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The Sustainability of Religious Moderation Policies: A Total Quality Management Analysis at IAIN Pontianak

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Abstract

Research on religious moderation in higher education has generally focused on program implementation and the internalization of values. However, studies examining policy sustainability as a determinant of long-term continuity are limited. Additionally, few scholars have examined religious moderation policies using the AGIL framework developed by Talcott Parsons and Total Quality Management (TQM). This study examines the sustainability of religious moderation policies at IAIN Pontianak through the AGIL framework and TQM perspectives, and their implications for educational quality. The study employed a qualitative case study design. Data were collected through observations, in-depth interviews, and document analysis and were analyzed using thematic analysis. The findings suggest that policy sustainability is supported by adapting to national policies, integrating religious moderation into academic activities, coordinating with other institutions, and fostering a culture of continuous improvement. However, the main challenges include limited data-driven evaluation and quality indicator implementation. This study's novel contribution is its use of the AGIL framework and TQM as an analytical framework for understanding policy sustainability, thereby extending the theoretical discourse on higher education policy implementation.

Keywords: Religious Moderation, Educational Quality, AGIL, Total Quality Management, IAIN Pontianak

A. INTRODUCTION

Islamic State Higher Education Institutions (PTKIN) play a strategic role in fostering moderate, inclusive, and tolerant religious perspectives among young people in Indonesia's pluralistic society (Nasir & Rijal, 2021). This role has become increasingly important in response to the growing challenges of intolerance and the spread of radical ideologies within higher education. Data from Indonesia's National Counterterrorism Agency (BNPT) and findings from various studies indicate that university students are among the groups most vulnerable to radical ideologies infiltrating digital media, student organizations, and religious activities (Sugihartati et al., 2020). Meanwhile, the findings of the Tolerant City Index and reports of intolerance cases in recent years suggest that strengthening religious moderation is a national strategic priority requiring sustainable educational policies rather than ad hoc programs (Mukhibat et al., 2024). These conditions underscore the fact that the success of religious moderation depends not only on the effective implementation of policies, but also on their ability to endure, adapt, and evolve continuously in response to social, cultural, and technological changes.

In recent years, research on religious moderation in higher education has grown considerably. Maizuddin and Sumardi (2023) examined the formulation and implementation of religious moderation policies in Islamic State Higher Education Institutions (PTKIN) in Aceh. Mufidah (2025), on the other hand, explored the conceptual indicators of religious moderation, which include national commitment, tolerance, nonviolence, and accommodation of local culture. Kurniawan et al. (2024) began to highlight the importance of sustaining religious moderation policies. Ulayya et al. (2024), on the other hand, demonstrated that implementing Total Quality Management (TQM) can improve educational quality by promoting continuous improvement and active stakeholder involvement. However, these studies remain in separate domains. Research on religious moderation generally focuses on program implementation and internalizing values. In contrast, studies on TQM primarily emphasize educational quality management without linking it to the sustainability of religious moderation policies.

The research gap lies in the absence of studies explaining how religious moderation policies can achieve policy resilience as an integral component of the educational quality assurance system in Islamic State Higher Education Institutions (PTKIN). Previous studies have not integrated the sustainability dimension of religious

moderation policies with the core principles of total quality management (TQM), such as continuous improvement, stakeholder involvement, data-driven decision-making, and a quality-oriented culture. However, this integration is crucial to showing that religious moderation should be understood not only as a character-building program but also as an institutional system capable of sustaining the quality of policy implementation over time.

IAIN Pontianak was selected as the research site because it has distinctive characteristics compared to other State Islamic Higher Education Institutions (PTKINs) in Indonesia. As the only PTKIN in West Kalimantan, IAIN Pontianak operates within a highly diverse sociocultural context characterized by ethnic, religious, and cultural pluralism. This makes promoting an inclusive campus environment more challenging. Additionally, IAIN Pontianak has established a Religious Moderation Center (*Rumah Moderasi Beragama*) and integrated the values of religious moderation into its academic policies, student affairs, research, and community engagement activities. These institutional and contextual characteristics make IAIN Pontianak a relevant case for examining the sustainability of religious moderation policies within the framework of educational quality management.

The novelty of this study lies in its analytical framework, which integrates the concept of religious moderation policy resilience with the principles of Total Quality Management (TQM). In this study, TQM is employed not only as a management perspective but also as an analytical framework to explain how religious moderation policies are sustained through continuous improvement, leadership commitment, stakeholder participation across the academic community, data-driven evaluations, and quality-oriented organizational culture. Thus, this study extends the existing scholarship on religious moderation by shifting the analytical focus from policy implementation to policy resilience in the context of Islamic higher education quality management.

Based on the foregoing discussion, this study aims to analyze the sustainability of religious moderation policies at IAIN Pontianak from the perspective of Total Quality Management (TQM) and explain how these policies support continuous educational quality improvement. This study used a qualitative case study design to examine the

resilience of the religious moderation policy at IAIN Pontianak. Talcott Parsons' AGIL theory was used to analyze the policy's capacity for adaptation, goal attainment, integration, and latency (maintenance). The Total Quality Management (TQM)

perspective was applied to evaluate leadership, stakeholder involvement, continuous improvement, data-driven decision-making, and quality orientation

B. RESEARCH METHODS

This study employed a qualitative case study design to examine the resilience of the religious moderation policy at IAIN Pontianak. Talcott Parsons' AGIL theory was used to analyze the policy's capacity for adaptation, goal attainment, integration, and latency (maintenance). The Total Quality Management (TQM) perspective was applied to evaluate leadership, stakeholder involvement, continuous improvement, data-driven decision-making, and quality orientation (Parsons, 1978). Primary data were collected through semi-structured interviews with four informants selected using purposive sampling: the rector of IAIN Pontianak, the head of the Religious Moderation House, one lecturer, and one student involved in the implementation of religious moderation programs. Secondary data were obtained from the IAIN Pontianak Strategic Plan, the Ministry of Religious Affairs' Guidelines on Religious Moderation, institutional policy documents, and relevant scholarly publications.

Data were collected through interviews, observations, and document analysis. The trustworthiness of the data was ensured through source triangulation, methodological triangulation, and member checking. The data were analyzed thematically using open, axial, and selective coding to identify and connect major themes based on AGIL dimensions and TQM indicators. The findings were then interpreted to explain how the religious moderation policy supports educational quality improvement at IAIN Pontianak (Krippendorff, 2018).

C. RESULT AND DISCUSSION

The interview findings and document analyses indicate that the policy of IAIN Pontianak to strengthen religious moderation is aimed at reinforcing institutional capacity, developing the curriculum, and fostering the academic community. The policy has been implemented by establishing the House of Religious Moderation as the central coordinating body for related programs and by integrating religious moderation into the curricula of several faculties and the Graduate School. Various initiatives were also

implemented, including the Academic and Student Culture Orientation Program (PBAK), seminars, training programs, research activities, and community engagement programs.

The findings also reveal that institutional policy documents support the strengthening of religious moderation. These documents include the Strategic Plan (Renstra), Operational Plan (Renop), and Performance Agreement, all of which incorporate religious moderation as one of the strategic objectives of the institution. However, the interview data show that all academic programs have not uniformly adopted the policy. Additionally, limitations in human resources, interdepartmental coordination, and program evaluation systems pose significant challenges to sustaining the policy over time.

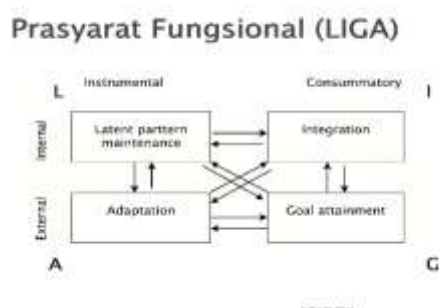
1. Resilience and Policies on Religious Moderation at IAIN Pontianak

Islamic religious universities under the Ministry of Religious Affairs play a crucial role in interpreting and implementing policies on religious moderation. These universities do so primarily through their strategic policies. The campus effectively instills moderate religious values in students. Thus, higher education institutions are not merely places of learning, but also forums that foster national identity, patriotism, and democracy while training students to live peacefully and harmoniously amidst diversity (Helmawati et al., 2024).

This trend underscores the importance of strengthening religious moderation in Islamic religious universities. Therefore, every policy formulated should support these efforts. It is hoped that students will adopt a more moderate religious perspective, thereby countering the spread of radical ideology (Kurniawan, 2022). Consequently, Islamic religious universities must be resilient and relevant in implementing policies on religious moderation. This is essential so that campuses can effectively combat the spread of radical ideologies while fostering a peaceful, inclusive, and tolerant academic environment.

According to Talcott Parsons's theory, the sustainability of religious moderation policies in Islamic religious universities can be understood through his developed A-G-I-L framework. This framework encompasses four key elements: adaptability (adaptation), clarity in achieving goals (goal attainment), integration among system components (integration), and the ability to maintain and preserve existing values

(latency) (Parsons, 1987). These four aspects provide a more comprehensive and in-depth view of the sustainability of a policy.



The effectiveness of policies that promote religious moderation at Islamic universities hinges on the proper functioning of their supporting mechanisms. If these mechanisms fail, the policies enacted are unlikely to effectively address the need to strengthen religious moderation. Merton refers to this as “dysfunction,” or when a system is unable to function as it should (Merton, 1968).

Based on the interview findings, the policy direction for religious moderation at IAIN Pontianak is evident: it focuses on strengthening institutional frameworks, the curriculum, and integrated student development programs. This is demonstrated by the establishment of the House of Religious Moderation, which serves as a center for reinforcing the values of moderation through the involvement of competent facilitators and instructors, as well as the implementation of various supporting activities. Additionally, religious moderation values are integrated into the curriculum implicitly and explicitly. For example, the Religious Moderation course is offered in the Faculty and Graduate Program as part of institutional policy, so the faculty must accommodate it. The Ma’had al-Jami’ah program further supports this reinforcement by emphasizing the ability to read and write the Qur’an and developing a sense of national identity, both of which are part of the internalization of the values of religious moderation.

a. Adaptation

The ability to adapt to changes in the environment, while shaping it to meet specific needs is a crucial component of an adaptation strategy. Within an organization or institution, this ability ensures that all components can function effectively. In increasingly complex and challenging times, institutions must manage their work ecosystems to meet their sustainability needs and remain relevant. Failure to do so can result in an organization becoming ineffective or dysfunctional.

To prioritize religious moderation in higher education, adaptive measures must be effectively implemented. These efforts include ensuring human resource readiness, developing supportive regulations, allocating adequate budgets, and establishing specialized units or bodies to implement key religious moderation programs on campus. Furthermore, promoting religious moderation must address the three main pillars of higher education. This can be achieved by incorporating religious moderation materials into the learning process, guiding research activities, and implementing community service initiatives that reinforce the values of religious moderation.

Promoting religious moderation demonstrates policy continuity from the national level to the university level. The program is included in the National Medium-Term Development Plan (RPJMN) for 2020–2024 and is implemented by the Ministry of Religion of the Republic of Indonesia through its Strategic Plan (Renstra) for 2020–2024, as well as by the Directorate General of Islamic Education through its own Strategic Plan (Renstra) for 2020–2024. Based on this, IAIN Pontianak formulated its own Strategic Plan (Renstra) for 2020–2024, incorporating religious moderation into various strategic aspects ranging from institutional policies to human resource performance indicators.

Based on the regulatory framework for promoting religious moderation at IAIN Pontianak, various strategic programs were designed and implemented. These programs are a concrete manifestation of the policy.

This policy intersects with the subsequent adaptation strategy of developing human resources who adopt a moderate approach to religion and can disseminate these values. These efforts are realized through programs such as the Student Orientation Program (PBAK) (Rasheva, 2023), the National Awareness Certification (Priyanto, 2022), religious moderation training, the National Seminar on Radicalism (Humas IAIN Pontianak, 2022), and the Training of Trainers (ToT) on Strengthening Religious Moderation, among others.



Figure 2. IAIN Pontianak's Program to Strengthen Religious Moderation

(Source: Photo courtesy of IAIN Pontianak Public Relations)

Furthermore, a special unit has been established to promote religious moderation: the Center for Religious Moderation. The Center functions as a study center under the auspices of the Institute for Research and Community Service (LP2M). The Center's establishment is based on the IAIN Pontianak Rector's Decree No. 422 of 2021 regarding the formation of the House of Religious Moderation at the State Islamic Institute of Pontianak. This step aligns with the 2019–2024 policy direction of the Indonesian Ministry of Religion and is reinforced by Circular Letter No. B-3663.1/Dj.I/BA.02/10/2019, dated October 29, 2019, from the Director General of Islamic Education. This letter regulates the establishment of Houses of Religious Moderation.

Efforts to strengthen religious moderation at IAIN Pontianak are evident, as explained by Kurniawan et al. (2024). These efforts include the provision of research grants with a specific focus on religious moderation since 2022. These efforts have also been reinforced in community service. For example, the 2022 Field Study Program (KKL) had a religious moderation theme, and participants were required to carry out group activities that strengthened these values (Albanasari & Rohman, 2022). Beyond research and community service, religious moderation has begun to be integrated into several IAIN Pontianak study programs through lectures on the topic.

On the other hand, the interview results indicate that the relevant resources for strengthening religious moderation are available. However, they are not sufficient to optimally accommodate this effort.

This step shows the institution's commitment to developing a comprehensive understanding of religious moderation and correcting misconceptions about efforts to promote it.

b. Goal Attainment

The policy to strengthen religious moderation at IAIN Pontianak demonstrates a systematic effort to define and achieve its goals. This is evident in planning documents such as the Strategic Plan (Renstra), Operational Plan (Renop), and Performance Agreement, all of which explicitly include religious moderation as part of the institution's policy direction. The presence of measurable performance indicators, such as student and staff engagement in training and curriculum integration, as well as efforts to prevent involvement in extremist activities, demonstrates the institution's clear and structured approach to promoting religious moderation.

However, the achievement of these objectives has not yet been optimized at the implementation level. For instance, the integration of religious moderation into the curriculum has only been realized in some academic programs, indicating a disparity between planning and implementation. This suggests that, although the policy is sound in theory, there is room for improvement in practice, particularly in ensuring that all academic units uniformly internalize the values of religious moderation.

As the interview findings indicated, efforts to strengthen religious moderation at IAIN Pontianak have not yet been implemented on a large scale. This is reflected in the formulation of the vision and mission, which still require language emphasizing moderation. Regarding the curriculum, there needs to be consistency in integrating the values of religious moderation, not only through specific courses, but also by embedding them into all relevant courses. Previously, it was assumed that integrating Islam and local culture would sufficiently strengthen religious moderation by inserting values. However, religious moderation has now evolved into a mandatory aspect that has been formally accommodated within the curriculum.

On the other hand, programs such as student mentoring, public lectures (Aan, 2022), faculty training (Humas IAIN Pontianak, 2024), and inter-campus activities demonstrate efforts to strengthen religious moderation through concrete actions. These programs are generally considered effective because they successfully translate policy objectives into tangible activities. However, some activities remain fragmented and lack support from sustainable planning, particularly regarding funding and comprehensive program design.

Thus, it can be concluded that the policy on religious moderation at IAIN Pontianak has a clear direction and has been partially achieved through various implemented programs. However, to achieve a higher level of success, the implementation must be strengthened to ensure it is more equitable, structured, and sustainable, so that the formulated objectives are fully realized in institutional practice and not merely remain at the policy level.

c. Integration

The policy to strengthen religious moderation at IAIN Pontianak emphasizes integration among units, stakeholders, and programs to achieve the established objectives synergistically. Conceptually, integration requires strong coordination among various institutional elements, particularly between key implementing units, such as the Center for Religious Moderation, faculties, academic programs, and relevant offices.

Although there have been initiatives to establish cross-unit collaboration, this effort has not yet been fully optimized in practice (Kurniawan et al., 2024).

At the implementation level, fragmentation among units carrying out religious moderation programs remains evident. For instance, some employee training activities that incorporate religious moderation values have not involved the Center for Religious Moderation as the leading sector in planning or implementation. This indicates that institutional coordination is not yet fully integrated, which could reduce the effectiveness of the implemented programs. However, if integration runs smoothly, program outcomes can be measured quantitatively and qualitatively (Kurniawan et al., 2024).

The interviews revealed that efforts to strengthen religious moderation at IAIN Pontianak are supported by a fairly strong institutional framework, particularly from the institution's leadership. The rector is strongly committed to promoting religious moderation as part of institutional policy. Among faculty, the majority supports implementing religious moderation, though a small minority questions whether it aligns with Islamic teachings. A similar pattern is observed among students: most view religious moderation as an important teaching to be developed, while others are skeptical, perceiving it as a product of specific power interests.

In addition, integration is evident in the implementation of joint programs across units. For instance, activities that promote religious moderation for students and involve various universities in Pontianak (Priyanto, 2022). This activity involves the RMB, campus leaders, and students from different institutions, showing integration between academic units, student affairs, and external networks within one program (Susanto, 2023). Furthermore, the program was designed with a follow-up initiative to establish a moderation community, signaling its collective continuity.

This is also evident in academic activities, such as seminars on religious moderation involving academic programs, faculty members, and the Center for Religious Moderation as guest speakers. These activities demonstrate the synergy between academic units and specialized institutions for religious moderation in promoting moderation values among students.

This integration is also reflected in student leadership development programs such as orientation activities for religious moderation advocates involving delegates from various faculties (Infokom HMPS PAI, 2023). The program aims to cultivate agents of moderation within each faculty unit so that the values of moderation are distributed

throughout the campus community rather than concentrated in a single institution. This shows that the integration is directed toward forming a sustainable internal network.

Overall, the evidence confirms that the integration of religious moderation policies at IAIN Pontianak has been achieved through cross-departmental collaboration, program synergy, and the formation of a moderation advocacy network. However, as previously mentioned, this integration must be strengthened to become a structured, sustainable system across all institutional levels, rather than remaining piecemeal.

d. Latency

From a latency perspective, the policy to strengthen religious moderation at IAIN Pontianak aims to ensure the sustainability of the values, norms, and culture of moderation, keeping them alive within the institutional system. This commitment is evident in the use of cultural approaches, such as symbols, slogans, ceremonial activities, and informational media, which serve as collective reminders for the academic community. This effort is important because, within a functionalist theoretical framework, latency plays a role in maintaining system stability through the continuous internalization of values (Kurniawan et al., 2024).

The promotion of religious moderation is achieved by creating various platforms for dissemination in the form of academic and non-academic activities. Activities such as student mentoring, seminars, and strengthening national identity promote the sustained values of moderation. Additionally, using institutional symbols that emphasize openness, moderate Islam, and the integration of local culture is part of a long-term strategy to build collective awareness.

These findings are consistent with the results of the interviews, which suggest that cultural patterns are preserved through various symbols and institutional identities that incorporate local wisdom. For instance, the design of campus buildings reflects local values, and the institutional logo features distinctive regional elements, such as the equator line and the black orchid. Additionally, the institution's vision and mission statements demonstrate a commitment to local wisdom. While they do not explicitly mention religious moderation, these values implicitly reflect efforts to promote moderation by respecting local culture and context.

However, several aspects of implementation are not yet optimal. Kurniawan et al. (2024) note that one of these aspects is the use of digital media to disseminate the values of religious moderation. The official website, intended to be a platform for publishing ideas, opinions, and educational content on moderation, has not been

utilized to its full potential and primarily functions as a channel for reporting on activities. In fact, at one point, the dedicated website for the House of Religious Moderation was not updated and has not been utilized as a sustainable center for religious moderation literacy.

Thus, in terms of latency, the religious moderation policy at IAIN Pontianak has demonstrated efforts to sustain these values through cultural and symbolic approaches. However, its effectiveness must be improved, particularly by using digital media and establishing a more structured dissemination system. This will ensure that the internalization of moderation values becomes an integral part of campus life, rather than a temporary phenomenon.

2. Implementation of Total Quality Management (TQM) Principles in Strengthening Religious Moderation at IAIN Pontianak

Implementing Total Quality Management (TQM) principles to strengthen religious moderation at IAIN Pontianak is a systematic effort to improve moderation policies and practices continuously. In an educational context, TQM not only focuses on the outcome, but also emphasizes the process involving all elements of the organization, including leadership, faculty, educational staff, and students, as part of the quality ecosystem (Maudinah et al., 2025). This aligns with the efforts of IAIN Pontianak to establish religious moderation not only as a program, but also as an academic culture internalized across various institutional levels.

One of the core principles of TQM is customer focus, or a focus on stakeholder satisfaction (Sari et al., 2024). In this context, students, faculty, and the community are the primary stakeholders who should benefit from policies promoting religious moderation. The implementation of this principle is seen in various mentoring programs, seminars, and national awareness initiatives that address the actual needs of the academic community in confronting intolerance and radicalism, not merely in a formal manner. This approach shows that promoting religious moderation is not only a top-down effort, but also responsive to the needs of the campus social environment.

In addition, the principle of total involvement, or engaging all organizational elements, is a crucial component of TQM implementation (Khoiri, 2016). At IAIN Pontianak, this principle is reflected through cross-unit collaboration between the Center for Religious Moderation, the faculties, the academic programs, and the student organizations when organizing various moderation activities. According to TQM studies,

actively involving all members of an organization is essential to building a sustainable culture of quality because quality cannot be achieved by a single unit alone, but rather through collective work (Najiah et al., 2025). Thus, integrating religious moderation programs that involve many parties demonstrates the implementation of participatory principles in TQM.

Furthermore, the principle of continuous improvement is evident in the promotion of religious moderation at IAIN Pontianak. This is evident in program evaluations, the development of a moderation-based curriculum, and the continuous innovation of activities adapted to social dynamics. In educational management, TQM is often implemented through the Plan-Do-Check-Act (PDCA) cycle: planning, implementation, evaluation, and improvement follow-up (Dasuki et al., 2024). This cycle ensures that religious moderation policies evolve and adapt to the needs of the times.

Data-driven decision-making is also an integral part of TQM implementation but still needs strengthening in practice. Ideally, policy-making regarding religious moderation would be based on an assessment of actual conditions, such as the potential for radicalism among students, the effectiveness of existing programs, and the level of understanding of the values of moderation within the academic community.

In TQM studies in education, data is a crucial tool for ensuring that policy decisions are grounded in solid, measurable foundations (Najiah et al., 2025). At IAIN Pontianak, the data-driven approach to strengthening religious moderation is evident in the Ministry of Religion's mapping of radicalism risks, the Center for Religious Moderation's (RMB) implementation of capacity-building programs accompanied by evaluations and action plans (RTL), the inter-faculty "Pioneers of Religious Moderation" orientation program, and the use of performance indicators in the Strategic Plan. The RMB also uses digital media to monitor its programs.

Thus, TQM principles have been implemented in the strengthening of religious moderation at IAIN Pontianak through a stakeholder-oriented approach, collective engagement, continuous improvement, and the adoption of a data-driven approach. However, further optimization is needed to strengthen the evaluation system and program quality standards so that the promotion of religious moderation becomes an integrated, sustainable quality management system within academic life and not merely an agenda item.

3. The Contribution of Religious Moderation Policies to Improving the Quality of Education at IAIN Pontianak

The policy of religious moderation at IAIN Pontianak serves as a response to contemporary religious issues and contributes significantly to improving educational quality overall. In higher education, quality is measured not only by academic standards, but also by an institution's ability to develop students' character, making them inclusive and tolerant with a sense of national identity. Through its religious moderation policy, IAIN Pontianak strives to provide an educational system that cultivates intellectual growth and shapes students' personalities to be moderate and balanced when addressing differences.

This commitment is evident through the integration of religious moderation values into the educational system, including the curriculum, academic activities, and institutional programs. According to Budiyono (2020), IAIN Pontianak has developed a religious moderation education model based on local wisdom. This model is implemented through adjustments to the institution's vision and mission, curriculum development, research and community service activities, and the organization of academic forums. This integration is a key indicator of quality improvement because it demonstrates that the value of moderation is an integral part of a structured educational system, not a separate entity.

Additionally, policies on religious moderation contribute to improving the quality of the learning process. The teaching approach is no longer one-sided, but rather encourages critical, participatory methods, such as problem-based learning, reflective discussions, and strengthening cross-cultural perspectives. This improves students' critical thinking skills and reinforces tolerance in academic life. Thus, the quality of education is reflected in both cognitive achievements and the quality of social and intellectual interactions within the classroom.

Furthermore, the policy of religious moderation strengthens the quality of an inclusive and conducive academic environment. Various programs, whether internal campus activities, university partnerships, or community service, demonstrate that religious moderation has become an integral part of a vibrant, evolving educational system. Susanto (2023) notes that the implementation of religious moderation at IAIN Pontianak has proceeded smoothly, receiving support from various stakeholders and exceeding the targets set in institutional policies. This indicates that not only is

institutional quality improving internally, but it is also recognized within external networks.

The contribution to the quality of education is also evident in changes in students' attitudes and perceptions. Sabani (2024) indicates that IAIN Pontianak students have begun to internalize values of moderation, such as commitment to the nation, tolerance, and an anti-violence stance, in their academic and social lives. This transformation demonstrates that policies on religious moderation impact not only the system, but also educational outcomes, namely the production of graduates who are intellectually, socially, and religiously mature.

Thus, it can be concluded that the policy of IAIN Pontianak on religious moderation has improved the quality of education in terms of the curriculum, the learning process, the academic environment, and student character development. Nevertheless, strengthening and sustaining the system is necessary for this contribution to develop more systematically and have a broader impact. This would make religious moderation a cornerstone of sustainable educational quality development, not merely a policy program.

D. CONCLUSION

This study shows that the sustainability of religious moderation policies at IAIN Pontianak depends not only on formal regulations, but also on the institution's ability to integrate these policies into its governance system, academic culture, and curriculum. It also depends on the active engagement of the entire academic community. Policies are sustained through adaptation to national policies, alignment with institutional goals, interdepartmental coordination, and continuous internalization of religious moderation values. Strengthening religious moderation can improve educational quality by enhancing the curriculum, developing the professional skills of the academic community, creating an inclusive academic environment, and cultivating moderate values among students.

Conceptually, this study confirms that religious moderation can be a strategic tool for improving the quality of Islamic higher education because it strengthens value and character development while improving teaching and learning quality.

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