TRANSFORMATIONAL LEADERSHIP IN STRENGTHENING RELIGIOUS MODERATION IN PRIVATE ISLAMIC HIGHER EDUCATION INSTITUTIONS IN RIAU PROVINCE INDONESIA

Djeprin E. Hulawa
Universitas Islam Negeri Sultan Syarif Kasim Riau, Indonesia
Email: djeprin.ehulawa@uin-suska.ac.id

Kadar M. Yusuf
Universitas Islam Negeri Sultan Syarif Kasim Riau, Indonesia
Email: lailatul_qdr@yahoo.com

Alwizar
Universitas Islam Negeri Sultan Syarif Kasim Riau, Indonesia
Email: alwizar@uin-suska.ac.id

Afriza
Universitas Islam Negeri Sultan Syarif Kasim Riau, Indonesia
Email: afrizaiza@yahoo.com

Hakmi Wahyudi
Universitas Islam Negeri Sultan Syarif Kasim Riau, Indonesia
Email: midarelhakim1983@uin-suska.ac.id

Jon Pamil
Universitas Islam Negeri Sultan Syarif Kasim Riau, Indonesia
Email: jonpamil@uin-suska.ac.id

Abstract

This research is motivated by several issues related to radicalism and religious violence still prevalent in Indonesia's public and private universities. The survey results by the National Counter Terrorism Agency (BNPT) of Indonesia reported that as many as 39% of students in 15 provinces in Indonesia are indicated of being attracted to radical ideologies and fundamentalist movements. This research aims to describe the pattern of transformational leadership in strengthening religious moderation among students of Private Islamic Higher Education Institutions

(PTKIS) in the Riau Province to provide an ideal and humanistic alternative model for the development of religious moderation. This research employs field research methodology, utilizing data collection techniques such as interviews, observations, and documentation to address the research question, "How does transformational leadership contribute to strengthening religious moderation among PTKIS students in Riau?" Based on the research findings, the pattern of transformational leadership applied by the four leaders of PTKIS in Riau positively impacts religious moderation among their respective campus students by carrying out 5 strategic steps: First, socializing the campus's vision, mission, strategies, and objectives clearly and transparently to all campus community members. Second, actively involving students in formulating campus policies to create a sense of belonging and responsibility. Third, internalizing religious moderation through curricular activities, such as Pancasila and Civic Education, and extracurricular activities like scouting, cultural parades, and artistic performances. Fourth, bringing students closer to the community through Field Work Practice and participating in local traditions, and wisdom. Fifth, supporting the campus's infrastructure and facilities as a place for students to practice and express their aspirations.

Keywords: *Transformational leadership, religious moderation, private Islamic Higher Education Institutions*

1. Introduction

Indonesia stands on the brink of division if the behavior of violence and extremism carried out in the name of religion and belief are not promptly addressed. Universities, which should ideally serve as intellectual and moral agents of change, are paradoxically showing signs of radicalization and providing fertile ground for extremist ideologies to thrive. According to a survey by the National Counterterrorism Agency (BNPT), approximately 39% of students in 15 provinces across Indonesia are suspected of being drawn to radical ideologies. This survey further strengthens the suspicion that the younger generation is a potential target for disseminating radical ideas, with campuses being particularly vulnerable as breeding grounds for such ideologies.[1] The Institutes has identified that ten renowned public universities have been exposed to radicalism, while in the context of Islamic State Universities (Universitas Islam Negeri or UIN), two major UINs in Jakarta and Bandung have been affected.[2] Ryamizard Ryacudu has noted that around 23.4% of Indonesian students have been exposed to radical ideologies.[3]

In the context of curbing radicalism and extremism within campuses, the government has undertaken various strategic programs through the Ministry of Religious Affairs. These programs include transforming empathetic and mutually respectful (*tasamuh*) attitudes among the nation's constituents, promoting a spirit of mutual assistance (*ta'awun*), and deradicalization initiatives targeting individuals deemed exposed to radicalism. Among the most prominent programs is the mass and structured campaign for strengthening religious moderation within various educational institutions. The Ministry of Religious Affairs has designated the reinforcement of religious moderation as a priority within the National Medium-Term Development Plan (Rencana Pembangunan Jangka Menengah Nasional - RPJMN) for 2020-2024. This initiative is a

---

[1] Jalwis, "Sosialisasi Menangkal Radikalisme di Kalangan Mahasiswa," *Pengabdiann Masyarakat Ushuluddin Adab dan Dakwah* 1, no. 1 (2021): 47–63.

[2] Zulkifli dan Sholikatus Sa'diyah, "Laporan hasil penelitian Religiusitas, Toleransi dan Moderasi Beragama," 2020.

[3] Muhammad Murtadlo, "Menakar Moderasi Bergama di Perguruan Tinggi" (Jakarta, 2022).

priority and a key indicator within the context of cultural development and national character building.[4]

The strengthening of religious moderation within Private Islamic Higher Education Institutions (Perguruan Tinggi Keagamaan Islam Swasta or PTKIS) cannot be divorced from the factor of leadership. Leaders concerned about the religious climate on their campuses tend to internalize religious values within their communities. Therefore, charisma and leadership style are determining factors in forming and internalizing moderation values. Aryani,[5] emphasizes that students' religious beliefs are internalized through several preconditions, such as the family's religious climate, individual spiritual experiences, peer influences, the organizations that they are part of, role models, and other conditions. Additionally, religious norms as beliefs are inseparable from internalization and identification processes within their social environment.[6]

In simple terms, *leadership* is the art of motivating others to pursue common aspirations willingly. In the Kamus Besar Bahasa Indonesia (Indonesian Dictionary), leadership is derived from the word "Pimpin," which means to lead, leader; the person who leads, guidance; leadership; the affairs of a leader, the way of leading.[7] In the Oxford dictionary, *leadership* is defined as "leadership," which refers to the person leading and their leadership qualities in guiding an organization.[8] In the Arabic language, leadership has various terms, one of which is "ra'in," which is based on the hadith of The Propet Muhammad: "*Kullukum ra'in wa kullukum mas'ulun an raiyyatihi*" (each one of you is a leader, and each one is responsible for his leadership).[9]

Leadership is a key component of organizational management.[10] In leadership, a set of abilities and personal qualities, credibility, and charisma come together to serve as tools for shaping the trust of subordinates, enabling them to act under the leader's will.[11] According to Yukl,[12] *leadership* is "the process of influencing others to understand and agree about what needs to be done and how to do it, and facilitating individual and collective efforts to achieve shared goals." In line with this understanding, as cited in Silva,[13] Rost asserts that leadership is "the influence relationship among leaders and followers who intend real changes and outcomes that reflect their shared purposes."

From the description above, the essence of leadership is the complexity of all cognitive, affective, and psychomotor abilities to influence others to act following the set goals. Leadership becomes the determining factor of success. According to Bennir, as cited in Kruse,[14] good leadership is the capacity to translate a vision into reality. Leadership is also an aspirational source and a creative moral force influencing members' attitudes to support the leader's initiatives.[15] Leadership engages and motivates others to

---

[4] Ahmad Pathoni, "Moderasi Beragama Indikator Karakter Bangsa," BDK Bandung Kementerian Agama RI, 2023. (Bandung, 2023)

[5] Sekar Ayu Aryani, "Orientasi, Sikap dan Perlaku Keagamaan (Studi Kasus Mahasiswa Salah Satu Perguruan Tinggi Negeri di DIY)," *Religi Jurnal Studi Agama-Agama* 11, no. 1 (2016): 59, https://doi.org/10.14421/rejusta.2015.1101-04.

[6] Triana Rosalina Noor, "Orientasi Aktivitas dan Kelompok Keagamaan Mahasiswa: Sebuah Analisis Sosiologi dan Psikologi," 2018, 154–63.

[7] Tim Redaksi KBBI, *Kamus Besar Bahasa Indonsia* (Jakarta: Gramdeia, 2008).

[8] AS Hornby, *Oxford Advanced Learner's Dictionary* (United Kingdom: Oxford Universitty Press, 2015).

[9] Al-Bukhari, *Sahih al-Bukhari*, II (Beirut: Dar Ibn Katsir, t.t.).

[10] Burhanudin dan Agus Kurniawan, "Gaya Kepemimpinan Transaksional Dan Transformasional Terhadap Kinerja Karyawan Bank Bri Purworejo," *Coopetition: Jurnal Ilmiah Manajemen* 11, no. 1 (2020): 7–18.

[11] Alberto Silva, "What do we really know about leadership?," *Journal of Business Studies Quarterly* 5, no. 4 (2014): 1.

[12] Gary Yukl, "Leadership: What is it," *Cases in Leadership (3rd. ed. pp. 1–42). Thousand Oaks, CA: Sage*, 2012.

[13] Silva, "What do we really know about leadership?"

[14] Kevin Kruse, "What is leadership," *Forbes magazine* 3 (2013).

[15] Hardi Mulyono, "Kepemimpinan (Leadership) Berbasis Karakter Dalam Peningkatan Kualitas Pengelolaan Perguruan Tinggi," *Jurnal Penelitian Pendidikan Sosial Humaniora* 3, no. 1 (2018): 290–97, https://doi.org/10.32696/jp2sh.v3i1.93.

work together to achieve objectives.[16] According to Lano,[17] leadership can cause subordinates' arrogance in their work. Welch even claimed that great leaders are "relentless and boring"[18]

In organizational management, there are two leadership styles: transactional and transformational. Transactional leadership emphasizes rewards and incentives to motivate the performance of its members by promoting personal interests.[19] On the other hand, transformational leadership highlights a more dialogic relationship and humane treatment by the leader towards their members to align them with the leader's vision.[20] The transformational leadership style is highly suitable for academic and rational campuses because it emphasizes a partnership relationship where mutual dependence, reinforcement, and respect are essential for achieving the mission and common goals.[21] Transformational leadership is also a process of attributing meaning to collective efforts, motivating individuals to make the necessary efforts to achieve objectives.[22] The dialogic relationship, an essential value inherent in transformational leadership, is the primary means to align the leader's vision with subordinates in internalising campus moderation values.

Based on the description above, the researcher researchers have conducted research on the phenomenon of transformational leadership which is associated with the practice of religious moderation of students at 4 (four) Private Islamic Religious Universities in Riau Province. These institutions include Al-Azhar Islamic College (STAI) in Pekanbaru, Diniyah Islamic College (STAI) in Pekanbaru, Hubbul Wathan Islamic College (STAI) in Duri and Tafaqquh Fiddin Islamic Institute (IAI) in Dumai. The choice of research locations is based on several reasons including demographically, the 4 PTKIS are in the heart of the city, each of which has its own uniqueness. The 2 PTKIS in Pekanbaru City, namely IAI Diniyah and STAI Al-Azhar, are both flanked by ethnic Chinese shops which have the potential to cause friction and conflicts of interest. Meanwhile, the other 2 PTKIS, namely IAI Tafaqquh Fiddin, besides being in the heart of the industrial city of Dumai, also have a multi-ethnic immigrant population. As for STAI Hubbul Wathan in Duri City, apart from its location which is still isolated from busy centers, it also has a dark history where one of its students was involved in acts of radicalism and had legal dealings with it.

2. Literature Review

To understand the urgency and novelty of this research, it is essential to review relevant studies to avoid duplication and repetition of the same variables. Research on religious moderation in educational settings and leadership models within an organization has been extensively studied by various scholars in academic articles, theses,

---

[16] Nurhana Fakhriyah Imtinan, "Gaya Kepemimpinan dalam Menghadapi Era Society 5.0," *Jurnal Kependidikan Islam* 11, no. 2 (2021): 189–97, https://doi.org/0.15642/jkpi.2021.10.2.226-251.

[17] P F Lano, "Fungsi Kepemimpinan Untuk Mengurangi Sikap Arogansi Pegawai," *Jurnal Ilmu Sosial dan Ilmu Politik* 4, no. 1 (2015): Vol. 4, No. 1.

[18] Wendy K Smith, Marianne W Lewis, dan Michael L Tushman, "'Both/And'leadership," *Harvard Business Review* 94, no. 5 (2016): 62–70.

[19] et al Yendra, "Gaya Kepemimpinan Transaksional terhadap Kinerja Karyawan dengan Motivasi Kerja sebagai Mediasi," 2019.

[20] Mei Hardika Senny dkk., "Penerapan Gaya Kepemimpinan Transformasional Dalam Manajemen PAUD di Kecamatan Sidorejo Salatiga The Application of Transformational Leadership in Early Childhood Education Management in Sidorejo Salatiga Sub District," *Scholaria: Jurnal Pendidikan dan Kebudayaan*, 2018, 197–209.

[21] Roni dan Faizal, "Gaya Kepemimpinan Transformasional dan Transaksional Serta Dampaknya Terhadap Kepuasan Kerja Karyawan," *jurnal sekretari dan Manajemen* 3, no. 1 (2019): 171–78.

[22] Gery A. Yukl, *Leadership in organizations*, E i g h t (New York: University of Albany, 2013).

and dissertations. However, there needs to be research identical to the study being conducted by the researcher, making it a worthwhile endeavour. Among the researchers who have explored the same field are:

Faisal Daut et al. conducted qualitative research titled "Leaders of Islamic Educational Institutions in Religious Moderation." This study employs a qualitative approach that focuses solely on examining religious moderation. The similarity between Faisal Daut et al.'s research and the current research lies in their examination of religious moderation. However, the current study includes variables related to transformational leadership, setting it apart from Faisal Daut et al.'s research.[23]

Hadi wrote an article titled "Leadership Strategies of Madrasah Principals as Agents of Change in Realizing Religious Moderation." This research differs in terms of the object and location of the study. Hadi's research focuses on madrasah principals as the focal point for transforming moderation values without specifying a particular leadership model. In contrast, the ongoing research by the current researcher is more focused on the model of transformational leadership exhibited by leaders of Private Islamic Higher Education Institutions (PTKIS) as agents shaping the understanding of moderation. While there may seem to be similarities, these two studies are fundamentally different due to the current research's focus on PTKIS leadership [24].

Zakiah et al.[25] conducted a study titled "The Influence of Transformational Leadership, Organizational Culture, and Work Ethic on Performance and Organizational Citizenship Behavior as Moderating Variables in the Civil Servants of the Ministry of Religious Affairs in Banjarbaru City." The results of this research indicate that (1) Transformational Leadership positively affects Organizational Citizenship Behavior (OCB) among Civil Servants in the Ministry of Religious Affairs in Banjarbaru City. The similarity between this previous study and the current researcher's study is limited to the variable of transformational leadership; beyond that, they differ significantly in terms of the objects of the study and research outcomes.

Rofiq,[26] conducted a literature review titled "Transformational Leadership in Madrasah Educational Institutions." As the title suggests, this research solely focuses on how school principals manage organizations and develop a culture of excellence in madrasahs. The research concludes that the leadership needed to build an organizational culture encompasses technical, humane, and educational capabilities. Upon analysis, the similarity between this study and the current researcher's study lies primarily in transformational leadership. However, the focus of the former study was solely on madrasah principals and institutions, whereas the ongoing research investigates transformational leadership within PTKIS institutions, making them distinct from each other.

Bashori,[27] researched "Transformational Leadership of *Kyai* in Islamic Educational Institutions." This study employed a qualitative approach, specifically library research,

[23] Faisal Daut, Dzakiah Dzakiah, dan Firdiansyah Alhabsyi, "Pemimpin Lembaga Pendidikan Islam Dalam Moderasi Beragama," *Prosiding Kajian Islam dan Integrasi Ilmu di Era Society (KIIIES) 5.0* 1 (2022): 273–77.

[24] Lalu Sirajul Hadi, "Staregi Kepemimpinan Kepala Madrasah Sebagai Agent of Change Dalam Mewujudkan Moderasi Beragama," *Society* 11, no. 2 (2021): 124–35, https://doi.org/10.20414/society.v11i2.2955.

[25] et al Zakiah, "Pengaruh Kepemimpinan Transformasional, Budaya Organisasi dan Etos Kerja terhadap Kinerja dan Organizational Citizenship Behavior sebagai Variabel Moderasi pada Aparatur Sipil Negara Kementerian Agama Kota Banjarbaru," *Antasari Journal of Islamic Education* 05, no. 3 (2020): 45–57.

[26] Chaerul Rofiq, "Kepemimpinan Transformasional Dalam Lembaga Pendidikan Madrasah," *Jurnal Penelitian Agama* 20, no. 2 (2019): 203–26, https://doi.org/10.24090/jpa.v20i2.2019.pp203-226.

[27] Bashori Bashori, "Kepemimpinan Transformasional Kyai Pada Lembaga Pendidikan Islam," *Al-Tanzim : Jurnal Manajemen Pendidikan Islam* 3, no. 2 (2019): 73–84, https://doi.org/10.33650/al-tanzim.v3i2.535.

with data analysis conducted using content analysis techniques. The research findings revealed that Kyai, as transformative leaders in managing their educational institutions, particularly Islamic boarding schools (pondok pesantren), utilize four dimensions: charisma, inspirational motivation, intellectual stimulation, and individualized consideration as their primary tools in institution management. The similarity between this previous research and the current researcher's study lies in their shared theme of transformational leadership. However, they differ significantly in subjects, objects of study, and outcomes. In the first study, the subject was Kyai. In contrast, in the second study, the subject is the leaders and students of Private Islamic Higher Education Institutions (PTKIS) within the context of promoting religious moderation.

Winarsih,[28] conducted a study titled "The Influence of Transformational Leadership Style as a Moderator of the Influence of Pedagogical Competence and Self-Efficacy of Teachers on Classroom Management (A Study of Civil Servant Teachers in Public Senior High Schools in Sub-District 2 of Semarang City)." This research aimed to analyze the impact of pedagogical competence and teacher self-efficacy on classroom management, which subsequently affects teachers' pedagogical competence in public senior high schools in Sub-District 2 of Semarang City. The research findings indicated that pedagogical competence had no impact on classroom management, teacher self-efficacy positively and significantly affected classroom management, and transformational leadership style had no impact. The similarity between this previous research and the current research is limited to the variable of transformational leadership style, while the subjects and research locations are vastly different. This study specifically examines transformational leadership in shaping religious moderation among students in PTKIS in Riau. Besides the mentioned studies, several similar studies substantially relate to the same research topic. However, they are not directly relevant to the current research and, therefore, have not been included in this discussion.

Conceptual Framework

The study of leadership by experts has given rise to various theories. Firstly, the traditional leadership theory views leadership as innate (trait-based), personality-dependent, and often situational and contextual. This theory is represented by Fiedler's contingency theory and the path-goal approach. Secondly, modern theories consider leadership as an effective process, including charismatic and transformational leadership theories. Transformational leadership is suitable for the needs of contemporary organizations as it can drive organizational change. According to Purnomo,[29] an organization can achieve its goals efficiently and effectively only under good leadership. If one wishes to lead a group towards a common goal, one must possess an effective leadership style for that group.[30] The appropriate leadership style to meet this need can be found in transformational leadership, as it substantially responds to the members' needs.

The term "transformational" derives from the word "to transform," which means to change something into a different form, such as transforming a vision into reality. The new paradigm of leadership was introduced by James MacGregor Burns and further

---

[28] Sri Winarsih, Yang Vania Florentina Santoso, dan Lie Liana, "Gaya Kepemimpinan Trasnformasional sebagai Moderator Pengaruh Kompetensi Pedagogik dan Efikasi Diri Guru terhaap Pengeolaan Kelas (Studi pada Guru PNS di SMA Negeri Sub Rayon 2 Kota Semarang)," *Jurnal Administrasi Bisnis* 1, no. 1 (2017): 375–82.

[29] Eko Purnomo, "Pengaruh Kepemimpinan terhadap Komitmen Organisasi," *Sosio e-kons* 10, no. 1 (2018): 28, https://doi.org/10.30998/sosioekons.v10i1.2399.

[30] Dawn Strait, *What is Leadership?*, 2020.

developed by Bass, conceptualizing leadership as either transactional or transformational.[31] Transactional leadership is seen as a social exchange process, whereas transformational leadership is more accommodative, responding to members' needs while aligning goals.[32] The essence of transformational leadership goes beyond merely influencing followers to achieve desired goals; it focuses on the internalisation of attitudes and core values of followers through empowerment. Through empowerment experiences, individuals can enhance their self-confidence and engage in continuous change. Luthans,[33] emphasises that transformational leadership prioritises revitalising members and the organisation rather than imposing top-down instructions. Leaders are willing to listen to input and suggestions from their members, fostering high trust and commitment.

From the perspective of Bass,[34] transformational leadership occurs when leaders enhance followers' self-actualisation by increasing their awareness and helping them attain higher moral maturity. Leaders also motivate followers to transcend their self-interests for the betterment of their organisations. Therefore, there are four dimensions used as indicators to measure the quality of transformational leadership in each leader of Private Islamic Higher Education Institutions (PTKIS), which are the focus of this research: Idealised Influence, Inspirational Motivation, Intellectual Stimulation, and Individualised Consideration.

Transformational leadership is relevant in strengthening religious moderation among students. In Arabic, moderation is synonymous with the word "wasath" or "wasathiyah," which is also synonymous with "tawassuth" (middle ground), "itidal" (fairness), and "tawazun" (balance). Etymologically, the word "wasathiyah" is interpreted as the best choice. The perspective of wasathiyah or religious moderation is a highly substantial element of religious teachings that is neither excessive in perspective nor behaviour. The wasathiyah perspective represents a set of ideal characteristics that reflect a deep understanding of religion concerning diverse communities and other religions and beliefs. The Ministry of Religious Affairs defines *moderation* as reducing violence or avoiding extremism in religious practice.[35]

In Indonesian identity, religious moderation can be seen as a cultural strategy to nurture a peaceful, tolerant, and respectful Indonesia. Religious moderation is a way of life that promotes harmony, mutual respect, preservation, and tolerance without causing conflicts due to existing differences. Strengthening religious moderation is expected to enable religious communities to position themselves appropriately in a multi-religious society, thus achieving social harmony and balance.[36] The reinforcement of religious moderation has been collectively agreed upon as a policy direction of the state, intended to create a harmonious, peaceful, and tolerant religious and national life. In the context of Indonesia's highly diverse society, with its religious, ethnic, cultural, and belief diversity, the strengthening of religious moderation is a necessity because religious

---

[31] Karl W Kuhnert dan Philip Lewis, "Transactional and transformational leadership: A constructive/developmental analysis," *Academy of Management review* 12, no. 4 (1987): 648–57.

[32] B.M Bass, *Bass & Stodgill's Handbook of Leadership: Theory, Research, and Managerial Applications*, Third Edit (New York: The Free Press, 1990).

[33] Fred Luthans, *Organizational Behavior* (New York: McGraw-Hill Companies, Inc., 2011).

[34] Bass, *Bass & Stodgill's Handbook of Leadership: Theory, Research, and Managerial Applications*.

[35] Kementerian Agama RI, *Moderasi Beragama, Badan Litbang dan Diklat Kementerian Agama RI Gedung Kementerian Agama RI Jl.MH. Thamrin No.6 Lt. 2 Jakarta Pusat* (Jakarta, 2019).

[36] Vika Nurul Mufidah & Nugroho Hari Murti, "Peran Guru Pendidikan Agama Islam Dalam Menanamkan Sikap Moderasi Beragama Pada Peserta Didik Di SMK Kesatuan Rawa Buaya Cengkareng Jakarta Barat," *Mozaic Islam Nusantara* 8, no. 2 (2022): 99–110.

diversity, in particular, necessitates different interpretations. If not managed properly, extreme interpretations of religious diversity can lead to friction or conflicts within religious communities, between religious communities, and between religious communities and the government.[37]

Fundamentally, moderation is not exclusive to the Islamic community but is also relevant to other religious communities because, according to, the essence of moderation demands a balance between reason and revelation, between the physical and the spiritual, between rights and responsibilities, between personal interests and the common good, between necessity and voluntariness, between religious texts and the interpretations of religious leaders or *Ijtihad*, between ideal views and reality, and a balance between the past and the future. All these elements constitute fundamental values internalized in a person's character. Thus, the ultimate goal of religious moderation is to form three main characters: wisdom, sincerity, and courage.[38]

According to Jamaluddin (Rector of UIN Lampung), there are at least six fundamental principles of *religious moderation*, including *tawasuth*, which means taking a middle path in the realities of life and not choosing the extreme right or extreme left. *Second, tawazun* (balance) which means upholding justice, not favoring one group and denigrating others. *Third, i'tidal* means taking a straightforward and firm stance in the realities of life. *Fourth* is *tasamuh* (tolerance), which means being moderate and respecting differences of opinion, beliefs, etc. *Fifth, musawah* or maintaining the principle of equality (egalitarianism). *Sixth* is *musyawarah* (deliberation), a principle that emphasizes the spirit of consultation and delibration in life.[39]

The Ministry of Religious Affairs in Indonesia has formulated only two basic principles of religious moderation: fairness and balance. These two values, fairness and balance, are more likely to be established when an individual possesses three main characteristics: wisdom, purity, and courage. In other words, a moderate attitude in religious matters, always choosing the middle path, is more likely to be realized if a person has sufficient religious knowledge to act wisely, resist temptations, be sincere without burdens, and not be selfish with their interpretations of truth, thus having the courage to acknowledge others' interpretations of truth and express their views based on knowledge. In other words, there are three conditions for achieving a moderate attitude toward religion: (1) having extensive knowledge, (2) being able to control emotions not to exceed limits, and (3) always being vigilant and cautious with a wealth of knowledge and moral values.[40] The overall attitude of religious moderation, as mentioned above, should be an integral part of shaping the identity of PTKIS students.

To measure whether the perspectives, attitudes, and behaviors of PTKIS leaders and students under study are moderate or, conversely, extreme, four indicators formulated by the Ministry of Religious Affairs of Indonesia are used: 1) national commitment; 2) tolerance; 3) anti-violence; and 4) accommodation of local culture.[41] These four indicators can be used to assess how strongly PTKIS leaders and their

---

[37] Kementerian Agama RI, *Moderasi Beragama*, Jakarta (Badan Litbang dan Diklat Kementerian Agama RI, 2019).

[38] Tim Penyusun Kementerian Agama, "Petunjuk Teknis Rumah Moderasi Beragama," Badan Litbang dan Diklat Kementerian Agama RI, 2021, https://diktis.kemenag.go.id/v1/public/files/ec92fa8e02bc0f378c961ae572990875.Edaran Juknis Rumah Moderasi Beragama (12 Maret 2021).pdf.

[39] Ali Musthofa Asrori, "6 Prinsip Utama Moderasi Beragama menurut Rektor UIN Lampung," NU Online, 2022, https://www.nu.or.id/nasional/6-prinsip-utama-moderasi-beragama-menurut-rektor-uin-lampung-DCPl8.

[40] Kementerian Agama RI, *moderasi beragama kemenak RI, Badan Litbang dan Diklat Kementerian Agama RI Gedung Kementerian Agama RI Jl.MH. Thamrin No.6 Lt. 2 Jakarta Pusat*, 2019.

[41] Kementerian Agama RI, *Moderasi Beragama*, 2019.

students practice religious moderation and how vulnerable they are. Recognizing this vulnerability is essential to identifying and taking appropriate steps to strengthen religious moderation within their campus environment through observation and in-depth interviews.

3. Research Method

This type of field research aims to study natural phenomena within their environment. The approach used is a qualitative approach. Moleong defines qualitative methods as research procedures that produce descriptive data from individuals and observed behaviors in written or spoken words.[42] This approach is directed towards the background and individuals holistically. According to Strauss and Corbin,[43] qualitative research has three essential components: the data, the analytical and interpretative procedures, and the verbal reporting. This approach was chosen because the researcher aims to capture the overall meaning of the phenomena under study. The depth of information from the studied subjects was also a consideration.

The technique for selecting research subjects uses purposive sampling, which is chosen for specific considerations and purposes.[44] The criteria determined by the researcher for research subjects are those involved in the activities under study who know and understand information related to the research. Based on these criteria, the subjects in this study were selected with the following criteria: First, the leaders of four Private Islamic Higher Education Institutions in the Riau Province, Indonesia, namely the Rector/Vice Rector, Chairman/Vice Chairman directly involved in campus management. Second, student representatives represent their respective campuses. Third, they are willing to be interviewed.

Data Collection Techniques:

a. Interviews:

The data collection technique used in this study is interviews. Structured questions were posed during these interviews to ensure that respondents' statements were more focused and to facilitate the compilation of research data. During the interviews, the researcher requested that respondents provide information based on their day-to-day experiences, actions, or feelings regarding the implementation of leadership and strengthening religious moderation on their respective campuses. These interviews were conducted face-to-face with the informants to establish personal contact and directly observe the informants' conditions.

b. Observation:

The data collection technique used is observation, specifically non-partisan observation. The researcher was not directly involved and functioned solely as an independent observer. This technique was done by recording, analyzing, and subsequently drawing conclusions about the implementation and outcomes of programs related to leadership and the strengthening of religious moderation on each campus.

c. Documentation:

The researcher utilized the data collection technique of documentation to gather data on past events. This documentation took the form of recordings and photographs.

---

[42] Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: Remaja Rosda Karya, 2000).

[43] Anselm Strauss and Juliet Corbin, *Basics of Qualitative Research Techniques and Procedures for Developing Grounded Theory*, 2nd ed. (London: Sage Publications, 1998).

[44] Sugiyono, "Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif, dan R&D," dalam *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif, dan R&D*, cetakan ke (Bandung: Alfabeta, 2015), 120.

Data Analysis Technique

The data analysis technique employed in this research involves the following steps: data collection, data reduction, and verification and confirmation of conclusions.[45] To obtain reliable information, the researcher also used methodological triangulation. Triangulation is a data collection technique that combines or compares multiple datasets, thereby enhancing data validity and reliability.[46] The data compared encompassed the implementation of transformational leadership in strengthening religious moderation for students, which was obtained through interview, observation, and documentation techniques.

The researcher interviewed four leaders from Private Islamic Higher Education Institutions (PTKIS) and four student representatives based on their respective indicators. To verify the accuracy of the interview results, the researcher used observation to observe campus activities directly and gathered various documents related to the data.

4. Finding and Discussion

The strengthening of religious moderation among students and the academic community is closely tied to various systems surrounding them. The competence of leaders in managing organizations, supported by extensive knowledge, becomes a crucial determinant of success.[47] Efforts to create a moderate campus climate devoid of extremism and capable of comprehensively and impartially addressing various issues place leaders and leadership at the forefront in spearheading the moderation movement on their respective campuses. To measure the strengthening of religious moderation among students, the researcher conducted interviews with four leaders from Private Islamic Higher Education Institutions (PTKIS) and student representatives, employing four indicators formulated by the Ministry of Religious Affairs of the Republic of Indonesia, namely: 1) national commitment, 2) tolerance, 3) anti-violence, and 4) accommodation of local culture.[48]

a. National Commitment

In cultivating national commitment, it is essential to connect it with the Islamic concept of "*hubbul wathan*" (love for one's homeland), which is an integral part of a person's faith. It refers to a deep affection and loyalty toward one's own country or homeland or patriotism. As followers of the majority religion, Muslim communities must demonstrate commitment as good citizens and possess a high level of national commitment inspired by the values of the Qur'an. The reality of diversity in national life is expressed in Q.S. 49: 13: " *O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is All-Knowing and Acquainted.*" (Mohd. Rafi Riyawi, Head of STAI Hubbul Wathan Duri, Interview, May 3, 2023).

Based on interviews with the Rector of IAI Diniyah and the Chairman of STAI Al-Azhar Pekanbaru, *the reality of living within the framework of the Unitary State of the Republic*

---

[45] Burhan Bungin, *Metodologi Penelitian Kualitatif* (Surabaya: PT. Pustaka Pelajar, 2001).

[46] Andarusni Alfansyur dan Mariyani, "Seni Mengelola Data : Penerapan Triangulasi Teknik , Sumber Dan Waktu pada Penelitian Pendidikan Sosial," *HISTORIS: Jurnal Kajian, Penelitian & Pengembangan Pendidikan Sejarah* 5, no. 2 (2020): 146–50.

[47] Aldisal Aranda, Alvi Purwanti Alwie, dan Kurniawaty Fitri, "Pengaruh Kepemimpinan Transformasional, Budaya Organisasi, Dan Kepuasan Kerja Terhadap Komitmen Organisasi Pada Perawat Rumah Sakit Islam Ibnu Sina Pekanbaru," *Jurnal Online Mahasiswa Fakultas Ekonomi Universitas Riau* 4, no. 1 (2017): 1045–59.

[48] Kementerian Agama RI, *Moderasi Beragama*, 2019.

of Indonesia should always be internalized in students through various curricular, extracurricular, and co-curricular activities to foster a sense of belonging to their nation and their country. For extracurricular activities, PTKIS has implemented Pancasila and Civic Education as part of the mandatory National curriculum. In addition to that, extracurricular activities related to local wisdom themes are performed in specific events such as the Ministry of Religious Affairs' Day of Devotion, art performances, graduation ceremonies, and similar activities (Novi Yanti, Rector of IAI Diniyah Pekanbaru, and Suparman, Vice-Chairman of STAI Al-Azhar Pekanbaru, Interview, May 11, 2023).

According to interviews with student representatives, *national commitment has been cultivated by leaders through a series of activities from the moment students enter campus. These activities include introducing academic culture to new students, participating in various national holiday commemorations, singing the Indonesian national anthem "Indonesia Raya" at the beginning of academic and non-academic events, and, significantly, fostering a love for the homeland through mandatory courses on Pancasila and Civic Education in the early semesters* (Fido Faroza, 6th-semester English Language Teaching Study Program student, STAI Hubbul Wathan Duri, Interview, May 3, 2023).

b. Tolerance

To internalize the character of tolerance in students, the leadership of STAI Hubbul Wathan Duri socializes the meaning of tolerance, which is at the core of Islamic teachings, through academic and non-academic activities. Many verses from the Qur'an strengthen the command to be tolerant, as exemplified in Q.S. 60: 8-9. Students are expected to develop the fundamental concept of "*ukhuwah*" in three aspects: "*ukhuwah Islamiyah*", or brotherhood among Muslims; "*ukhuwah wathaniyah*" or brotherhood within one nation; and "*ukhuwah insaniyah*" or brotherhood among humans in their daily lives (Mohd. Rafi Riyawi, Head of STAI Hubbul Wathan Duri, Interview, May 3, 2023). Similar sentiments were expressed by the leadership of IAI Tafaqquh Fiddin, stating, "*Tolerance must be promoted as a fact of diverse creation. Today, it is no longer appropriate to consider oneself as the only correct viewpoint in creating a space of equality*" (Ahmad et al. of IAI Tafaqquh Fiddin, Interview, May 3, 2023).

Almost identical responses were provided by the Rector of IAI Diniyah and the Chairman of STAI Al-Azhar Pekanbaru, emphasizing that tolerance aligns with Islamic teachings and has been exemplified by Prophet Muhammad since the early days of Islam when uniting various religions and ethnicities under the banner of Medina. The practical example of the Prophet's tolerance embodies the government's aspirations today by introducing three concepts of brotherhood ("*ukhuwah*"): "*ukhuwah Islamiyah*" (brotherhood among co-religionists), "*ukhuwah wathaniyah*" (brotherhood within one nation), and "*ukhuwah insaniyah*" (brotherhood among humans). If these three concepts of brotherhood can be implemented, Indonesia will become a beacon of peace and harmony in the world. It is in this context that campuses collaborate to impart the true essence of tolerance to all students (Novi Yanti Chancellor of IAI Diniyah Pekanbaru, and Suparman, Vice-Chairman I of STAI Al-Azhar Pekanbaru, Interview, May 11, 2023).

According to student representatives from IAI Tafaqquh Fiddin, "*The campus leadership has upheld the values of tolerance within the campus, for example, by allowing students to develop or join various organizations. Some students are practitioners of organizations like Muhammadiyah, NU, and Perti, and there are even followers of Salafi teachings, as evident from their worship practices and attire. So far, the campus leadership has never restricted student organizations on different platforms as long as they are on the right path and adhere to campus regulations*" (Nini Nursima, 6th-semester Sharia Economics Department student, Interview, May 3, 2023).

c. Anti-Violence

According to the leadership of IAI Diniyah, *radical and extremist actions justified by ideological beliefs within any religion are unacceptable. Islam has firmly established the prohibition of forcing one's will, as found in Q.S. 10: 99, which states: "And had your Lord willed, those on earth would have believed – all of them entirely.". This verse emphasizes that differences are part of the natural order and should be accepted with an open heart* (Novi Yanti, Chancellor of IAI Diniyah Pekanbaru, Interview, May 11, 2023).

According to the Chairman of STAI Al-Azhar, *radicalism and extremism targeting students can be prevented by actively involving them in academic activities such as research projects, website creation, digital learning design, laboratory practice, and similar engagements that keep them occupied and shielded from radical influences. Without impinging on students' freedom to express themselves in any field freely, the campus provides oversight and structured support to ensure that all activities adhere to the established guidelines. With a leadership style that is humane and supportive, all activities run smoothly* (Suparman, Vice-Chairman I of STAI Al-Azhar Pekanbaru, Interview, May 11, 2023).

According to the Chairman of STAI Hubbul Wathan Duri, *campus governance and the strengthening of the academic culture should be continually enhanced by engaging student organizations and activities, such as the Study Program Student Association (HMPS), Student Executive Board (BEM), and even the smallest classroom units. This interconnected chain allows for better control and communication of all student activities, minimizing the chances of deviations, including exposure to radical ideologies* (Mohd. Rafi Riyawi, Chairman of STAI Hubbul Wathan Duri, Interview, May 3, 2023).

According to the Rector of IAI Tafaqquh Fiddin Dumai, *there are two interconnected solutions in the context of countering radicalism, extremism, and fundamentalism targeting students and the campus community. First, the importance of socializing Islamic values that promote a holistic and universal understanding of Islam, emphasizing its characteristic as a source of mercy for all, "rahmatan lil 'alamin" serving as a model of values for anyone who observes it. Second, fostering awareness and knowledge in choosing friends or groups, as the sense of solidarity and group ego can suppress rational thinking and lead to extremist activities* (Ahmad Roza'i Akbar, Rector of IAI Tafaqquh Fiddin, Interview, May 3, 2023).

According to student representatives from IAI Diniyah Pekanbaru, *campus leadership grants students the freedom to engage in various activities, including organizing demonstrations to advocate for their rights concerning the campus or government. However, these activities must not involve violent means. Through Deputy Chairman III (Student Affairs), the leadership consistently reminds students in various forums not to engage in extremism or, worse, anarchism when pursuing what they perceive as injustices. They are encouraged not to damage campus or government facilities during demonstrations and, if possible, to express their grievances through dialogues in discussion forums or consultations* (Nur Hafizah, 6th-semester student in the Department of Islamic Education, Interview, May 11, 2023).

d. Accommodating Local Culture

Fundamentally, Islam in Indonesia is not radical. Nearly all historians agree that the spread of Islam in the archipelago occurred through an adaptive process, enabling it to develop rapidly. Following the emergence of a literalist interpretation of Islam, which aimed to eradicate local customs and practices perceived as "*bid'ah*" and contrary to the concept of monotheism (*tauhid*), traditions deemed inconsistent with the spiritual dimension of Islam had to be eradicated. At STAI Al-Azhar Pekanbaru, students are free to express their creativity, including commemorating and celebrating local customs and

culture. Some students even lead in organizing and participating in such activities alongside the local community (Suparman, Vice-Chairman of I STAI Al-Azhar Pekanbaru, Interview, May 11, 2023).

According to the opinion of the Rector of IAI Tafaqquh Fiddin, *imposing one's version of truth based on normative arguments promoted by certain religious groups can threaten well-established traditions and cultures in Indonesia. The lack of tolerance for the religious jurisprudence (fiqh) of local communities by literalist groups has created social divisions and barriers, resulting in mutual accusations and excommunication. To anticipate this, IAI Tafaqquh Fiddin campus, through its students, engages in activities rooted in local cultures, such as religious gatherings, tahlilan (prayers for the deceased), rabanna (traditional prayers and customs), and similar events commonly practised by the local population. In principle, IAI Tafaqquh Fiddin remains committed to being deeply connected with the community and living alongside it* (Ahmad Roza'i Akbar, Rector of IAI Tafaqquh Fiddin, Interview, May 3, 2024).

In line with the above opinions, the Rector of IAI Diniyah Pekanbaru, *added, "All doors to activities are open to students and lecturers as long as they do not conflict with the principles of Islamic teachings. Students are also members of society who live and engage within the community. Therefore, adapting to local culture is no longer foreign to IAI Diniyah Pekanbaru. Moreover, students from IAI Diniyah often take on roles as coordinators in community-based cultural activities. Likewise, their lecturers are occasionally invited as speakers or resource persons in community events"* (Novi Yanti, Rector of IAI Diniyah Pekanbaru, Interview, May 11, 2023).

The leadership of STAI Al-Azhar Pekanbaru explained *that local culture is a treasury of the nation's wealth. The diversity of cultures reflects the high creativity of the Indonesian people. Therefore, local culture must be preserved by transforming it to the younger generation. Students are the most effective agents of this cultural transformation within the campus environment through their involvement in community activities. Even to organize various activities, STAI Al-Azhar has established the "Maimanah Center" as a platform to coordinate all campus activities, including arts, sports, religious studies, and other student activities, which underscores how all local and "new-comer" cultures find a home within the campus. Therefore, accommodating local culture is not a matter of doubt for STAI Al-Azhar* (Suparman, Vice-Chairman of I STAI Al-Azhar Pekanbaru, Interview, May 11, 2023).

Representatives of STAI Al-Azhar students add *that there are no issues with the cultures present in the community. Students actively engage with and assimilate into the traditions and cultures that exist in the community. Conversely, the community has never protested against the activities carried out by students. The leadership allows us to participate in processions and cultural parades as long as they do not contradict the fundamental values of religion or the norms and laws of the Republic of Indonesia. We live alongside our Chinese neighbours and have never disturbed or hindered their culture, let alone their beliefs. The same applies in return* (Ahmad Husni, 6th-semester student majoring in Islamic Education Management, Interview, May 11, 2023).

Based on the interviews above, it can be understood that the strengthening of religious moderation among students at religious higher education institutions in Riau is a program deeply intertwined with the leadership style and abilities of the leaders of these institutions in managing campus organizations through both academic and non-academic activities that involve cooperation, openness, and mutual reliance among the academic community. The essence of a campus leadership style that is open and dynamic is only found in the transformational leadership model, which prioritizes the four main indicators: 1) idealized influence, 2) inspirational motivation, 3) intellectual stimulation, and 4) individualized consideration.

Discussion

The strengthening of religious moderation among students in Private Islamic Religious Higher Education Institutions in the Riau Province can be achieved through the concept of 1) idealized influence, 2) inspirational motivation, 3) intellectual stimulation, and 4) individualized consideration.

a. Idealized Influence

The essence of idealized influence lies in a leader's demeanour, characterized by presenting a vision and mission, instilling a sense of pride, and earning respect and trust from the community they lead. According to Bennir, as cited in Kruse,[49] effective leadership entails the capacity to translate this vision into tangible reality. Leadership also serves as a wellspring of aspiration and creative moral strength that influences members' attitudes, thereby garnering support for the leader's initiatives.[50] In managing these educational institutions, leaders play a pivotal role as agents of transformation in shaping students' attitudes, knowledge, and skills through academic and non-academic activities. The crux of strengthening religious moderation among students lies in the emergence of matured attitudes, the expansion of insights and knowledge, enabling self-regulation to avoid excessive behaviours, steering clear of extremism, and fostering the ability to act fairly and impartially.

To strengthen religious moderation among students, leaders of Private Islamic Religious Higher Education Institutions must be at the forefront, setting a practical example of ideal behavior in their actions, words, and conduct to instill latent values in their subordinates. Leaders, as moral and intellectual actors in the view of al-Ghazali, must act justly (without favoritism), protect the people from harm and criminality, and not create tyranny.[51] This perspective underscores the close connection between idealized influence and efforts to reinforce religious moderation among students. In the context of idealized influence, leaders should be able to influence subordinates through positive examples, raising awareness among followers and guiding them toward higher moral values and aspirations. Suppose religious moderation is the highest value for their subordinates. In that case, these ideal behaviors should already be deeply ingrained and habitual in the institution's leaders so that they can serve as role models for their subordinates. Although the academic world is relatively mature and rational, the tendency to emulate cannot be eliminated from students' behaviour, especially when they look up to individuals they consider more mature and worthy of emulation. This model of idealized influence in leadership represents a top-down moral approach, highlighting the importance of starting from the top and cascading down to create a moderate campus climate that grows from collective awareness.

As for the types of activities that leaders of Private Islamic Religious Higher Education Institutions (PTKIS) can undertake in strengthening religious moderation through idealized influence, they include: *First*, maintaining the positive aspects inherited from previous leadership and improving anything considered less than ideal. *Second*, fostering a sense of belonging among faculty, educators, and students, embracing and nurturing them to instill a sense of responsibility towards their campus. *Third*, adhering to all campus regulations, following Standard Operating Procedures and the campus

---

[49] Kruse, "What is leadership."

[50] Mulyono, "Kepemimpinan (Leadership) Berbasis Karakter Dalam Peningkatan Kualitas Pengelolaan Perguruan Tinggi."

[51] Al-Ghazālī, *Ihyā Ulum ad-Dīn*, I (Semarang: Toha Putra, t.t.).

quality assurance system. *Fourth*, revitalizing and increasing academic traditions through activities such as discussions, scientific studies, symposiums, and seminars to enrich students' knowledge. *Fifth*, upholding the values of justice, togetherness, and brotherhood while minimizing differences based on ethnicity, religion, race, and social groups.

b. Inspirational Motivation

Being a source of inspiration and the ability to motivate subordinates is essential in the transformational leadership model. This characteristic sets it apart from other leadership models. Inspirational motivation involves communicating expectations, forming a vision and achieving goals, and gaining support, commitment, and enthusiasm from various organizational elements.[52] If strengthening religious moderation becomes the shared vision of the campus, then campus leaders are expected to be adept at communicating strategic programs, especially those related to religious moderation, to students. One way to build inspirational motivation is by upholding the principle of rewarding high achievers and, conversely, applying punishments for disciplinary violations. Additionally, those who exceed their performance hours should be given additional incentives to stay motivated. Equally important, leaders must commit to consistently adhering to prevailing religious and local cultural norms, which are socialized through meetings, academic gatherings, and oral and written instructions to staff and subordinates.

There are several ways that campus leaders can take to strengthen religious moderation among students, including: (1) Inspiring the development of integrity, solidarity, and tolerance through charitable activities, social visits to less fortunate communities, orphanages, nursing homes, and shelters. (2) Delegating or appointing student representatives as symbols or advocates of moderation who have specific responsibilities as agents for strengthening moderation on campus. (3) Appreciating the emergence of forward-thinking student organizations with a national perspective that drives campus programs, especially those related to national initiatives. Through these various avenues of activities, campus leaders have played their role as sources of inspirational motivation amid an academic and rational campus environment.

c. Intellectual Stimulation

Intellectual stimulation, at its core, involves a leader's activities to continually encourage subordinates to think and act in new ways by challenging their existing beliefs and supporting new beliefs and innovative ways of action. Intellectual stimulation is also a relevant social resource for teams that support achieving goals, exerting a positive influence, and significantly contribute to improving teamwork.[53] Besides its positive benefits in terms of enhancing team collaboration, intellectual stimulation can also boost intelligence, rationality, and precise problem-solving abilities, prompting subordinates to consider old issues in new ways and challenging them to find solutions to existing problems on their own without involving their leader.[54]

---

[52] Naim Nusair, Raed Ababneh, dan Yun Bae, "The impact of transformational leadership style on innovation as perceived by public employees in Jordan," *International Journal of Commerce and Management* 22 (31 Agustus 2012): 182–201, https://doi.org/10.1108/10569211211260283.

[53] Israel Sánchez-Cardona, Marisa Salanova, dan Susana Llorens Gumbau, "Leadership Intellectual Stimulation and Team Learning: The Mediating Role of Team Positive Affect," *Universitas Psychologica* 17 (16 Maret 2018), https://doi.org/10.11144/Javeriana.upsy17-1.list.

[54] Ereh Queen, Port Harcourt, dan Port Harcourt, "Intellectual Stimulation and Organizational Competitiveness of Deposit Money Banks in Port Harcourt" 6, no. 12020 (t.t.): 1–14.

The role of a leader as an intellectual stimulator concerning strengthening religious moderation is to stimulate students to think positively, thereby generating creative and innovative works that the campus community and society can utilize. Intellectual stimulation and conditioning of an intellectual campus environment are part of efforts to eliminate boredom and idle time, keeping students busier with positive activities than negative ones. Through intellectual stimulation, students become accustomed to thinking logically, ensuring that all decisions are made based on scientific reasoning and logical considerations, thereby minimizing the emergence of truth claims based on the sentiments of specific religious or ethnic groups. Leaders of Islamic Religious Higher Education Institutions should consistently apply intellectual stimulation to their campus communities to create a conducive and moderate campus environment.

Regarding programs for strengthening religious moderation that can be implemented by the leaders of Private Islamic Religious Higher Education Institutions, they include: *First*, creating diverse activities: One approach involves leveraging the writings of faculty members on the concept of religious moderation, which are published in campus journals and cited by students. This way, key ideas about moderation can be disseminated to students and the broader community. *Second*, building collaborations: Establishing collaborations among educational and religious institutions such as universities, Islamic boarding schools (Pondok Pesantren), the Indonesian Ulama Council (Majelis Ulama Indonesia), the Indonesian Da'wah Institute (Lembaga Dakwah Indonesia), mosque administrators, in publishing bulletins or scientific articles, and webtoons about moderation which are disseminated through religious platforms, lectures, sermons, religious study groups, visiting lecturers, and student exchanges. These are just a few of the many methods that can be utilized to strengthen religious moderation, along with other programs that enhance awareness of religious moderation.

d. Individualized consideration

Individualized consideration involves including individuals in transforming an organization.[55] When understood correctly, individualized consideration refers to a leader providing personal attention and treating each subordinate as an individual with unique needs, capabilities, and aspirations, and then offering advice and solutions tailored to their specific needs. This textual interpretation is particularly relevant to individuals facing specific and unique problems. For instance, in the case of religious moderation, there may be individual students who exhibit social isolation and extreme behavior in their thinking and actions. In such cases, an individualized approach is appropriate.

Considering that a campus functions as a social community, in addition to the individualized consideration approach, leaders can also employ a collective approach depending on the type and situation of the issue. Both personal and collective approaches must be established persuasively and humanely to ensure that all issues can be openly addressed and resolved promptly. An equally important aspect is post-problem-solving monitoring and ongoing evaluation to prevent the recurrence of similar issues and ensure that everything returns to normal.

The programs that leaders of Islamic Religious Higher Education Institutions (PTKIS) can implement to strengthen religious moderation among students include the

---

[55] Mary Ganga dkk., "The Influence of Individualized Consideration Leadership Behaviour on Employee Performance in Small and Medium Enterprises in Kenya," *International Journal of Business and Social Science* 8, no. 2 (2017): 163.

following: *First*, identify all student activities, both within and outside the campus. This identification is not meant for surveillance or restricting students' freedom but rather to ensure that all activities align with the Campus Standard Operating Procedures and serve as a preventive measure against the emergence of extremist activities. *Second*, implementing repressive measures for students who show signs of exposure to radicalism. Repressive actions are taken to restore balance for individuals deemed to have violated campus rules and regulations. *Third*, implementing curative measures for those considered trapped or actively involved as extremists or fundamentalists engaged in activities involving violence under the pretext of religion or specific ethnic groups which can disrupt campus stability and the unity of the Republic of Indonesian.

The strengthening of religious moderation remains a strategic program for the government, given the ongoing cases of violence and claims of sole truth under the guise of religion and beliefs amid diversity, potentially leading to communal conflicts and threatening national stability. To curb the spread of deviant ideologies, Private Islamic Higher Education Institutions, as an extension of the government in the field of education, must play a significant role in nurturing a generation with moderate thinking and behaviour to contribute to the progress and civilization of Indonesia. In this context, the transformational leadership model becomes an appealing approach that leaders of Islamic Religious Higher Education Institutions should implement to create a campus environment that is peaceful, moderate, and humane, benefiting all of humanity.

Strategic steps to strengthen religious moderation of PTKIS students:
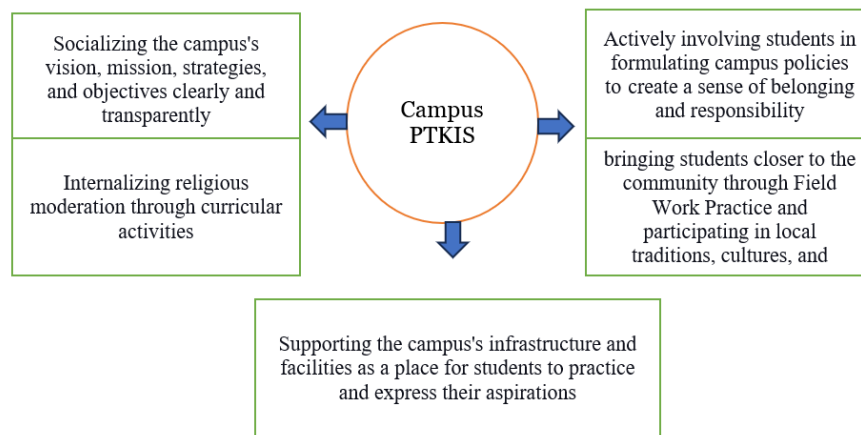
5. Conclusion and Suggestions

The strengthening of religious moderation in Indonesia must continue through both Private and Public Islamic Religious Higher Education Institutions (PTKIS). This is crucial due to the widespread dissemination of radical and extremist ideologies propagated through religious lectures, gatherings (*liqa'*), and groups that operate under the banners of purification, migration (*hijrah*), and jihad. These groups seek to violently change the state's order, forcing others to adopt their ideologies and beliefs. Unilateral imposition of one's will and claims of absolute truth are no longer relevant in this era of openness, where information sources are abundant and can enhance human literacy and understanding of the reality of differences and pluralism. Explicitly, the Quran prohibits the imposition of one's will (Q.S. 2: 256) and accepts pluralism as part of God's natural order (Q.S. 5: 48).

The strengthening of religious moderation and the eradication of radical, extremist, and fundamentalist ideologies among students in the four Private Islamic Higher Education Institutions in Riau are achieved through a transformational leadership model carried out in five steps: First, socializing the campus's vision, mission, strategies, and objectives clearly and transparently to all campus community members so that everyone works toward the same goals. Second, actively involving students in formulating campus policies to create a sense of belonging and responsibility toward the institution. Third, internalizing religious moderation through curricular activities, such as Pancasila and Civic Education and Methodology of Islamic Studies, and extracurricular activities like scouting, cultural parades, and artistic performances. Fourth, bringing students closer to the community through Field Work Practice and participating in local traditions, cultures, and wisdom that do not contradict the campus's principles and religion.Fifth, supporting the campus's infrastructure and facilities as a place for students to practice and express their aspirations. With these five steps, the four Islamic Religious Higher Education Institutions in Riau have successfully minimized the spread of radicalism, extremism, and fundamentalism, moving towards a more cultured and moderate understanding.

The recommendations from this research emphasize the importance of strengthening religious moderation in Indonesian society through higher education institutions, both public and private. This importance arises from the ongoing propagation of radicalism and fundamentalism through campus preaching and the recruitment of activists ready to wage jihad in the name of religion. Therefore, religious moderation must be reinforced systematically and structured to provide an understanding of the significance of pluralistic values amid diversity. Claims of absolute truth must be dismantled as they only carry the potential for division.

Higher education institutions, as centers for the development of outstanding human resources, should be capable of simultaneously standing at the intersection of creating a religious and intellectual climate. This will help nurture a generation that is moderate, tolerant, inclusive, and broad-minded as agents of a civilized society. On the other hand, the government, through the Ministry of Religious Affairs and the Ministry of Education, should continue to collaborate in strengthening the understanding of religious moderation that touches all elements of the campus. This will enable the cosmopolitan character of Islam to meet with the tolerant, friendly, harmonious, and peace-loving character of Indonesian society, providing a foundation for progress and civilization.

Bibliography

Agama, Tim Penyusun Kementerian. "Petunjuk Teknis Rumah Moderasi Beragama." Badan Litbang dan Diklat Kementerian Agama RI, 2021. https://diktis.kemenag.go.id/v1/public/files/ec92fa8e02bc0f378c961ae572990 875.Edaran Juknis Rumah Moderasi Beragama (12 Maret 2021).pdf.

Al-Bukhari. *Sahih al-Bukhari*. II. Beirut: Dar Ibn Katsir, t.t.

Alfansyur, Andarusni, dan Mariyani. "Seni Mengelola Data : Penerapan Triangulasi Teknik , Sumber Dan Waktu pada Penelitian Pendidikan Sosial." *HISTORIS: Jurnal Kajian, Penelitian & Pengembangan Pendidikan Sejarah* 5, no. 2 (2020): 146–50.

Al-Ghazālī. *Ihyā Ulum ad-Dīn*. I. Semarang: Toha Putra, t.t.

Aranda, Aldisal, Alvi Purwanti Alwie, dan Kurniawaty Fitri. "Pengaruh Kepemimpinan Transformasional, Budaya Organisasi, Dan Kepuasan Kerja Terhadap Komitmen Organisasi Pada Perawat Rumah Sakit Islam Ibnu Sina Pekanbaru." *Jurnal Online Mahasiswa Fakultas Ekonomi Universitas Riau* 4, no. 1 (2017): 1045–59.

Aryani, Sekar Ayu. "Orientasi, Sikap dan Perlaku Keagamaan (Studi Kasus Mahasiswa Salah Satu Perguruan Tinggi Negeri di DIY)." *Religi Jurnal Studi Agama-Agama* 11, no. 1 (2016): 59. https://doi.org/10.14421/rejusta.2015.1101-04.

AS Hornby. *Oxford Advanced Learner's Dictionary*. United Kingdom: Oxford Universitty Press, 2015.

Asrori, Ali Musthofa. "6 Prinsip Utama Moderasi Beragama menurut Rektor UIN Lampung." NU Online, 2022. https://www.nu.or.id/nasional/6-prinsip-utama-moderasi-beragama-menurut-rektor-uin-lampung-DCPl8.

Bashori, Bashori. "Kepemimpinan Transformasional Kyai Pada Lembaga Pendidikan Islam." *Al-Tanzim : Jurnal Manajemen Pendidikan Islam* 3, no. 2 (2019): 73–84. https://doi.org/10.33650/al-tanzim.v3i2.535.

Bass, B.M. *Bass & Stodgill's Handbook of Leadership: Theory, Research, and Managerial Applications*. Third Edit. New York: The Free Press, 1990.

Bungin, Burhan. *Metodologi Penelitian Kualitatif*. Surabaya: PT. Pustaka Pelajar, 2001.

Burhanudin, dan Agus Kurniawan. "Gaya Kepemimpinan Transaksional Dan Transformasional Terhadap Kinerja Karyawan Bank Bri Purworejo." *Coopetition: Jurnal Ilmiah Manajemen* 11, no. 1 (2020): 7–18.

Corbin, Anselm Strauss and Juliet. *Basics of Qualitative Research Techniques and Procedures for Developing Grounded Theory*. 2nd ed. London: Sage Publications, 1998.

Daut, Faisal, Dzakiah Dzakiah, dan Firdiansyah Alhabsyi. "Pemimpin Lembaga Pendidikan Islam Dalam Moderasi Beragama." *Prosiding Kajian Islam dan Integrasi Ilmu di Era Society (KIIIES) 5.0* 1 (2022): 273–77.

Ganga, Mary, Ogutu Ogola, Damary Sikalieh, dan Teresia Kavoo Linge. "The Influence of Individualized Consideration Leadership Behaviour on Employee Performance in Small and Medium Enterprises in Kenya." *International Journal of Business and Social Science* 8, no. 2 (2017): 163.

Hadi, Lalu Sirajul. "Staregi Kepemimpinan Kepala Madrasah Sebagai Agent of Change Dalam Mewujudkan Moderasi Beragama." *Society* 11, no. 2 (2021): 124–35. https://doi.org/10.20414/society.v11i2.2955.

Hardika Senny, Mei, Lanny Wijayaningsih, Mozes Kurniawan, dan Universitas Kristen Satya Wacana. "Penerapan Gaya Kepemimpinan Transformasional Dalam Manajemen PAUD di Kecamatan Sidorejo Salatiga The Application of Transformational Leadership in Early Childhood Education Management in Sidorejo Salatiga Sub District." *Scholaria: Jurnal Pendidikan dan Kebudayaan*, 2018, 197–209.

Imtinan, Nurhana Fakhriyah. "Gaya Kepemimpinan dalam Menghadapi Era Society 5.0." *Jurnal Kependidikan Islam* 11, no. 2 (2021): 189–97. https://doi.org/0.15642/jkpi.2021.10.2.226-251.

Jalwis. "Sosialisasi Menangkal Radikalisme di Kalangan Mahasiswa." *Pengabdiann Masyarakat Ushuluddin Adab dan Dakwah* 1, no. 1 (2021): 47–63.

Kementerian Agama RI. *Moderasi Beragama. Badan Litbang dan Diklat Kementerian Agama RI Gedung Kementerian Agama RI Jl.MH. Thamrin No.6 Lt. 2 Jakarta Pusat.* Jakarta, 2019.

———. *Moderasi Beragama.* Jakarta. Badan Litbang dan Diklat Kementerian Agama RI, 2019.

———. *moderasi beragama kemenak RI. Badan Litbang dan Diklat Kementerian Agama RI Gedung Kementerian Agama RI Jl.MH. Thamrin No.6 Lt. 2 Jakarta Pusat,* 2019.

Kruse, Kevin. "What is leadership." *Forbes magazine* 3 (2013).

Kuhnert, Karl W, dan Philip Lewis. "Transactional and transformational leadership: A constructive/developmental analysis." *Academy of Management review* 12, no. 4 (1987): 648–57.

Lano, P F. "Fungsi Kepemimpinan Untuk Mengurangi Sikap Arogansi Pegawai." *Jurnal Ilmu Sosial dan Ilmu Politik* 4, no. 1 (2015): Vol. 4, No. 1.

Luthans, Fred. *Organizational Behavior.* New York: McGraw-Hill Companies, Inc., 2011.

Moleong, Lexy J. *Metodologi Penelitian Kualitatif.* Bandung: Remaja Rosda Karya, 2000.

Mulyono, Hardi. "Kepemimpinan (Leadership) Berbasis Karakter Dalam Peningkatan Kualitas Pengelolaan Perguruan Tinggi." *Jurnal Penelitian Pendidikan Sosial Humaniora* 3, no. 1 (2018): 290–97. https://doi.org/10.32696/jp2sh.v3i1.93.

Murtadlo, Muhammad. "Menakar Moderasi Bergama di Perguruan Tinggi." Jakarta, 2022.

Murti, Vika Nurul Mufidah & Nugroho Hari. "Peran Guru Pendidikan Agama Islam Dalam Menanamkan Sikap Moderasi Beragama Pada Peserta Didik Di SMK Kesatuan Rawa Buaya Cengkareng Jakarta Barat." *Mozaic Islam Nusantara* 8, no. 2 (2022): 99–110.

Noor, Triana Rosalina. "Orientasi Aktivitas dan Kelompok Keagamaan Mahasiswa: Sebuah Analisis Sosiologi dan Psikologi," 2018, 154–63.

Nusair, Naim, Raed Ababneh, dan Yun Bae. "The impact of transformational leadership style on innovation as perceived by public employees in Jordan." *International Journal of Commerce and Management* 22 (31 Agustus 2012): 182–201. https://doi.org/10.1108/10569211211260283.

Pathoni, Ahmad. "Moderasi Beragama Indikator Karakter Bangsa." BDK Bandung Kementerian Agama RI, 2023.

Purnomo, Eko. "Pengaruh Kepemimpinan terhadap Komitmen Organisasi." *Sosio e-kons* 10, no. 1 (2018): 28. https://doi.org/10.30998/sosioekons.v10i1.2399.

Queen, Ereh, Port Harcourt, dan Port Harcourt. "Intellectual Stimulation and Organizational Competitiveness of Deposit Money Banks in Port Harcourt" 6, no. 12020 (t.t.): 1–14.

Rofiq, Chaerul. "Kepemimpinan Transformasional Dalam Lembaga Pendidikan Madrasah." *Jurnal Penelitian Agama* 20, no. 2 (2019): 203–26. https://doi.org/10.24090/jpa.v20i2.2019.pp203-226.

Roni, dan Faizal. "Gaya Kepemimpinan Transformasional dan Transaksional Serta Dampaknya Terhadap Kepuasan Kerja Karyawan." *jurnal sekretari dan Manajemen* 3, no. 1 (2019): 171–78.

Sánchez-Cardona, Israel, Marisa Salanova, dan Susana Llorens Gumbau. "Leadership Intellectual Stimulation and Team Learning: The Mediating Role of Team Positive Affect." *Universitas Psychologica* 17 (16 Maret 2018). https://doi.org/10.11144/Javeriana.upsy17-1.list.

Silva, Alberto. "What do we really know about leadership?" *Journal of Business Studies Quarterly* 5, no. 4 (2014): 1.

Smith, Wendy K, Marianne W Lewis, dan Michael L Tushman. "'Both/And'leadership." *Harvard Business Review* 94, no. 5 (2016): 62–70.

Strait, Dawn. *What is Leadership?*, 2020.

Sugiyono. "Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif, dan R&D." Dalam *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif, dan R&D*, Cetakan ke., 120. Bandung: Alfabeta, 2015.

Tim Redaksi KBBI. *Kamus Besar Bahasa Indonsia*. Jakarta: Gramdeia, 2008.

Winarsih, Sri, Yang Vania Florentina Santoso, dan Lie Liana. "Gaya Kepemimpinan Trasnformasional sebagai Moderator Pengaruh Kompetensi Pedagogik dan Efikasi Diri Guru terhaap Pengeolaan Kelas (Studi pada Guru PNS di SMA Negeri Sub Rayon 2 Kota Semarang)." *Jurnal Administrasi Bisnis* 1, no. 1 (2017): 375–82.

Yendra, et al. "Gaya Kepemimpinan Transaksional terhadap Kinerja Karyawan dengan Motivasi Kerja sebagai Mediasi," 2019.

Yukl, Gary. "Leadership: What is it." *Cases in Leadership (3rd. ed. pp. 1–42). Thousand Oaks, CA: Sage*, 2012.

Yukl, Gery A. *Leadership in organizations*. E i g h t. New York: University of Albany, 2013.

Zakiah, et al. "Pengaruh Kepemimpinan Transformasional, Budaya Organisasi dan Etos Kerja terhadap Kinerja dan Organizational Citizenship Behavior sebagai Variabel Moderasi pada Aparatur Sipil Negara Kementerian Agama Kota Banjarbaru." *Antasari Journal of Islamic Education* 05, no. 3 (2020): 45–57.

Zulkifli, dan Sholikatus Sa'diyah. "Laporan hasil penelitian Religiusitas, Toleransi dan Moderasi Beragama," 2020.