

Intersectionality of Moderation Policy in Indonesian Islamic Education: An Ethical Pedagogical Lens of Shaykh Yusuf al-Makassari

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Abstract: This study analyzes the governance of religious moderation in Islamic education in Indonesia as a form of moral governance that translates ethical aspirations into indicators, planning, reporting, and governance mechanisms, while examining the extent to which the policy architecture contains mechanisms that can support the formation of ethics beyond documentary compliance. The research uses a qualitative thematic policy analysis of the corpus of national policy and education documents that are purposively selected and triangulated across policy levels. The analysis is carried out through three dimensions, namely ethical definitions and policy objectives, governance technology that includes indicators, planning, monitoring, and reporting, and formative mechanisms that are analyzed through an Ethical-Pedagogical Lens (EPL). Interactivity is used as a diagnostic heuristic to identify structural risks in the relationship between administrative performance and ethical formation. The results show that the governance of religious moderation in Indonesia has established a relatively strong administrative architecture in defining, measuring, coordinating, and reporting ethical goals, but the mechanism of ethical formation is still more widespread in various educational policies related to school culture, inclusion, student participation, conflict prevention, and psychosocial well-being. This condition shows that there is a design risk that administrative performance becomes easier to see and document than the process of forming ethics which is relational and gradual. The EPL, which was developed from the ethical thinking of Shaykh Yusuf al-Makassari, serves as a complementary formative audit framework through three dimensions, namely *raḥāh* (dignity, protection, and support), *mu'ānasah* (relations, dialogue, cooperation, and participation), and *'adam al-waḥsyah* (institutional responsibility for conflict, exclusion, and vulnerability). This research contributes to the study of religious moderation governance by offering a design-based perspective that does not replace indicator-based governance but encourages its integration with the mechanisms of ethical formation and school culture, inclusion, and welfare infrastructure that are already available. This study is limited to policy design analysis and does not claim to prove the policy-practice gap empirically.

Keywords: Religious Moderation; Interspecific; Ethical Formation; Ethical-Pedagogical Lenses; Shaykh Yusuf al-Makassari.

1. Introduction

The moral agenda in contemporary education policy does not stop at normative ideals, but is translated into institutional technology in the form of indicators, benchmarks, evaluation instruments, reporting, and monitoring that provide clarity and accountability while

determining the form of evidence that is recognized as success.¹ In policies that are increasingly data- and performance-based, aspects that are easily visible and calculated have the potential to be more concerned than the process of ethical formation that requires time, relationships, habituation, and directed judgment, so the problem is not in the measurement itself, but in the risk of administrative evidence replacing the process of forming moral dispositions.² This tension is important in the Indonesian context because religious moderation has evolved from a public discourse to a national policy agenda.³ Presidential Regulation No. 58/2023 establishes the Strengthening of Religious Moderation as a national policy framework by emphasizing the way religion is understood, practiced, and expressed based on human dignity, justice, balance, and the public good, while distinguishing the moderation of religious understanding and practice from efforts to moderate religion itself.⁴ Thus, religious moderation is positioned as an ethical orientation of social life which is then embedded in the administrative architecture to be applied and evaluated, making Indonesia an important context for examining how moral agendas are transformed into objects of policy that can be regulated.

This transformation can be seen in the four main indicators of regulation, namely national commitment, tolerance, non-violence, and acceptance of local traditions.⁵ (Presidential Regulation No. 58/2023). These four indicators translate broad ethical commitments into behaviors that can be observed, coordinated, and assessed. Tolerance, for example, is manifested through respect for differences, recognition of equality, providing space for others to express their beliefs, and cooperation across differences. Such operationalization is important for policy implementation because it provides a common reference, but at the same time shifts ethical aspirations into administratively recognizable categories. This logic is then strengthened through the Ministry of Religion's policy instruments and index-based planning mechanisms that incorporate moderation into the planning, monitoring, and evaluation system.⁶ Thus, the policy architecture of moderation not only shapes discourse, but also governs how moderation is demonstrated through institutional practice and documentary evidence.

Recent research is beginning to move in this direction by examining the relationship between moderation, educational implementation, institutional inclusion, and school culture. Studies of wasatiyyah emphasize that moderation involves a balance of ethics, inclusivity, and

¹ R. Lupton & D. Hayes, *Great Mistakes in Education Policy: And How to Avoid Them in the Future*. Policy Press., 2021, 37.

² M. Stacey & N. Mockler, *Analysing Education Policy: Theory and Method*. Routledge., 2024, 41.

³ S. Sirajuddin, *Religious Moderation Literacy Book in Indonesia*. Publisher; Zigie Utama., 2020, 23.

⁴ Presidential Regulation, "Presidential Regulation (Perpres) Number 58 of 2023 concerning Strengthening Religious Moderation" (2023).

⁵ President.

⁶ M. S. Nugraha et al., *Islamic Education Planning: Concepts, Policies, Implementation*. CV. MULLAH BUD., 2026, 30.

responsibility, rather than simply placing oneself at the political or ideological center.⁷ Research on educational policies and practices further shows that the meaning of policies is mediated through curriculum, teacher agencies, institutional routines, and local conditions. At the same time, international studies of education measurement and policy performative show that data-driven governance can influence what schools and educators understand as legitimate or "real" outcomes.⁸ Research on inclusive education also shows that ethical commitments become institutionally meaningful when supported by concrete arrangements of responsibility, protection, participation, and school culture.⁹ In the Indonesian context, the emerging safe schools framework is particularly relevant because it links inclusion, gender justice, peer support, psychological support, and preventive school culture to day-to-day education governance.¹⁰

Overall, the literature points to three important points. First, religious moderation has become increasingly institutionalized in Indonesian education governance. Second, moderation is no longer positioned just as a theological or ideological concept, but has been translated into the form of curriculum, organizational practices, and measurable instruments. Third, the study of policy performativity and educational implementation shows that the institutional visibility of a goal does not always reflect its formative realization. However, the relationship between the two dimensions is still poorly studied, particularly regarding how administrative technologies that make moderation appear to be related to the slower pedagogical process of forming ethical dispositions. Thus, the gap in this research lies not in the lack of studies on religious moderation or its educational implementation, but in the inadequacy of a theoretical understanding of the possibility of separation of policy performance as demonstrated through indicators, programs, reports, and institutional compliance from the formation mechanisms necessary to build a stable ethical disposition. This difference is the starting point for the analytical of this study.

To diagnose this possibility, the study used the concept of interactivity as a tool of heuristic analysis. In a broader theoretical sense, interactivity refers to situations in which an activity, affect, or function is delegated to another agent or medium, so that an individual or institution appears to be performing an activity without fully doing the corresponding work.¹¹ When applied carefully to policy governance, this concept helps identify structural possibilities, not intentional allegations: institutions can demonstrate that ethical goals have been addressed through documents, indicators, program outputs, and reporting mechanisms while slower

⁷ Hakim and Mudofir, "The Threat of Religious Moderation to Religious Radicalism," *Prophetic Journal of Islamic Studies* 24, no. 01 (2023): 1–6, <https://doi.org/10.23917/profetika.v24i01.1668>.

⁸ Costa et al., "Navigating Post-Schooling Realities: Challenges and Opportunities for Progressed Learners in South Africa – A Multi-Method Research Protocol," 2024.

⁹ Graham, *Inclusive Education for the 21st Century: Theory, Policy and Practice* (Routledge, 2024), 28.

¹⁰ Ministry of Primary and Secondary Education of the Republic of Indonesia, "Decree of the Minister of Primary and Secondary Education Number 17 of 2026 concerning Guidelines for the Implementation of Safe and Comfortable School Culture" 2026.

¹¹ Pfaller, *Interpassivity: The Aesthetics of Delegated Enjoyment*. Edinburgh University Press, 2017, 20.

ethics-formation work is still not sufficiently articulated.¹² The argument is not that Indonesian policymakers deliberately produce interpassivity, or that indicators are inherently problematic. Instead, the concern is that indicator-driven governance structures can create conditions in which administrative performance can replace the formation mechanisms.¹³ In this case, interpassivity serves as a diagnostic concept to check the distance between showing that moderation has been applied and creating conditions in which moderation can become a stable ethical disposition.¹⁴ These differences are consistent with research showing that data-driven policy environments can shape institutional understandings of what is considered authentic educational outcomes.¹⁵

The question of formation requires a positive ethical framework, not just a diagnosis. To this end, this study takes the ethical thought of Shaykh Yusuf al-Makassari, not as a symbolic cultural heritage but as an analytical resource for examining the dimensions of policy-making. Studies of Shaykh Yusuf emphasize the relationship between spiritual discipline and social responsibility, particularly through concepts related to *ishāl al-raḥah* (bringing relief or convenience to others), *al-mu'ānasah* (social intimacy and relational involvement), and *'adam al-waḥsyah* (refusing to withdraw from social responsibility).¹⁶ Its ethical orientation is also related to epistemic restraint and the rejection of exclusive claims to religious certainty, dimensions that provide useful complements to contemporary discussions of ethical education and responsible engagement.¹⁷ The continued institutional presence of the Khalwatiyah tradition in educational and social activities further suggests that these ideas can be considered part of a living ethical tradition, not just a historical concept.¹⁸ Based on this, this article builds the Ethical–Pedagogical Lens (EPL) around three formative orientations: *raḥah*, understood as protection, relief, and dignity; *mu'ānasah*, understood as relational intimacy and cooperation across differences; and *'adam al-waḥshah*, understood as institutional non-withdrawal from social and moral issues.¹⁹ The EPL is therefore used not to replace national moderation indicators, but rather to examine whether policy arrangements provide the necessary formation infrastructure for such indicators to become ethical practices.

¹² Y. Ra, "Understanding Interpassivity: Concept, Mechanism, and the Structure of Pleasure.," *The Journal of Aesthetics and Science of Art* 76, no. 1 (2025): 165.

¹³ R. Nuradhwati, *Administration with a New Paradigm: Organization, Management, and Governance in the Era of Transformation*. PT. Sonpedia Publishing Indonesia., 2026, 105.

¹⁴ H. Bandur, *Religious Moderation: Catholicism and Locality*. Scott, 2025, 220.

¹⁵ Mockler, *Analysing Education Policy: Theory and Method*, 50.

¹⁶ Sheikh Yusuf Al-Makassari, *To be published in Al-Asrar Fiaḥqīq Ba'ḍi Mashārib Al-Akhyār [The Essence of Secrets in Investigating Some Drinking Places of the Chosen Ones]*. "In Leiden Arabic Manuscript Or 7025 [2]; and Jakarta Manuscript A 101 [2]; Jakarta Manuscript A 108 [32] and; Jakarta Ma, 1676.

¹⁷ Dear Brother, *Biography of Shaykh Yusuf Al-Makassari*, 2013, 25.

¹⁸ St. Aminah, *The Existence of Jam'iyah Khalwatiyah*, 2019, 46.

¹⁹ Sheikh Yusuf Al-Makassari, *To be published in Al-Asrar Fiaḥqīq Ba'ḍi Mashārib Al-Akhyār...*

Therefore, the study makes three related contributions. First, this report examines Indonesia's religious moderation policy as a form of moral governance in which ethical aspirations are translated into indicators, planning mechanisms, reporting structures, and educational governance. Second, it applies interpassivity as a heuristic diagnostic to identify structural possibilities that administrative performance can replace, or become separate from, ethical formation. Third, this article develops and applies an Ethical–Pedagogical Lens drawn from the ethical thought of Shaykh Yusuf al-Makassari to evaluate the dimensions of formation in policy design. Therefore, this study asks how religious moderation is defined, measured, and translated into governance in Indonesian Islamic education, as well as whether such arrangements contain mechanisms capable of supporting the formation of ethics beyond document compliance.

Methodologically, this study uses qualitative thematic policy analysis from a corpus of national policy and educational texts that are selected and triangulated objectively. This analysis codifies the corpus through three main dimensions: (1) ethical definitions and policy objectives; (2) governance technology, including indicators, planning, monitoring, and reporting; and (3) formative mechanisms assessed through EPL. The study does not claim to measure classroom outcomes empirically; Instead, it diagnoses policy architecture design and identifies structural opportunities as well as vulnerabilities in the relationship between policy performance and ethical formation.

2. Methods

This study uses qualitative thematic policy analysis to examine the governance design of religious moderation in Indonesian Islamic education. This analysis focuses on how ethical goals are defined, translated into governance technologies, and accompanied or not by shaping mechanisms in policy documents. Policy texts are therefore treated as institutional artifacts that reveal the normative and administrative architecture of governance, rather than as direct evidence of what is happening in schools.

This study deliberately distinguishes policy design from policy implementation. Because the empirical corpus consists of policy documents and guidelines, this analysis does not claim to be able to establish how teachers, students, or schools actually implement religious moderation in daily practice. Instead, it identifies structural possibilities and vulnerabilities embedded in the policy architecture. In particular, the concept of interpassivity is used heuristically to diagnose the possibility that compliance with documents, indicators, reporting, and other forms of administrative performance may become more institutionally visible than the formation mechanisms necessary for ethical development. Thus, references to "gaps" or "displacements" in this article indicate design-level tensions or structural risks, rather than empirically established gaps between school policies and practices.

The policy corpus is deliberately chosen at the macro, meso, and micro governance levels. The macro level includes Presidential Regulation No. 58/2023²⁰ and Law No. 20/2003²¹; the meso level includes the Regulation of the Ministry of Religious Affairs No. 8/2024²² and related strategic instruments; and the micro level includes the Decree of the Ministry of Primary and Secondary Education No. 17/2026²³ and related guidance documents. This cross-level structure allows the study to examine how normative objectives translate to different layers of policy governance without treating a single document as a representation of actual implementation.

The analysis follows a three-stage thematic coding procedure. First, the document is coded for ethical purposes and definitions, including religious moderation, tolerance, national commitment, non-violence, acceptance of local traditions, dignity, and the public good. Second, the document is coded for governance technologies, including indicators, planning mechanisms, monitoring arrangements, reporting requirements, coordination structures, and programmatic outputs. Third, this provision is examined through the Ethical–Pedagogical Lens (EPL), which operationalizes the three dimensions of formation derived from the ethical thought of Shaykh Yusuf al-Makassari: *raḥāh*, which refers to protection, relief, and dignity; *mu’ānasah*, refers to relational involvement and cooperation across differences; and *‘adam al-waḥshah*, refers to institutional responsibility and does not withdraw from social and moral problems.²⁴

The order of analysis is: governance technologies, ethical goals, EPL formation and assessment mechanisms. A provision is considered formative when the policy text explicitly or substantially provides mechanisms related to habituation, relational interaction, protection of dignity, psychosocial support, participation, institutional responsiveness, or other processes that allow ethical orientation to be reasonably developed. Where administrative mechanisms are highly specific while corresponding formative mechanisms are weak, implicit, or non-existent, this study identifies structural design vulnerabilities rather than established implementation failures.

The interpretation of interactivity is thus limited to the level of policy design. The study did not conclude that schools should replace ethical practices with documentation. Instead, the report questions whether policy architecture creates conditions in which administrative performance has the potential to support formation work. This distinction is maintained throughout the analysis and conclusions. The main limitation is the absence of primary or

²⁰ President, Presidential Regulation (Perpres) Number 58 of 2023 concerning the Strengthening of Religious Moderation.

²¹ Republic of Indonesia, "Law Number 20 of 2003.

²² Ministry of Religion of the Republic of Indonesia, "Permenag Number 8 of 2024.

²³ Indonesia, Decree of the Minister of Primary and Secondary Education Number 17 of 2026 concerning Guidelines for the Implementation of Safe and Comfortable School Culture.

²⁴ Sheikh Yusuf Al-Makassari, *To be published in Al-Asrar Fiaḥqīq Ba’di Mashārib Al-Akhyār [The Essence of Secrets in Investigating Some Drinking Places of the Chosen Ones]*. "In *Leiden Arabic Manuscript Or 7025* [2]; and *Jakarta Manuscript A 101* [2]; *Jakarta Manuscript A 108* [32] and; *Jakarta Ma*.

secondary implementation data capable of testing whether the identified design risks are actually realized in schools.

3. Result and Discussion

Religious Moderation as an Indicator-Driven Moral Governance Architecture

Analysis of the policy corpus shows that religious moderation in Indonesia is built not only as a normative aspiration but as an ethical object that can be regulated. Presidential Regulation No. 58/2023 defines religious moderation as a way of understanding, behaving, and practicing religion in social life while protecting human dignity and pursuing the public interest. Importantly, these regulations distinguish between moderating religion itself and moderating the way religion is understood and practiced. This distinction places moderation as an ethical and civic project, not as an attempt to undermine religious doctrine. This regulation also links moderation with tolerance and social harmony in various local, national, regional, and global contexts.²⁵

This normative formulation is important because it provides a relatively clear moderation of ethical vocabulary.²⁶ Instead of defining moderation simply as a middle ground between religious extremes, the policy links it to dignity, justice, balance, tolerance, non-violence, and acceptance of local traditions.²⁷ This orientation resonates with studies that understand wasatiyyah as a substantive ethical orientation, not just centrism.²⁸ In the educational environment, previous studies have also emphasized the role of Islamic educational institutions in fostering tolerance, social cohesion and resistance to extremist interpretations.²⁹

At the same time, the policy corpus shows that these ethical goals are being translated into increasingly complex governance infrastructures. Presidential Regulation No. 58/2023 establishes four main indicators of religious moderation: national commitment, tolerance, non-violence, and acceptance of local traditions. These indicators are not just abstract labels. These regulations establish a behavioral orientation that allows moderation to be identified and evaluated. For example, tolerance is associated with respect for differences, i.e. providing space

²⁵ President, Presidential Regulation (Perpres) Number 58 of 2023 concerning the Strengthening of Religious Moderation.

²⁶ Hakim and Mudofir, "The Threat of Religious Moderation to Religious Radicalism."

²⁷ M. Mukhibat, "Differentiate Learning Management to Optimize Student Needs and Learning Outcomes in an Independent Curriculum,," *QALAMUNA: Journal of Education, Social, and Religion* 15, no. 1 (2023): 78.

²⁸ R Rahmadi and H Hamdan, "Religious Moderation in the Context of Islamic Education: A Multidisciplinary Perspective and Its Application in Islamic Educational Institutions in Indonesia," *Khazanah Journal of Islamic Studies and Humanities* 21, no. 1 (2023): 59–82, <https://doi.org/10.18592/khazanah.v2i1.8487>.

²⁹ E Kuswanto et al., "Internalizing Islamic Moderation: A Model Approach for Educational Institutions," *Ijoresh Indonesian Journal of Religion Spirituality and Humanity* 2, no. 1 (2023): 93–113, <https://doi.org/10.18326/ijoresh.v2i1.93-113>.

for others to express beliefs, equality, and cooperation, while anti-violence is associated with the rejection of physical and psychological violence.³⁰

The subsequent policy architecture further institutionalized this logic. The Ministry of Religious Affairs Regulation No. 8/2024 integrates religious moderation into strategic planning and governance and links it to index-based instruments, including the measurement of religiosity as a social and everyday phenomenon.³¹ The result is a policy architecture in which ethical goals are increasingly visible through indicators, planning mechanisms, coordination structures, monitoring, and reporting. This does not make the policy architecture inherently problematic. Instead, measurable indicators can facilitate coordination, accountability, and administrative consistency across geographically and institutionally diverse education systems.

The analytical problem is not in the existence of indicators, but rather in the relative visibility that indicators provide to certain dimensions of policy performance. Once the ethical goals are translated into measurable categories, they become administratively readable.³² These documents can be incorporated into plans, programs, reports, and evaluations. From a policy performance perspective, such infrastructure can affect what institutions recognize as demonstrable evidence of success.³³ The findings, therefore, are not that Indonesia's moderation policy is only bureaucratic. Instead, the policy succeeds in transforming broad moral aspirations into structured objects of governance, creating analytical conditions for examining what becomes visible and what may remain less specific in the process.

From Ethical Goals to Governance Technology

At the first level, the policy text sets normative objectives. Religious moderation is associated with dignity, public benefit, tolerance, equality, non-violence, and acceptance of differences. At the second level, these goals can be followed up administratively through indicators, planning frameworks, monitoring structures, reporting requirements, coordination mandates, and index-based instruments. At the third level lies the question of formation: whether the policy document specifies routines, relational practices, protection mechanisms, or institutional responses that allow the stated ethical orientation to be reasonably developed.

The first two levels are relatively explicit in policy architecture. Presidential Regulation No. 58/2023, for example, not only defines moderation but also requires its implementation and measurement through four indicators.³⁴ (Presidential Decree No. 58/2023). The framework of the Ministry of Religious Affairs then provides additional planning infrastructure and indexes that

³⁰ President, Presidential Regulation (Perpres) Number 58 of 2023 concerning the Strengthening of Religious Moderation.

³¹ Republic of Indonesia, Permenag Number 8 of 2024.

³² Hayes, *Great Mistakes in Education Policy: And How to Avoid Them in the Future*. Policy Press, 39.

³³ Mockler, *Analysing Education Policy: Theory and Method*, 42.

³⁴ President, Presidential Regulation (Perpres) Number 58 of 2023 concerning the Strengthening of Religious Moderation.

allow moderation to be integrated into institutional governance.³⁵ These provisions indicate a high level of administrative specification.

The analytical significance of these findings becomes clearer when compared to the policy-making dimension. A policy can determine what should be achieved and how achievements should be demonstrated without having to determine the same level of detail about how ethical dispositions develop over time.³⁶ This difference is not a claim about implementation failure. Because this study did not analyze implementation at the school level, it could not determine whether teachers or institutions actually prioritized administrative output over the formation process. In contrast, document analysis identifies asymmetry in the specification of policy mechanisms: administrative mechanisms are often easier to identify and classify than the pedagogical and relational processes associated with ethical habituation.

These differences form the basis for subsequent interpassivity analysis. The concern is not that the indicators are inherently superficial or that reporting should be eliminated. Instead, the concern is that indicator-based architectures may make administrative evidence more visible than slower, less easily standardized processes such as habituation, dialogue, relational responsibility, ethical reflection, and psychosocial support.³⁷ This is consistent with a broader critique of data-driven education governance, where measurement can be involved in defining what is considered a recognizable educational outcome.³⁸

These findings thus propose a design-level question: Does the policy architecture provide sufficient formative mechanisms in addition to its measurement infrastructure? This question is more appropriate than claiming that policy compliance has replaced the establishment of ethics in practice. The study also provides a methodological bridge to the Ethical–Pedagogical Lens developed in this study.

Intersectionality as a Structural Design Risk in Moderation Governance

Risks arise from the relationship between policy performance and ethical formation.³⁹ Indicator systems make certain aspects of institutional activity visible: plans can be proposed, programs can be documented, activities can be calculated, and implementation can be reported.⁴⁰ This kind of mechanism is a legitimate component of governance. However, when an ethical goal is translated primarily into the form of administrative visibility, it is possible that evidence of compliance becomes more recognizable than the process of shaping that ethical goal. In this sense, interpassivity refers to the configuration in which an institutional system can be organized

³⁵ RI, Permenag Number 8 of 2024.

³⁶ H. R. Nawi, *Organizational Policy* (Vol. 1). Sah Media., 2017, 12.

³⁷ Hayes, *Great Mistakes in Education Policy: And How to Avoid Them in the Future*. Policy Press, 47.

³⁸ Mockler, *Analysing Education Policy: Theory and Method*, 44.

³⁹ R. J. Saputra, "Ethical Dilemmas in Corporate Strategic Decision Making.," *Scientific Journal of Management Science* 7, no. 2 (2026): 7.

⁴⁰ Hayes, *Great Mistakes in Education Policy: And How to Avoid Them in the Future*. Policy Press. 50.

to demonstrate that an ethical goal has been achieved without having to determine, in the same policy instrument, the practices in which that goal becomes a durable disposition.⁴¹ This formulation does not mean that such substitutions actually occur in schools. Instead, it identifies vulnerabilities generated by the architecture itself. This difference can be expressed analytically as follows: Objective indicators of ethical → measurable → administrative evidence. Not automatically the same: ethical goals → habituation → relational practices → ethical dispositions.

The Qur'anic framework used in this study reinforces these distinctions at a normative level. The Qur'anic discussion of *wasatiyyah* emphasizes justice, balance, and responsibility rather than just numerical moderation (Qur'an 2:143).⁴² Likewise, Qur'an 13:11 presents transformation in relation to the change in man himself.⁴³ In this article, these verses do not serve as empirical evidence that Indonesian schools have failed to cultivate ethical attitudes. Instead, they provide normative benchmarks from which the shaping implications of policy design can be considered. Documentary evidence of compliance cannot by itself prove the occurrence of an internal ethical transformation.

This interpretation is also related to critical discussions about religious moderation as a form of government. The policy of moderation is more than just describing a desirable religious disposition; This term establishes a category in which moderation can be defined, recognized, coordinated, and measured. This raises political questions about the authority to define what counts as moderation. In Indonesia's policy architecture, state institutions play an important role in defining normative categories and administrative instruments that allow moderation to be operationalized.⁴⁴ The issue is not simply whether the state's involvement is legitimate, but what form of ethical life becomes more visible when complex religious and social ideals are translated into state-defined policy categories. Therefore, interpassivity should be understood here as a design risk audit, not an accusation of institutional failure. The relevant question for policymakers is not whether the indicators are good or bad, but rather which dimensions of moderation are easy to report and which formation processes remain relatively implicit. This reframing maintains the value of governance infrastructure while revealing potential imbalances between administrative readability and ethical formation.

Shaykh Yusuf al-Makassari and the Development of an Ethical–Pedagogical Lens

This study does not treat Sheikh Yusuf as a research method in itself, nor does it claim that he developed a theory of contemporary bureaucratic governance. Rather, his ethical thinking

⁴¹ A. Nurjaman, *Regional Autonomy in the Perspective of Theory and Practice in Indonesia*. UMM Press., 2026, 25.

⁴² I Nur et al., "Internalizing Islamic Moderation Through Education in Pesantrens," *Journal of Research in Social Science and Humanities* 2, no. 7 (2023): 24–38, <https://doi.org/10.56397/jrssh.2023.07.04>.

⁴³ H. Lubis, "Role of Psychological Factors in Individuals Investment Decisions.," *International Journal of Economics and Financial Issues* 5, no. 1 (2015): 385.

⁴⁴ E. I. Israhadi et al., *Integralistic and Collectivistic: Reorientation of Indonesian Legal Philosophy in State Policy Transformation*. Global Creative Media., 2026, 30.

provides the ethical-philosophical basis from which the Ethical–Pedagogical Lens (EPL) is built.⁴⁵ These differences address important methodological issues. Concepts developed in the historical Sufi tradition cannot simply be transferred to contemporary policy analysis without interpretation.⁴⁶ The EPL therefore represents a contemporary analytical construct inspired by the selected ethical principles associated with Shaykh Yusuf, rather than the claim that modern policy governance is directly established in his writings.

The main formative vocabulary used in the EPL comes from the interpretation of Shaykh Yusuf's ethical thought, specifically the concepts of *ishāl al-raḥah*, *al-mu'ānasah*, and *'adam al-waḥshah*.⁴⁷ In the analytical framework of this study, *raḥah* refers to the protection, assistance, and preservation of dignity; *mu'ānasah* deals with relational involvement, social intimacy, and cooperation across differences; while *'adam al-waḥsyah* is defined as the institutional non-withdrawal from social and moral issues.⁴⁸ These concepts shift the analytical focus from whether a policy expresses ethical values to whether it provides a mechanism by which those values can be experienced relationally and institutionally maintained. The broader intellectual orientation of Shaykh Yusuf also provided the basis for epistemic restraint. The study of his thought emphasizes the relationship between divine transcendence, spiritual discipline, and human ethical responsibility.⁴⁹ This is relevant to current studies because the EPL is not designed to establish an absolute definition of moral success. Instead, it serves as a critical lens through which policy designers can ask whether their instruments provide enough space for ethical formation, relational responsibility, and human dignity. The living institutional dimension of the Shaykh Yusuf tradition further supports this analytical step.⁵⁰ Research on Jam'iyah Khalwatiyah shows that this tradition has been expressed through forms of organization involving Islamic education, religious propagation, and community social work⁵¹. This evidence does not prove that historical traditions can simply be reproduced in modern traditions. However, this supports the simpler claim that Shaykh Yusuf's ethical vocabulary can be understood as involving institutional and social dimensions, rather than just being limited to personal spirituality.

⁴⁵ In Taufiq, *Islamic Education in Zubdatul Asrar (Shaykh Yusuf)*, 2008, 21.

⁴⁶ Sheikh Yusuf Al-Makassarī, "Al-Fawā'ih Al-Yūsufiyya Fī Bayān Taḥqīq Al-Ṣūfiyya [*The Utterances of Yūsufiyya [Based on Shaykh Yūsuf] in Explaining the Verification of the Ṣūfis*]." In *Jakarta Manuscript A 108* [6]. Jakarta: Perpustakaan Nasional (National Library), 1683.

⁴⁷ Sheikh Yusuf Al-Makassarī, *Zubdat Al-Asrār Fī Yourḥqīq Ba'dī Mashārib Al-Akhyār* [*The Essence of Secrets in Investigating Some Drinking Places of the Chosen Ones*]." In *Leiden Arabic Manuscript Or 7025* [2]; and *Jakarta Manuscript A 101* [2]; *Jakarta Manuscript A 108* [32] and; *Jakarta Ma*.

⁴⁸ N. Lubis, *Edits of the manuscript of Zubdat al-Asrar Fī Tahqiq Ba'd Masyarib Al-Akhyar by Syekh Yusuf Al-Taj*. Dissertation, Jakarta: IAIN Syarif Hidayatullah., 1991.

⁴⁹ Tudjimah, *Sheikh Yusuf Makassar: History and Teachings*. Jakarta: Publisher University of Indonesia., 1997, 15.

⁵⁰ Azyumardi Azra, *A Network of Scholars of the Middle East and the Archipelago in the 17th and 18th Centuries: Tracing the Roots of Islamic Thought in Indonesia*. Bandung: Mizan Publishers, 1994, 26.

⁵¹ Aminah, *The Existence of Jam'iyah Khalwatiyah*, 18.

Therefore, the EPL should be understood as a complementary evaluation framework rather than a substitute for the national framework of religious moderation. This report asks different questions than policy indicators. National indicators mainly clarify what moderation looks like at the level of policy objectives and identifiable outcomes. The EPL asks whether the policy architecture also contains mechanisms oriented towards the establishment of ethical relationships, the protection of dignity, and institutional responsibility. Analytical translation can be represented as: Shaykh Yusuf's ethical vocabulary → formative dimension → EPL code → policy design evaluation.

This formulation is deliberately made simple. The study does not claim that EPL was Shaykh Yusuf's original theory, nor that the three dimensions consumed his ethical thinking. He uses them as a selective and explicit analytical lens to examine the dimensions of contemporary policy governance formation.

EPL Stress Domain Analysis: Tolerance, Gender Justice, and Well-Being

The application of EPL to three domains of stress: tolerance, gender justice, and well-being. These domains are not treated as independent variables and are not used to measure school outcomes. Instead, they serve as analytical locations where the differences between normative goals, governance technologies, and shaping mechanisms can be examined more clearly.

Tolerance: From Acknowledgment of Differences to Relational Formation

Tolerance is explicitly incorporated into the national framework of religious moderation. Presidential Regulation No. 58/2023 links tolerance to respect for differences, providing space for other parties to express their beliefs, equality, and cooperation.⁵² At the policy objective level, tolerance is not reduced to passive non-intervention. It includes a positive orientation towards coexistence and cooperation.

Through EPL, this formulation can be checked primarily through *mu'ānasah*. If tolerance is to be a shaping disposition, policy architecture needs mechanisms that allow people to deal with differences relationally, rather than just recognize them administratively. Dialogical learning, cooperative activities, conflict negotiation, peer interaction, and structured participation are examples of mechanisms that have the potential to translate tolerance from stated values into repetitive social practices.⁵³

The policy corpus thus shows differences in design levels. Tolerance is relatively explicit as an objective and measurable indicator, while specific pedagogical routines in which repeated encounters with differences become less uniform ethical habits are defined within the

⁵² President, Presidential Regulation (Perpres) Number 58 of 2023 concerning the Strengthening of Religious Moderation.

⁵³ M. B. Tarigan et al., "The Construction of Student Tolerance in Daily Interaction Practices: An Ethnographic Study at SMPK Shining Stars. 12(2), 883-898," *Journal of Humanities: Catalyst of Change and Innovator of Education* 12, no. 1 (2026): 890.

framework of moderation itself.⁵⁴ This does not indicate that schools do not have such practices. Rather, it suggests that their specifications are not always within the same governance instruments that define and measure moderation.

Gender Justice: Protection, Inclusion, and Raḥah

Gender justice provides a second domain of stress because it uncovers the relationship between moderation and broader school cultural governance. The Safe and Comfortable School Cultural Framework explicitly addresses inclusion, discrimination prevention, gender-based violence, and the protection of students across a variety of religious identities, socioeconomic backgrounds, genders, disabilities and other identities.⁵⁵ From the point of view of *raḥah*, this provision is important because it goes beyond the declaration of equality to the mechanism of institutional protection. Prevention, a safe learning environment, mechanisms to address discrimination, and concern for the well-being of students can be interpreted as policy provisions that create conditions for dignity and convenience.⁵⁶

These findings complicate a simple critique of Indonesia's moderation governance. The corpus does not show the absence of formative infrastructure. Rather, it shows that formative provisions are spread across various policy domains. Some of the most obvious mechanisms for protection, inclusion, and relational well-being emerge within the framework of safe school governance, rather than in the core instruments of religious moderation. Therefore, this issue is better understood as a problem of coordination and integration at the policy design level rather than the absence of institutional resources.

Well-Being: Institutional Responsibility and 'Adam al-Waḥṣyah

The third domain of stress is well-being, including psychosocial support and mechanisms for responding to student vulnerability. The Safe and Comfortable School Culture Framework includes peer support mechanisms, counseling, safe communication, and approaches aimed at strengthening psychosocial resilience.⁵⁷

These provisions can be read through all three dimensions of the EPL. They correspond to *raḥah* insofar as they provide protection and support; with *mu'ānasah* insofar as they facilitate peer relationships and involvement; and with *'adam al-waḥṣyah* insofar as they give institutions an active responsibility to respond to students' difficulties, not withdraw from them. The relevance to interactivity lies right here. The documentation of a program is not equivalent to the mechanism of its formation. A policy becomes more shaped when it determines who responds,

⁵⁴ S. Hasan & S. Nurharirah, *Character Education Based on Religious Moderation: Theoretical Foundations, Conceptual Models and Their Implementation*. Copyright © 2026-2026.

⁵⁵ RI, Permenag Number 8 of 2024.

⁵⁶ S. Innayah, *Implementation of the Child-Friendly School Program Policy in Junior High School*. (Uwais Inspiration Indonesia., 2023, 28.

⁵⁷ Indonesia, Decree of the Minister of Primary and Secondary Education Number 17 of 2026 concerning Guidelines for the Implementation of Safe and Comfortable School Culture.

through which routine, with what form of relational support, and how institutional responsibility is maintained over time.⁵⁸ The EPL therefore shifts attention from the mere existence of the program to the design of engagement and accountability mechanisms.

In the three stress domains, coding produces a consistent pattern. Indonesia's policy architecture contains substantial normative commitments and increasingly sophisticated administrative infrastructure. This organization also contains a mechanism for formation, especially in the governance of safe schools. The tension of the design level lies in its distribution and integration: the measurement infrastructure is highly articulated in moderation governance, while some of the most concrete formation mechanisms lie in adjacent domains such as school safety, inclusion, and well-being.

These findings are more accurate than claiming that compliance infrastructure has empirically replaced establishment. The evidence supports a narrower conclusion: policy architecture makes administrative performance highly visible while formation mechanisms are unevenly distributed across policy instruments. The EPL makes this asymmetry analytically visible without requiring unsupported claims about actual school practices.

From Indicator Governance to Formative Governance: Policy Discussions and Implications

Overall, the findings suggest that the main challenge in Indonesia's governance of religious moderation is not the absence of normative ambition or institutional infrastructure. Presidential Regulation No. 58/2023 provides a clear ethical orientation and a measurable framework, while subsequent policy instruments extend moderation into educational planning, coordination, and governance.⁵⁹ At the same time, the framework of a Safe and Comfortable School Culture contains several mechanisms that are more directly oriented towards protection, relational engagement, inclusion, and psychosocial well-being.⁶⁰

The problems identified by this study are issues of policy architecture and integration. The corpus of policies does not justify the conclusion that Indonesian schools have empirically replaced ethical formation with compliance. What is visible is structural asymmetry: the administrative instruments for defining, measuring, planning, and reporting moderation are very explicit, while formative mechanisms are more unevenly distributed across different policy domains. This asymmetry creates a structural risk of interactivity because what can be documented and reported may become more institutionally readable than the slower process of building ethical dispositions. The implications of the existing policy include;

⁵⁸ D. Faithful, *Public Policy: An Incremental Approach to Adaptation and Resilience*. Publisher Adab., 2025, 14.

⁵⁹ President, Presidential Regulation (Perpres) Number 58 of 2023 concerning the Strengthening of Religious Moderation.

⁶⁰ Indonesia, Decree of the Minister of Primary and Secondary Education Number 17 of 2026 concerning Guidelines for the Implementation of Safe and Comfortable School Culture.

First; strengthening the formation dimension in moderation governance without leaving indicators. Indicators remain important for coordination and accountability, but need to be complemented by formative mechanisms such as structured dialogue, conflict negotiation, peer mediation, restorative approaches, ethical communication, and psychosocial support. The goal is to connect measurable policy objectives with institutional routines that support the formation of ethics.

Second; integrating moderation governance with the existing educational infrastructure. The Safe and Comfortable School Culture Framework, for example, contains inclusion, peer support, student voice, tolerance, communication, conflict negotiation, and well-being. From the perspective of the EPL, such mechanisms can support *raḥah*, *mu'ānasah*, and *'adam al-waḥshah*. Therefore, what is needed is not a new device, but rather a more explicit integration between moderation, school culture, inclusion, and wellbeing.

Third; Making Transparency a Design Risk Audit. Policymakers can assess: what aspects of moderation are easily documented, what formative mechanisms are explicitly formulated, and how institutional responsibilities are maintained beyond program reports or outputs. Thus, interactivity serves as an analytical tool to improve policy design, not as an indictment of institutional practices.

Fourth; related to the use of EPL as a complementary formative audit framework. The EPL is not intended to replace national indicators or measure ethical dispositions directly. *Raḥah* directs attention to dignity, safety, and protection; *mu'ānasah* on dialogue, relations, cooperation, and participation; while *'Adam al-waḥShah* on institutional responsibility for conflict, exclusion, and vulnerability. All three can be used to assess whether policy instruments provide mechanisms that support the formation of ethics.

Finally, these findings raise broader questions about politics in defining religious moderation. When a state defines moderation through the categories of policies, indicators, and monitoring infrastructure, it automatically participates in determining which expressions of religious and civic life are moderated.⁶¹ This does not in itself invalidate state-led moderation governance. However, this requires sustained critical reflection on whose ethical vocabulary is represented, how categories of moderation are constructed, and whether communities and educational actors have sufficient space to participate in their interpretation and implementation. This question becomes especially important when the Islamic ethical tradition is incorporated into contemporary policy frameworks. Instead of treating traditions such as those associated with Shaykh Yusuf as symbolic cultural resources, the EPL points to one possible way

⁶¹ M. A. Shohib, *Criticism of Religious Moderation: A Critical Study in the Indonesian and Global Context*. Publisher Adab. Publisher Adab., 2025, 36.

to bring original ethical vocabulary into a critical dialogue with modern governance while explicitly acknowledging that such translations are contemporary analytical constructs.⁶²

Overall, the study's contribution is diagnostic, not empirical in the sense of measuring school-level outcomes. The policy corpus shows a sophisticated architecture for defining and regulating religious moderation. The report also reveals shaping resources in adjacent domains of education policy. A key design risk is that these two dimensions may remain less integrated: administrative performance is highly specific and visible, while formative mechanisms are more dispersed and less consistently connected to moderation architectures. The right response is not to reject indicators, but to complement the governance of indicators with an explicit formative infrastructure. In this formulation, religious moderation is not only something that institutions can demonstrate through policy performance, but also an ethical orientation that can be supported by policy design more intentionally through protection, relational engagement, and institutional responsibility.

4. Conclusion

This study shows that religious moderation in Islamic education governance in Indonesia has evolved into a moral policy architecture that translates ethical aspirations into policy definitions, indicators, planning, monitoring, and reporting. Analysis of the documents shows that the administrative mechanisms have been formulated relatively clearly, while the mechanisms for the formation of ethics are more widespread in various educational policies related to school culture, inclusion, student participation, conflict prevention, and welfare. These findings do not prove that schools have replaced ethical formation with administrative compliance, but do suggest a design risk that policy performance is more easily visible and documented than the relational and gradual process of ethical formation.

In such contexts, interactivity is used as a heuristic diagnostic to identify possible imbalances between administrative performance and ethical formation. The Ethical-Pedagogical Lens (EPL) developed from the ethical thinking of Shaykh Yusuf al-Makassari was then used as a complementary formative audit framework, not as a substitute for national indicators nor as a tool to measure ethical dispositions directly. Through three dimensions, namely *rahah* which emphasizes dignity, protection, and support; *mu'ānasah* emphasizing relationships, dialogue, cooperation, and participation; and *'Adam al-wahshah* emphasizing institutional responsibility for conflict, exclusion, and vulnerability, the EPL helps identify the extent to which policy design provides mechanisms that can support the formation of ethics.

Thus, strengthening moderation governance does not need to be done by abandoning the indicator system, but by complementing it through more explicit formation mechanisms and integrating it with the existing school culture, inclusion, and well-being infrastructure. Interactivity can be placed as a design risk audit tool to assess easily documented aspects, formative mechanisms that have been formulated, as well as the sustainability of institutional responsibilities beyond program reporting. This study ultimately provides a design-based

⁶² M. I. Saifullah, "Religious Moderation in the Thought of Sheikh Yusuf Al-Makassari and Its Relevance to Islamic Education.," *Tarbiyah Bil Qalam: Journal of Religious Education and Science* 10, no. 1. 2026, 5.

perspective on the governance of religious moderation, emphasizing that the relationship between policy performance and ethical formation needs to be strengthened at the policy architecture level. Since this research is limited to document analysis, further research needs to examine how such policies are translated, negotiated, and implemented in educational practice through school-level research.

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