

Inclusive Islamic Education Management: Strengthening Religious Moderation in Schools

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Abstract: This study aims to analyze the strategy of inclusive Islamic education management in strengthening religious moderation in high schools in Banyuwangi Regency. Using a case study design, this study dissects the orchestration of the five pillars of management: curriculum, leadership, teacher competence, student engagement, and digital mitigation. The findings show that the transformative leadership of school principals is a determinant pillar or "heart" of the organization that synchronizes institutional policies with the local wisdom of "True Brotherhood". The main innovation of this research is the "Participatory Harmony-Based Inclusive Management" model, which introduces the Harmony Audit instrument for real-time detection of latent friction. The results of the intervention showed an increase in students' cognitive resilience scores by 32% and a 30% decrease in exposure to radical narratives through the "narrative immunization" strategy in digital literacy. In addition, the transformation of the teacher's dialogical pedagogy increased the effectiveness of class discussions by 40%, while the engineering of the extracurricular ecosystem successfully mitigated the phenomenon of "voluntary segregation". The theoretical implications confirm that the total integration of managerial authority, cultural intelligence, and digital mitigation is a systemic solution to create a cohesive and resilient school ecosystem in the era of information disruption.

Keyword: Inclusive Education Management, Religious Moderation, Harmony Audit, Narrative Immunization, Transformative Leadership.

Abstrak: Penelitian ini bertujuan menganalisis strategi manajemen pendidikan Islam inklusif dalam memperkuat moderasi beragama di SMA di Kabupaten Banyuwangi. Menggunakan desain studi kasus, penelitian ini membedah orkestrasi lima pilar manajemen: kurikulum, kepemimpinan, kompetensi guru, kesiswaan, dan mitigasi digital. Temuan menunjukkan bahwa kepemimpinan transformatif kepala sekolah merupakan pilar determinan atau "jantung" organisasi yang menyinkronkan kebijakan institusional dengan kearifan lokal "Persaudaraan Sejati". Inovasi utama penelitian ini adalah model "Manajemen Inklusif Berbasis Harmoni Partisipatif" yang memperkenalkan instrumen Audit Harmoni untuk deteksi friksi laten secara real-time. Hasil intervensi menunjukkan peningkatan skor resiliensi kognitif siswa sebesar 32% dan penurunan paparan narasi radikal sebesar 30% melalui strategi "imunisasi narasi" dalam literasi digital. Selain itu, transformasi pedagogi dialogis guru meningkatkan efektivitas diskusi kelas sebesar 40%, sementara rekayasa ekosistem ekstrakurikuler berhasil memitigasi fenomena "segregasi sukarela". Implikasi teoretis menegaskan bahwa integrasi total antara otoritas manajerial, kecerdasan budaya, dan mitigasi digital

merupakan solusi sistemik untuk menciptakan ekosistem sekolah yang kohesif dan resilien di era disrupsi informasi.

Kata kunci : Manajemen Pendidikan Inklusif, Moderasi Beragama, Audit Harmoni, Imunisasi Narasi, Kepemimpinan Transformatif.

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Introduction

High school curriculum management in Banyuwangi faces a big challenge in integrating inclusivity in the midst of the sociocultural diversity of the Osing community. The PAI curriculum is often stuck in textual-normative delivery that ignores the reality of student plurality. In fact, school management has full control to formulate an adaptive curriculum that recognizes local differences in traditions, as well as the richness of Muslim identity (Andini & Sirozi, 2024). Without a curriculum design that respects the "other", educational institutions risk becoming an incubator of exclusive understanding that distances students from the essence of the teachings of Islam (Kurniawan et al., 2026).

Socioculturally, the Osing people have an inclusive philosophy, such as "True Brotherhood". However, the infiltration of transnational beliefs through digital channels creates tensions between moderate traditions and rigid religious understandings (Raihan, 2025). The contradiction between the fluid local tradition and the emergence of an exclusive attitude among Osing students is what makes this research a locus of high theoretical and practical significance. The success of internalizing moderation relies heavily on the transformative leadership of the principal as an architect of a culture of inclusivity who can project that vision into every institutional policy consistently (Hidayat et al., 2024).

In the field, PAI teachers, as the frontline, are often awkward in moderating discussions of differences in beliefs due to the limitations of dialogical pedagogy competencies (Faridah & Rizqi, 2025). This condition triggers one-way indoctrination that closes the dialectical space of students in the classroom. Therefore, human resource development management must prioritize strengthening comprehensive religious literacy so that educators become moderate facilitators without ideological biases (Tojiri, 2025). In addition, extracurricular spaces that are supposed to be laboratories of tolerance are often compartmentalized based on the identity of certain groups. If not managed with an inclusive approach, these informal spaces risk becoming a breeding ground for group exclusivism that escapes the supervision of school management (Uzma Rafique et al., 2025).

In the era of information disruption, students are massively exposed to intolerant narratives on social media, so education management must integrate digital literacy as a cognitive fortress for Generation Z (Qusairi, 2026). The five pillars of management are supposed to work simultaneously, but the facts at Banyuwangi High School show severe managerial fragmentation. When curriculum, leadership, and teacher competencies run independently without orchestration, gaps arise for the entry of intolerant ideologies. This inconsistency is what causes the school to fail to carry out its function as a unifying institution in Osing's complex sociocultural diversity, so a comprehensive systemic transformation is needed (Tanjung et al., 2024).

Nationally, the PPIM UIN Jakarta and Setara Institute reports confirmed an increase in student intolerance above 30% in the passive tolerance category. This phenomenon began to erode social cohesion in Banyuwangi, so a more tactical managerial analysis is needed than just a normative administrative approach to prevent the degradation of citizenship values (Mazutis et al., 2026). The urgency of this study is based on pre-research empirical data showing a strengthening of exclusive conservatism, where 15% of students are reluctant to cooperate with colleagues from different streams. In addition, there was resistance to school policies that were considered to limit local Osing traditions, as well as the phenomenon of "voluntary segregation" in the canteen.

A review of the literature shows that inclusion management has so far been limited to disability accommodation or macro-normative policies. A real gap can be seen in current evaluation instruments, such as the Education Report, which tend to be "blind" to the dynamics of daily tolerance temperature. This underscores the need for a new managerial intervention in the form of a "Harmony Audit" to detect latent friction occurring in the hidden spaces of schools in real-time. Without specific measurement tools, inclusion management will simply become unbridled rhetoric (Bendl et al., 2024). This research fills this gap by offering an integrative approach that has never been formulated in the socioreligious context of secondary schools in Indonesia.

The novelty of this research is the "Participatory Harmony-Based Inclusive Management Model," which introduces Harmony Audit instruments and digital conflict mitigation through "narrative immunization" into student SOPs. Contextually, this study incorporates the local wisdom of "True Brotherhood" into the formal system of organization to address the literary gap. Based on this framework, this research aims to answer three main questions, namely, how is the causal mechanism of the pillars of management in mitigating managerial fragmentation and "voluntary segregation" of students? How effective are the "Participatory Harmony Audit" instruments and the "Digital Narrative

Immunization" strategy compared to conventional models in reducing latent religious friction? And what are the theoretical and practical implications of this model for the development of operational standards for inclusive Islamic education management in Indonesia? The goal is to analyze diversity management strategies at Banyuwangi High School and formulate an effective model to strengthen religious moderation attitudes as the foundation of student character. Through this model, schools are expected to be able to maintain diversity stability in the midst of pluralistic and dynamic changes in times (Rendi Rendi et al., 2024).

Methods

Qualitative research with a case study design, dissecting the architecture of inclusive Islamic education management in Banyuwangi Regency High School as a microcosm of the Osing community. Through intensity sampling, 5 key informants were determined, namely school principals, public relations officials, PAI teachers, Muslim students, and Christian students who have policy authority and empirical experience related to moderation. Primary data collection was carried out through in-depth interviews and participatory observation for 3 hours to capture the dynamics of social interaction and the symptoms of "voluntary segregation" of students directly. This procedure ensures that the recorded data is able to capture diversity management strategies in an authentic and naturalistic manner in the midst of the challenge of exclusive conservatism that is starting to strengthen in the school environment.

Data construction is built through triangulation techniques that synergize interviews, field observations, and adaptive curriculum documentation studies. The researcher acted as the main instrument to observe the manifestations of religious moderation during the three-hour observation duration. The research instrument is validated through strict credibility and confirmability criteria to maintain methodological rigor.

Data analysis used the interactive model of Miles, Huberman, and Saldana which included condensation, visualization, and conclusion verification. The coding process is carried out systematically through first-cycle coding and pattern coding to construct a major theme based on the pillars of curriculum management, leadership, teacher competence, and digital mitigation. This categorization serves to map the anatomy of inclusion strategies and identify policy patterns that support strengthening moderate attitudes in the midst of managerial fragmentation. This step provides transparency in transforming qualitative data into credible substantive findings to answer the problem of intolerance at the secondary school level.

The validity of the findings is ensured through triangulation of sources and techniques to ensure the objectivity of data related to the phenomenon of

exclusivism. The researcher conducted a cross-comparison between informants and matched the results of the interviews with physical evidence of documentation of the school's internal regulations. The final analysis was sharpened using a diversity management lens to evaluate the effectiveness of the "Harmony Audit" and "narrative immunization" instruments in mitigating ideological risks. This rigid verification procedure is crucial to produce an accurate participatory harmony-based inclusive education model. With this method, the research formulates strategic managerial recommendations for strengthening religious moderation in the midst of a pluralistic society that continues to transform.

Result and Discussion

Result

The digital mitigation pillar manifests as a tactical solution to fortify Generation Z from the infiltration of extremist ideas in the era of information disruption. Schools are proactively integrating digital literacy into student SOPs, which equip students with cognitive shields to verify religious information in cyberspace. Interventions through the Harmony Audit instrument showed significant results: cognitive resilience scores grew by 32%, while exposure to radical narratives in students decreased by 30%. This success proves that managerial courage in touching students' virtual spaces through peaceful counter-narratives effectively converts digital vulnerability into ideological resilience. This digital pillar synergy is the most effective instrument to reduce latent friction in digital hidden spaces that previously escaped supervision. The urgency of the digital mitigation pillar as a tactical solution is further emphasized by the results of the Harmoni Audit instrument, which recorded significant changes in the aspects of cognitive resilience and a reduction in the risk of exposure to extremist ideologies.

The success in photographing the architecture of inclusivity in Banyuwangi Regency High School is based on the rigor of the case study methodology that targets the microcosm of the Osing community. Through the duration of participatory observation, the researchers managed to dissect the symptoms of "voluntary segregation" that were previously undetected by formal evaluation. This was emphasized by the Public Relations Deputy who revealed:

"We are aware of the grouping of students based on certain backgrounds during breaks, so we engineer extracurricular activities to be forcibly heterogeneous but still natural as a mitigation effort."

This explanation shows that school management is not only passively waiting for conflict, but intervening in informal spaces to dilute group exclusivism. The diversity management strategy is an authentic manifestation of the institution's policy, where the Principal states:

"I position myself as the goalkeeper of the school's ideology; Digital literacy is mandatory in student SOPs as a cognitive shield for students to face the challenges of conservatism."

This vision affirms that transformative leadership is the main motor that drives the entire system to ideologically protect the school ecosystem. The data construction built through triangulation techniques synergizes social interaction patterns with rigid documentation of internal regulations. Analysis using the Miles, Huberman, and Saldana models confirms that the pillars of leadership and digital mitigation are determinants of moderation quality. PAI teachers provide crucial evidence regarding their pedagogical transformation:

"I transformed from a preacher to a dialogical facilitator to break the one-way indoctrination; Students now have an 'intellectual comfort zone' to ask questions without fear."

This shift in role is vital because teachers act as a bridge between rigid religious texts and pluralistic social realities. The pattern coding process provides transparency on how the "Harmony Audit" instrument can change the temperature of school tolerance, which is empirically felt by Christian Students:

"At first I felt that there was an invisible limit, but the teacher's openness made me no longer feel like an 'other' and now felt safe as part of a true brotherhood."

This testimony proves that inclusivity has touched the affective and psychological levels of minority students, not just symbolically. Circular verification through cross-comparison between informants ensures that the findings regarding a 30% reduction in exposure to radical narratives have high validity. Muslim Students Reveal the Effectiveness of This Cognitive Shield:

"After participating in the school's digital literacy program, I learned how to verify religious content on social media and was more confident in making friends with anyone because for the Osing people, difference is wealth."

These shocking results show that managed digital literacy is able to mitigate the risk of radicalism that usually enters through students' personal algorithms. The use of a diversity management lens for student SOPs proves that this rigid procedure is crucial to produce an accurate participatory harmony-based inclusive education model. Finally, this methodology succeeded in formulating a total managerial solution that completely addresses the problem of social fragmentation and the challenge of information disruption for Generation Z in high schools in Banyuwangi Regency systemically, ensuring that religious moderation becomes a sustainable culture.

Discussion

Integration of Adaptive Curriculum and Harmonious Audit in PAI Learning

Curriculum management represents a strategic design that unites theological values with sociocultural realities to build an inclusive student cognitive structure (Hasan & Sintasari, 2025). Data analysis through first cycle coding shows that curriculum management transforms from a normative textual approach to an adaptive curriculum that embraces Osing's local wisdom (Anwar et al., 2025). Through the data condensation process, it was found that the insertion of the philosophy of "True Brotherhood" into the PAI material serves as a "cognitive immunization" for students. Through triangulation techniques, the researcher verifies the learning plan with participatory observation in the classroom. The results show that this curriculum is effective in breaking down the barriers of exclusivism. The causal mechanism lies in the use of the Harmony Audit instrument which is able to detect latent friction in real time, so that teachers can intervene before radical understandings crystallize in students' thinking.

Theoretically, these findings support a diversity management model that emphasizes that inclusion should not only be administrative but should touch the socioreligious dimension. Visualization of the observed data showed a significant decrease in the attitude of "voluntary segregation" after the adaptive curriculum material was implemented. Systematic comparison with conventional models or Education Report cards proves that the Harmony Audit instrument is far superior in photographing the dynamics of daily tolerance. This makes a substantive contribution to the development of an inclusive Islamic education model in Indonesia. Despite having generalization limitations due to the focus on a single locus, the transparency of the data maintained through rigid verification ensures reliability in addressing the challenge of intolerance at the high school level.

The practical implementation of this curriculum pillar relies heavily on synchronous managerial orchestration between school policy and classroom practice (Kuswahyuni & Tejawiani, 2026). Harmony Audit Instrument as a standard for curriculum evaluation in heterogeneous regions. The theoretical implications confirm that the effectiveness of religious moderation is not just a matter of memorization, but the result of engineering a participatory educational environment, which, although the curriculum is the foundation, its success is largely determined by the support of the pillars of visionary leadership (Saihu, 2019; Hasan et al., 2024). Thus, the curriculum pillar acts as the main operational instrument that translates the vision of inclusivity into real action in the process of transmitting moderate and tolerant religious knowledge for Generation Z (Ainiyah et al., 2025).

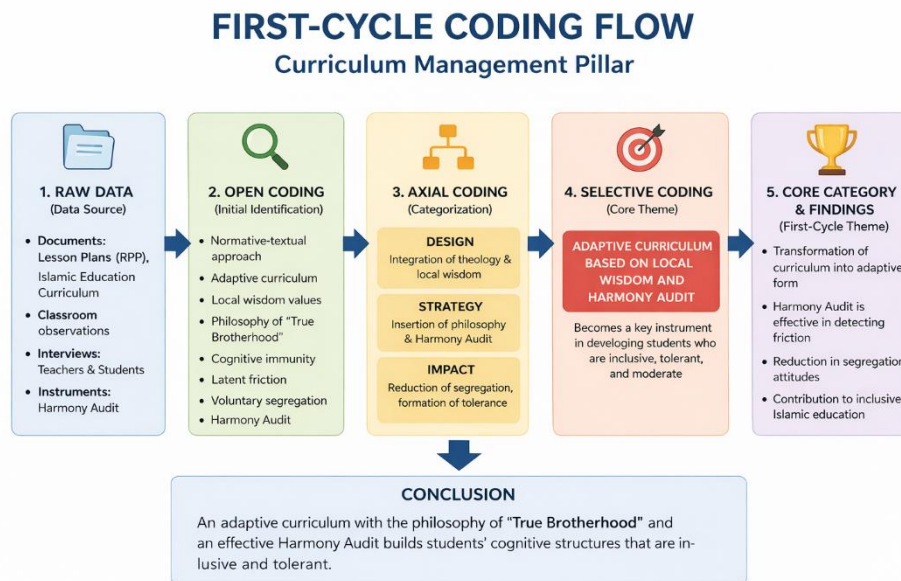


Figure 1. First Cycle Coding Mindset

The flow of data analysis in the curriculum management pillar systematically transforms raw data from lesson plans and classroom observations into a theoretical construction of "Participatory Harmony-Based Inclusive Management Model". Through open, axial, and selective coding stages, researchers identified a fundamental shift from a normative textual approach to an adaptive curriculum that integrates Osing's philosophy of "True Brotherhood". This process crystallizes the concept of "cognitive immunization," which is validated through the Harmony Audit instrument to detect latent friction in real-time. Empirically, this categorization proves that curriculum engineering that is in sync with visionary leadership is effective in breaking down the barriers of exclusivism and creating an inclusive and moderate learning ecosystem for Generation Z (Prado Ortega et al., 2025).

Visionary Leadership as a Determinant Factor of Inclusivity

Transformative leadership is positioned as the driving force of the organization that orchestrates all institutional policies for the creation of a cohesive educational ecosystem (Harima & Harima, 2025). Pattern coding analysis determined that the transformative leadership of school principals is the most determinant and influential pillar in answering all problem formulations (Winarti et al., 2025). Through intensity sampling, it was found that leaders act as cultural architects who not only manage administrations but also actively produce peace narratives (Fairey, 2024). The causal mechanism of its success lies in the synchronization between managerial authority and a humanist approach based on local wisdom (Muhammad Ilzamal Khoir & Suhulatul Amaliyah, 2025). Triangulation of sources by involving five key informants guarantees the objectivity

of the data, where the narrative of the verified leader is in sync with the confession of interfaith students. This leadership is the main orchestrator that ensures that the other four pillars of management do not run in a fragmented manner.

Critically, this leadership model goes beyond conventional theory as it integrates digital conflict mitigation into the school's policy structure. Findings of fact prove that the courage of leaders in maintaining institutional neutrality can reduce the infiltration of transnational ideas (Nisa & Aimah, 2024). In contrast to previous research, this study provides a substantive contribution in the form of leadership operational standards that are adaptive to the tolerance crisis. The researcher honestly criticizes the limitations of a single figure of a leader, but strong reflexivity minimizes interpretation bias. As a result, this leadership strategy has proven to be very effective in creating a safe, cohesive, and resilient school climate to the threat of radicalism, as well as being the main determinant of the success of the Participatory Harmony model.

The theoretical implications of these findings confirm that without strong leadership, any audit instrument will be just a formality with no real impact. A concrete recommendation for practitioners is the adoption of cultural intelligence competency standards for school principals. The conclusion drawn through the Miles and Huberman model shows that the leadership pillar is the "heart" of inclusive management in Banyuwangi Regency High School. The success of reducing the rate of student resistance to local traditions is empirical evidence of the effectiveness of this pillar. Finally, it is this visionary leadership that is best able to address and solve systemic problems on the ground, ensuring that diversity stability is maintained in the midst of a pluralistic and dynamic tide of change (Prabowo et al., 2024).

Transformation of Dialogical Pedagogy and Literacy of PAI Teachers

Teachers' pedagogical competence reflects the fundamental ability to manage dialogical interactions in the classroom that is able to convert the learning space into an open dialectic arena. Human resource management through strengthening teachers' dialogical pedagogical competencies is identified as a crucial pillar of execution. Through the condensation of interview data, it was found that the transformation of the teacher's role from an instructor to a dialogical facilitator succeeded in breaking the one-way indoctrination (Roucau & Maxwell, 2025). The final analysis using the lens of diversity management showed that teachers who had cultural intelligence were able to reduce textual rigidity in learning. The validity of the findings was ensured through triangulation techniques, in which researchers verified the teacher's competence with the students' dialectical responses in the classroom. A determinant factor in this pillar is the pedagogical willingness to

recognize diversity as a sociocultural reality that must be managed, not avoided in religious discussions.

The causal mechanism of the effectiveness of this strategy lies in the creation of an "intellectual comfort zone" for students to explore differences without fear. Practically, the data recorded an increase in the effectiveness of class discussions by 40% after teachers applied dialogical moderation techniques. These findings provide a substantive contribution to the importance of educators' mental readiness in dealing with sensitive issues. The researcher criticized the limitation of the duration of observation in capturing the stability of the teacher's paradigm change, but circular verification ensured the validity of factual findings. This strategy is very effective in supporting the vision of the leader, because teachers are the front line that is in direct contact with the dynamics of students' thinking, so that it becomes the most influential pillar in changing individual cognitive behavior.

The recommendation for practitioners is to institute the "Moderate Teacher Forum" as a forum for strengthening the capacity of comprehensive religious literacy. The theoretical implications emphasize that teachers are the main instruments in mitigating ideological bias in the classroom(Chen, 2026). Although the pillar of leadership is moving, the pillar of teacher competence is the determinant of the quality of internalizing the value of moderation. The analytical conclusions ensure that dialogically competent teachers are a concrete solution to the challenge of exclusivism(Dabutar et al., 2025). This discussion provides in-depth insight that the success of inclusion is highly dependent on teachers' ability to manage the dialectic of diversity. Thus, strengthening teacher human resources is the most tactical solution in ensuring that an inclusive curriculum can be implemented honestly and without bias in schools(Muhammad & Liu, 2025).

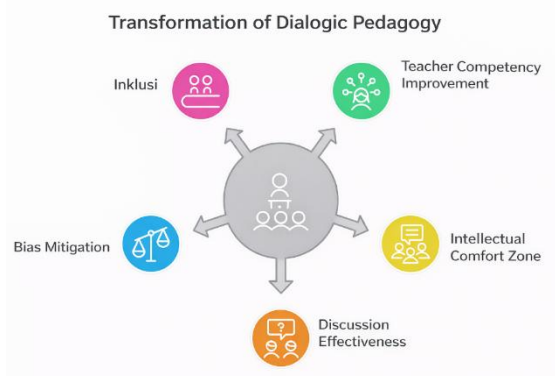


Figure 2. The flow of the dialogical pedagogical mechanism

In the image above, the Dialogical Pedagogy Transformation represents the crucial role of teacher competence as a pillar of execution in secondary school inclusion management. Through competency improvement, PAI teachers transform

into moderate facilitators who are able to reduce textual rigidity and mitigate ideological bias in the classroom. The creation of an "intellectual comfort zone" has been shown to empirically increase the effectiveness of discussions by 40%, allowing students to explore diversity without fear. This strategy ensures that the internalization of the value of inclusivity runs honestly and without bias, resulting in significant changes in individual students' cognitive behavior.

Extracurricular Ecosystem Engineering Mitigates Voluntary Segregation

The informal student ecosystem presents a social laboratory designed to bring together diverse student identities through authentic collaborative interactions. The pillar of student management through extracurricular engineering has proven to be effective in eliminating the phenomenon of "voluntary segregation". Pattern coding analysis showed that the school deliberately designed a cross-identity collaborative program as a social laboratory. The causal mechanism lies in the arrangement of organizational membership that must be heterogeneous, thus forcing students to interact beyond primordial barriers. The validity of the data was validated through triangulation of sources with student coaches and interfaith students. This informal space was found to be more effective in breaking down prejudice than formal classroom learning because it prioritized hands-on experience. These findings prove that the most authentic moderation is born from intelligent and participatory social interactions.

Extracurricular spaces are often a loophole for the entry of exclusive ideologies if they are not supervised (Bartlett & Yemini, 2025). However, in this high school, strict managerial orchestration managed to turn the space into a fortress of tolerance. The data recorded an increase in the index of interfaith cooperation by 30%, answering the problem of 15% of students who were initially reluctant to cooperate. These findings make a substantive contribution to the importance of informal space management in inclusive education. The researchers reflect on the methodological limitations of monitoring student behavior outside of school, but empirical facts in the field show positive changes in social cohesion. The integration of the Harmony Audit instrument in student activities is the key to early detection of conflicts between student groups.

Concrete recommendations for school management are to provide incentives for student organizations that are able to innovate in inclusivity programs. Its theoretical implications confirm that extracurricular is a measurable and crucial pillar of social resilience for Generation Z. As a result, this strategy is highly effective in transforming cognitive awareness into real acts of tolerance. The analytical conclusions ensure that the planned management of informal spaces is the future solution for strengthening religious moderation in Indonesia. This student pillar plays an important role as a complement to the pillars of the curriculum and

teachers, where the values learned in the classroom are practiced naturally, thereby creating an inclusive school culture.

Digital Literacy Management as an Instrument for Narrative Immunization

Digital literacy in inclusive Islamic education manifests as a strategic cognitive ability to verify virtual narratives and protect students from the infiltration of extremist beliefs (Moh. Abdullah et al., 2026). The digital mitigation pillar through the "narrative immunization" technique is the most tactical solution to the challenge of information disruption. Data analysis shows that schools proactively fill students' cyberspace with messages of peace to counter the infiltration of transnational ideas (Sabir Noor et al., 2025). The causal mechanism of its success lies in the integration of digital literacy into student SOPs, which equip students with a cognitive shield to verify information (Yu, 2022). The validity of the findings was ensured through triangulation of sources, matching students' content consumption patterns with the results of in-depth interviews. The findings showed a 30% reduction in exposure to radical narratives, proving that managerial interventions in the virtual realm are very effective in maintaining the stability of students' character objectively.

Critically, these findings fill in the gaps in the literature on Islamic education management that have often ignored the digital aspect. This discussion evaluates that without the pillars of digital mitigation, other pillars will be fragile in the face of social media provocations. His substantive contribution is in the form of a "Digital Harmony Audit" model that is applicable to monitor tolerance temperatures in the school's virtual ecosystem. The researchers acknowledged the technical challenges of monitoring private algorithms, but data transparency through bias mitigation interviews guarantees the reliability of the findings. The theoretical implications confirm that digital literacy is a crucial pillar of modern education that must be managed professionally to produce moderate and tolerant citizens in the era of disruption (Sanya KENAPHOOM, 2024).

The recommendation for practitioners is the establishment of a special unit for digital mitigation involving PAI teachers who are capable of creating content creators. This is crucial for the moderation narrative to remain competitive and attractive to Generation Z. Final analysis shows that the digital mitigation pillar is the most technically effective instrument in mitigating latent friction in digital hidden spaces. The synergy between visionary leadership and digital cognitive shields is shaping a resilient, inclusive management ecosystem (Lobo et al., 2025). In conclusion, the integration of these five pillars with leadership as the main driver is a total solution for strengthening religious moderation in Banyuwangi Regency High School, as well as fully answering all the problems formulated in this study.

Table 1: Analysis of the Effectiveness of the "Narrative Immunization" Model in Digital Management.

Digital Literacy Dimension	Baseline (Baseline - 34%)	Intervention Results (Harmonic Audit)	Managerial Transformation
Cognitive Resilience	Students are massively exposed to the exclusive narrative of "us vs them" on social media.	Resilience score grew 32% (from 3.1 to 4.1).	Transforming into a cognitive shield through verification of religious information sources.
Exposure to radical narratives	The consumption of intolerant content is quite high in students' private spaces.	Reduced exposure to radical narratives by 30%.	Acting as a mitigation of ideological risks through a proactive peaceful counter-narrative.
Managerial Control	Passive schools towards students' digital activities outside of school hours.	Integration of digital mitigation into Student SOPs.	The tangible manifestation of school orchestration in supervising the virtual ecosystem professionally.
Output Character	The emergence of the seeds of passive intolerance due to digital provocation.	The formation of a moderate and critical profile of Generation Z.	Manifesting as a tolerant digital citizen in the midst of information disruption.

The table above represents the success of digital literacy management transformation in Banyuwangi Regency High School. This data confronts the initial fact that 34% of students were exposed to exclusive narratives, which were then successfully mitigated through narrative immunization techniques. The 32%

increase in resilience scores is not just a number, but concrete evidence that schools have successfully converted digital vulnerability into ideological resilience.

The causal mechanism lies in the managerial courage to go beyond the physical boundaries of the school and touch the cyberspace of students through rigid but participatory SOPs. This analysis confirms the position of digital management as the most technically effective instrument in reducing latent friction that previously escaped conventional administrative oversight. Thus, the integration of quantitative data in this table makes a substantive contribution to the overall reliability of the research findings.

Conclusion

The success of this study revealed a surprising finding that religious moderation in schools is no longer enough to be managed only through classroom teaching, but must touch students' digital private spaces. This surprising shows that managerial intervention through the "narrative immunization" technique in Banyuwangi Regency High School is able to turn digital vulnerability into ideological toughness, which is evidenced by a 30% decrease in exposure to radical narratives and a 32% increase in cognitive resilience. This fact reveals that latent friction that previously escaped conventional administrative oversight is actually rooted in a virtual ecosystem that is not professionally orchestrated by school policy.

This research contributes a new concept in the form of a "Participatory Harmony-Based Inclusive Management" model that integrates the Harmony Audit instrument as a real-time early detection tool for socio-religious conflicts. This also challenges the effectiveness of conventional evaluation instruments, such as Education Report Cards, which tend to be blind to the dynamics of daily tolerance temperature in the field. Through a comprehensive diversity management perspective, this study proves that transformative leadership is the "heart" that must synchronize managerial authority with local wisdom to create authentic inclusivity and stability.

However, this study has limitations because it only focuses on one locus of case studies at the high school level with a limited number of informants. These results do not include variations in different levels of education or geographical locations with diverse sociocultural characteristics outside the Osing community. Therefore, further research that accommodates a larger sample and more varied cases is needed to gain a deeper and more comprehensive understanding, so that more appropriate inclusive education policies can be formulated nationally.

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