development that integrates moderate Islamic values with a scientific understanding that is more open to diversity by utilizing a contextual scientific approach. Thus, this study is expected to provide new insights into how Islamic boarding schools with universities can manage and cultivate Wasathiyah Islamic values among students to create a generation that is moderate, tolerant, and ready to face global challenges. This study aims to examine how the management of the cultivation of Wasathiyah Islamic values is carried out in Islamic boarding school-based universities. Specifically, the problem to be studied is: How can the management of the cultivation of Wasathiyah Islamic values be implemented in Islamic boarding schools to form moderate, tolerant students who are ready to play a role in global society? This question focuses on how moderate Islamic values can be cultivated through a managerial approach by the development of the times without sacrificing the traditional identity of Islamic boarding schools.

The temporary argument underlying the purpose of this study is that the cultivation of Wasathiyah Islamic values in Islamic boarding schools can be a solution to overcoming the challenges faced by students in dealing with radical ideologies. Islamic boarding schools can create an inclusive and tolerant environment through effective management and an integrative approach between moderate Islamic values and contextual scientific knowledge (Aderibigbe et al., 2023; Muid et al., 2024). This is important because, amid the dynamics of globalization and plurality of society, students need to be trained to develop a tolerant attitude, respect diversity, and adapt to changes in the times without losing their cultural roots and religious traditions. Thus, through optimal cultural management, Islamic boarding schools can produce a generation with superior academic competence and a solid national insight based on the values of Wasathiyah Islam.

RESEARCH METHOD

This study uses a qualitative approach with a case study type to examine the management of the cultivation of Wasathiyah Islamic values at Ibrahim University and Al-Amien University. The case study approach was chosen because it provides an opportunity to explore in depth how the two universities apply the values of religious moderation in the context of Islamic higher education. This design allows researchers to uncover specific practices, challenges (Jones, 2022; Welch et al., 2022), and internal dynamics in cultivating Wasathiyah Islamic values in the academic environment.

The location of this research was chosen at two universities with a strong commitment to integrating religious moderation values in their education. Ibrahimy University, Situbondo, East Java, Indonesia, and Al-Amien University, Sumenep, East Java, Indonesia, are representative examples of Islamic universities that strive to form students with moderate, tolerant, and inclusive attitudes towards differences. The selection of these two universities is expected to provide deeper insight into implementing Wasathiyah values in academic and social environments.

The sources of information in this study came from informants consisting of university leaders, lecturers, and students who were directly involved in cultivating Wasathiyah Islamic values. In-depth interviews were conducted with study program managers, lecturers in charge of religious courses, and students to explore their understanding of the values of religious moderation that are taught and applied. In addition, secondary data was also collected through documentation studies, such as university policies, educational curricula, and religious texts, including manuscripts and yellow books used in teaching at both universities. Articles and online news about religious moderation at both institutions were also used as additional sources.

Data collection techniques were carried out using three main techniques: interviews, observation, and documentation (Opara et al., 2023; Karunarathna et al., 2024). In-depth interviews allowed researchers to obtain more specific and in-depth information about how the values of Wasathiyah Islam are understood and applied by leaders, lecturers, and students. Direct observation of learning activities, seminars, discussion forums, and other activities involving students and lecturers provided an overview of the implementation of the values of religious moderation in daily practice on campus. In addition, documentation techniques were used to collect various relevant documents, such as university policies, lecture materials, activity reports, and references to religious texts that show the integration of Wasathiyah Islam values in the curriculum and learning activities.

The collected data were analyzed through three main stages. The first stage is data condensation, where researchers will filter and focus relevant data from interviews, observations, and documentation. This process allows researchers to select important information and exclude irrelevant data. Furthermore, the selected data will be presented as data displays in descriptive narratives, tables, or diagrams to facilitate understanding and further analysis. Finally, at the conclusion drawing and verification stage, researchers conclude

from the analysis results and verify the findings through further discussions with informants and re-examining the data collected to ensure the accuracy and validity of the research results.

RESULT AND DISCUSSION

Result

The findings of this study indicate that the management of the cultivation of Wasathiyah values carried out by these two Islamic boarding school-based universities, in the aspect of planning the cultivation of Wasathiyah values at Ibrahimy University and Al-Amien University, there is a close relationship between the approach taken and the strengthening of Islamic boarding school cultural values. These values are then included and crystallized in the curriculum that has been institutionalized in each university. Both sites focus on the basic principles of Wasathiyah, which emphasize a moderate attitude toward religion, diversity, and tolerance. The built curriculum reflects this spirit and serves as an educational foundation for students to internalize these values in everyday life.

In implementing the cultivation of Wasathiyah values, these two universities show a similar pattern: prioritizing role models as the primary teaching method. At Ibrahimy University and Al-Amien University, the cultivation of Wasathiyah values is implemented through direct teaching by educators who provide real examples in every aspect of life, both inside and outside the classroom. In this context, *mabadi' al-ma'hadiah*, the basic principles of Islamic boarding schools, is the primary reference in curriculum development and implementing activities oriented towards religious moderation.

At the evaluation stage, both universities use a systematic method to assess the success of cultivating Wasathiyah values. Evaluations are carried out periodically, weekly, monthly, and annually through various mechanisms such as visits and meetings between Islamic boarding school managers, students, and parents. This evaluation system provides an opportunity for Islamic boarding school-based universities to reflect on and measure the impact of the cultivation that has been carried out, as well as to improve and perfect existing programs according to the needs of students and the development of the times.

Table 1. Management of Cultivating Wasathiyah

Components	Ibrahimy University	Al-Amien University	Cross-Case Findings
Planning	Wasathiyah management planning is based on the cultural values of Islamic boarding schools, namely by having a curriculum that is based on institutionalized Islamic boarding school values.	The management planning for the cultivation of Wasathiyah values is based on the values of Islamic boarding schools and the independence of Islamic boarding schools. These values are internalized in <i>al-mabadi' al-ma'hadiah</i> , including Islam, Indonesianness, Islamic boarding school, struggle, and educational heritage.	The research findings show that the planning of the Wasathiyah value cultivation at both sites is interrelated, both of which are based on the cultural values of the pesantren which are then crystallized in the form of an institutionalized curriculum.

Implementati on	The cultivation of Wasathiyah values is implemented through curriculum integration that emphasizes the exemplary behavior of the kiai and the boarding school system as real examples in everyday life.	The cultivation of Wasathiyah values is implemented through the application of the values of al-mabadi' al-ma'hadiah, which include Islam, Indonesianness, Islamic boarding school, struggle, and understanding Islamic boarding schools as educational heritage.	The research findings show that the implementation of the Wasathiyah value cultivation at both sites has striking similarities, namely that both focus on implementing a curriculum based on role models and the principle of <i>al-mabadi' al-ma'hadiah</i> .
Evaluation	Evaluation at Ibrahimy University is carried out through visits with kiai which are carried out weekly or monthly, which are a means of reflection and guidance for students.	Evaluation at Al-Amien University is carried out through weekly meetings and evaluations involving the cognitive, affective, and psychomotor aspects of students in a more comprehensive evaluation framework.	The research findings on the evaluation of the Wasathiyah value cultivation show similarities at both sites, namely the use of weekly, monthly, and even annual evaluation scales through visits or meetings, as a means to assess and improve the implementation of the Wasathiyah value cultivation.

Table 1 shows that although both universities have slightly different planning, implementation, and evaluation approaches, they still follow the same principle: focusing on strengthening Wasathiyah values reflected in the curriculum and activities that prioritize role models and continuous evaluation.

Preparation of Wasathiyah-Based Curriculum

The preparation of the Wasathiyah-based curriculum at Ibrahimy University and Al-Amien University refers to the efforts of these two universities to integrate Islamic moderation values into their learning process. This curriculum aims to form a moderate, balanced, and inclusive attitude in students, both in theological and social understanding. This means teaching the importance of tolerance, unity of the people, justice, and respect for differences. This is not only limited to fiqh and aqidah materials but also includes social skills that students need to live in a pluralistic society. This curriculum is designed so that students can develop critical thinking skills and adapt well to diversity.

Tdiversef interviews with two lecturers who were informants in this study showed consistent views regarding developing the Wasathiyah-based curriculum at both universities. One lecturer from Ibrahim University explained that they actively incorporate Wasathiyah values into their teaching by integrating teachings on religious moderation. "We teach students to understand Islam in a balanced and inclusive way, avoiding extreme views from all sides. We encourage them to study various schools of thought and traditions with an open perspective" (DS/1.INTV). Meanwhile, one lecturer from Al-Amien University added that the curriculum based on Islamic

moderation also emphasizes teaching how to live side by side in a multicultural society. "Our curriculum not only covers religious knowledge, but also invites students to build social awareness, skills in interacting with people of other religions, and understanding the importance of harmony in differences" (AM/2.INTV). During observations conducted at both universities, it can be seen that the Wasathiyah-based curriculum has been implemented in real terms in academic and non-academic activities. At Ibrahim University, for example, a course explicitly discusses the theme of Islam and pluralism, which aims to provide students with an understanding of religious diversity and the importance of mutual respect. On the other hand, Al-Amien University also holds various activities, such as interfaith dialogue and community service, designed to build students' awareness of the importance of living in harmony with various religious and cultural groups. In addition, both universities also involve students in extracurricular activities that support Wasathiyah values, such as seminars, discussions, and social activities that promote moderation and tolerance between religious communities.

Based on these data, it can be understood that Ibrahim University and Al-Amien University have successfully implemented the Wasathiyah-based curriculum well. In both universities, the curriculum is not only focused on teaching religious material but also involves various activities that encourage students to apply the values of moderation in their daily lives. This includes efforts to shape the character of students who can live and interact with a diverse society while maintaining moderate and inclusive Islamic values. This Wasathiyah-based curriculum aims to produce graduates with in-depth religious knowledge and relevant social skills to face life's challenges in a pluralistic society. The pattern from the data obtained shows that both universities have similar approaches in compiling and implementing the Wasathiyah-based curriculum. First, there is a consistent effort to teach students about moderation in religion, both in the context of *fiqh* and *aqidah* and in social interaction. Second, activities that lead to developing students' social skills are also an important part of this curriculum. Ibrahimy University and Al-Amien University provide space for students to interact with various levels of society through interfaith and social activities that teach the values of tolerance, mutual respect, and cooperation. Third, the curriculum implemented in both universities shows good integration between theory and practice, where students learn from books and authentic experiences in the field. Both universities aim to educate students as moderate scholars and leaders who promote peace and unity in a multicultural society.

Application of Islamic Wasathiyah Values in Campus Management

In this study, applying Islamic Wasathiyah values in campus management is understood as an effort to integrate the principles of moderation, balance, justice, and tolerance in the management of Islamic boarding school-based universities. These values are reflected in fair and transparent management policies and respect for diversity among students and lecturers. This principle aims to foster a conducive academic environment, respect differences, and shape moderate students ready for global challenges.

Interviews with two key informants at each university provided in-depth insights into implementing Wasathiyah values in campus management. One of the leaders from Ibrahim University explained that the campus routinely holds meetings with students and lecturers to ensure academic and administrative decision-making transparency. "We always prioritize openness in various aspects, from the division of tasks finances to policies related to student welfare," (AS/1.INTV). This aims to avoid inequality and create a fair atmosphere for the academic community.

On the other hand, one of the leaders from Al-Amien University emphasized the importance of policies prioritizing diversity. "Our campus strives to maintain diversity, both in terms of religion, ethnicity, and social background, so that students feel accepted regardless of differences" (BS/2.INTV). The campus often holds cross-religious and cultural discussion events to foster tolerance and moderation among students.

From the results of the observation, information was obtained that there were policies that strongly supported the implementation of Wasathiyah Islamic values. At Ibrahim University, observations show that campus management is carried out very carefully to ensure fairness and transparency, especially regarding task distribution and budget management. Students are involved in various activities, prioritizing the values of togetherness and moderation. Meanwhile, at Al-Amien University, observations show a policy that highly values diversity. Every academic and non-academic activity shows that every individual, regardless of background, is given the same opportunity to participate. In addition, this culture of inclusivity is also reflected in the management of campus facilities that do not differentiate between students from various social or religious groups.

Based on the data above, it can be concluded that implementing Islamic Wasathiyah values in campus management at Ibrahimy University and Al-Amien University is carried out by emphasizing the principles of justice, transparency, and respect for diversity. Both universities are firmly committed to creating a moderate and tolerant academic environment. This is reflected in policies that respect differences in culture, religion, and social background of students, as well as transparent management in various managerial aspects. Thus, campus management at both universities has succeeded in supporting the achievement of the vision and mission to produce moderate students who are ready to contribute to the global community. This can be seen in Table 1.

Table 1. Strategy for Implementing Islamic Wasathiyah Values in Campus Management

Aspects	Management Strategy	Success Indicators
Fairness and Transparency	Clear and even division of tasks and responsibilities.	Tasks and roles are divided fairly.
	Financial management that is open to the entire academic community.	Transparency in budget usage.
	Implementation of an objective and fair evaluation system.	Objective and equitable assessment.
Respect for Diversity	Implementing inclusive policies that accommodate various cultural, religious, and social backgrounds.	Multicultural activities (discussions, seminars, cultural festivals).

	Providing space for interfaith and intercultural dialogue.	Level of acceptance and tolerance among students.
Moderation Education	Integrating the values of moderation into the educational curriculum.	Students are actively involved in moderation activities.
	Organizing training or seminars on Wasathiyah Islam and religious moderation.	Increased student knowledge of Islamic Wasathiyah values.
Student Participation	Involving students in the decision-making process related to campus policies.	Student participation in meetings and discussion forums.
	Forming student organizations that actively promote Wasathiyah Islam values.	Student organization activities that support Islamic Wasathiyah values.
Human Resource Development	Training for lecturers and education staff on Wasathiyah Islam values.	Lecturers and staff are trained in the values of moderation.
	Preparation of a curriculum based on moderation and inclusivity.	Curriculum that reflects Islamic Wasathiyah values.

Table 1 presents an overview of how the Islamic Wasathiyah values are applied in campus management with specific strategic steps and measurable success indicators. The pattern that emerged from this study shows that Ibrahim University and Al-Amien University have implemented fair and transparent management and policies that respect diversity as an integral part of applying Islamic Wasathiyah values. In both universities, the principle of moderation is taught in an academic context and applied in internal campus management. Management that involves the active participation of students and lecturers and recognition of diverse identities shows that both universities are firmly committed to creating an inclusive and harmonious environment.

Empowerment of the Academic Community

Empowerment of the academic community (human resources) in cultivating Wasathiyah values refers to the efforts made by both universities to develop the capacity and quality of human resources, lecturers, students, and administrative staff to realize the values of religious moderation. Cultivating Wasathiyah values here includes applying the values of balance, tolerance, and inclusiveness in campus life, both in academic, social, and cultural aspects. Empowerment of the academic community, in this case, involves providing and educating that emphasizes a moderate attitude toward religion, openness to differences, and acceptance of pluralism.

In interviews with informants at Ibrahim University, one of the lecturers stated: "We always emphasize to students the development of a moderate attitude, not only in the context of religion, but also in interacting with others. One of them is by providing a balanced understanding between science and religious teachings" (AR/1.INTV). This shows that serious attention is paid to empowering lecturers as agents of change who can instill Wasathiyah values in students.

In line with that, at Al-Amien University, the campus leader said: "We strive to create an inclusive campus environment, where differences of opinion can be appreciated and become part of shared learning. Activities that support diversity and interfaith dialogue are one of the main focuses in empowering the

academic community here" (RF/2.INTV). This confirms that the cultivation of Wasathiyah values is not only the responsibility of the management but also part of academic life that involves the entire academic community.

Based on observations at both universities show that the empowerment of academics in cultivating Wasathiyah values is carried out through various programs and activities. At Ibrahim University, activities that support the cultivation of Wasathiyah values are seen in the form of training on religious moderation held periodically for lecturers and students. This activity is not only limited to academic material but is also accompanied by the development of empathy and tolerance. At Al-Amien University, observations show an interfaith dialogue program involving students from various backgrounds and leadership training that emphasizes the importance of a moderate attitude in managing differences. Based on the data obtained, it can be concluded that the empowerment of academics in both universities involves the active role of lecturers, students, and campus administrators in cultivating Wasathiyah values. This empowerment is carried out through training and programs that focus on developing academic knowledge and forming moderate, tolerant, and inclusive characters. Ibrahimy University emphasizes developing moderate values through structured training and learning more. In contrast, Al-Amien University emphasizes activities that involve social interaction between students with diverse religions and backgrounds.

From the results of this study, the pattern that emerged in the empowerment of academic communities at both universities is a systematic effort to integrate Wasathiyah values into various aspects of campus life. Empowerment of academic communities is carried out through inclusive programs based on social interaction, such as religious moderation training, interfaith dialogue, and leadership development based on the principle of tolerance. In addition, both universities also have a comprehensive approach, involving various parties – lecturers, students, and campus administrators – in realizing these moderate values. Thus, the empowerment pattern applied at both universities shows that the cultivation of Wasathiyah values is limited to the formal curriculum and social activities that strengthen religious tolerance and balance.

Discussion

The results of this study indicate that the preparation of the Wasathiyah-based curriculum at Ibrahimy University and Al-Amien University have the same goal of instilling the values of Islamic moderation in students. Both universities integrate the concepts of balance, tolerance, and inclusivity in theological materials such as fiqh and aqidah and the social skills needed to interact in a pluralistic society. This finding aligns with the literature stating that a curriculum based on Islamic moderation can facilitate the formation of more tolerant and open-minded individuals (Aderibigbe et al., 2023; Purwanto et al., 2024; Suryani & Muslim, 2024). However, there are differences in how the two universities adapt the implementation of the curriculum to the local social and cultural context. Ibrahimy University emphasizes the development of critical thinking through discussions involving various views, while Al-Amien

University focuses more on social empowerment through community activities.

The implications of these findings indicate that a Wasathiyah-based curriculum can serve as a tool to create students with a moderate theological understanding and social skills that are adaptive to diversity. The emphasis on a balanced understanding between religious teachings and social realities is important to create a generation that is ready to face global challenges (Al'Abri et al., 2022; Milerski & Zieliński, 2023; Purwanto et al., 2024). In this context, applying Islamic moderation values in the curriculum impacts student character formation. It enriches the dynamics of higher education in a more inclusive and tolerant way.

In terms of campus management, the application of Wasathiyah values in management policies has also been shown to function to create a fair and transparent academic atmosphere. This finding indicates that applying the principle of moderation in higher education management contributes to creating an environment that is more open to differences in terms of social, cultural, and religious backgrounds. In line with the study conducted by Ali (2020), the principles of moderation in campus management can strengthen social cohesion among students and academic staff, as well as improve the quality of social interactions on campus (Honkimäki et al., 2022; Phungsoonthorn & Charoensukmongkol, 2022; Priestley et al., 2022).

Overall, the empowerment of the academic community in cultivating Wasathiyah values also shows significant results. Lecturers, students, and administrative staff are involved in various training and development programs emphasizing balance, tolerance, and inclusivity. This process forms a campus culture that is more moderate and open to pluralism. The implications of this finding indicate that the success of cultivating Wasathiyah values in higher education is determined not only by the curriculum but also by the active involvement of all elements of the academic community in creating a climate that supports religious moderation on campus.

CONCLUSION

This study reveals important findings related to implementing the Wasathiyah-based curriculum at Ibrahimy University and Al-Amien University, which aims to form moderate, balanced, and inclusive students by integrating Islamic moderation values in education. The primary wisdom of this study is the importance of a curriculum that does not only focus on theological aspects but also social skills and adaptation to a pluralistic society. This study also provides significant scientific contributions by renewing perspectives on implementing moderation values in Islamic boarding school-based higher education and showing how inclusive campus management policies can increase tolerance and balance among academics.

The limitations of this study lie in the limited scope of two universities in East Java, without considering the variables of gender, age, or broader social background. Further research involving more diverse samples, with survey methods or approaches that accommodate these factors, is needed to obtain a more comprehensive picture. Further research will provide a more substantial basis for formulating educational policies more appropriate to the needs of

various groups in society. Overall, this study confirms that the integration of Wasathiyah values in the curriculum and management of higher education has great potential to create a generation that is more tolerant, open-minded, and ready to face global challenges in an increasingly pluralistic and complex society.

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