

THE STRATEGIES OF DORMITORY SUPERVISORS IN FOSTERING RELIGIOUS MODERATION VALUES AMONG CADETS AT THE WEST NUSA TENGGARA CAMPUS OF THE INSTITUTE OF PUBLIC ADMINISTRATION (IPDN)

Nina Amalia & Deddy Ramdhani

UIN Mataram, Indonesia

ninaamalia95@gmail.com; deddyramdhani@uinmataram.ac.id

Abstract

Dormitory-based supervision has a strategic role in shaping religious moderation values among cadets in governmental higher education institutions, yet empirical attention to this mechanism remains limited. This study aims to analyze the strategies employed by dormitory supervisors in instilling religious moderation values among cadets at the IPDN West Nusa Tenggara Campus, examine their implications for the formation of moderate attitudes, and identify the challenges encountered in the process. A qualitative descriptive case study design was employed. Participants were selected through purposive sampling and included cadets, dormitory supervisors, the Head of Cadet Affairs, and the Campus Director. Data were collected through semi-structured interviews, participant observation, and documentation, and were analyzed through data collection, data condensation, data display, conclusion drawing, and verification. The findings reveal that religious moderation is systematically fostered through integrated strategies, including role modelling, habituation, supervision and discipline, collective activities, and the Jarlatsuh system embedded in daily dormitory life. These strategies contribute to the internalization of moderation values reflected in tolerance, fairness, inclusivity, dialogical competence, and strengthened national commitment. However, implementation faces several challenges, including cadets' heterogeneous backgrounds, the influence of social media and external environments, and tendencies toward identity-based grouping. The study concludes that

Volume 8, Nomor 4, Juli 2026; 611-660

<https://ejournal.stitpn.ac.id/index.php/assabiqun>



As-Sabiqun is licensed under a Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International License

dormitory supervision functions as an effective mechanism for internalizing religious moderation values and shaping cadet character in multicultural residential education settings. This study contributes to character education, educational leadership, and religious moderation discourse by highlighting the importance of structured supervision, exemplary leadership, habituation, and digital literacy strengthening in developing tolerant, inclusive, and nationally committed future public administrators.

Keywords: Religious Moderation; Dormitory Supervision; Cadet Character Formation; Educational Leadership; Residential Education.

INTRODUCTION

Religious moderation has become a central issue in contemporary global education, particularly in multicultural societies facing rising intolerance, polarization, identity conflicts, and ideological extremism. Educational institutions are therefore expected not only to develop academic competencies but also to cultivate values of social cohesion, peaceful coexistence, and respect for diversity. Universities, in particular, function as critical social spaces where individuals from diverse religious, cultural, ethnic, and ideological backgrounds interact intensively. Jamaludin, (2022) emphasizes that higher education institutions serve as strategic arenas for fostering religious moderation because diversity among students enables learning through interaction and mutual understanding. Similarly, Maulana et al., (2025) highlight that intercultural dialogue among students strengthens inclusive religious perspectives and promotes mutual respect, confirming the pivotal role of universities in preparing youth to manage diversity constructively.

In Indonesia, religious moderation has become a national priority due to its extreme multicultural and multi-religious composition. While diversity constitutes a national strength, it simultaneously creates risks of intolerance, sectarianism, and exclusivism. Higher education institutions play a key role in shaping moderate religious attitudes through structured educational processes (Taklimudin & Jannah, 2023). However, moderation cannot remain conceptual; it must be institutionalized through systematic programs that translate values into daily behavior (Afwadzi & Miski, 2021). Natanael & Ramdani, (2021) further identify four core indicators of religious moderation: national commitment, tolerance, anti-violence attitudes, and acceptance of local culture, which collectively form the behavioral foundation of moderation among students.

The urgency of religious moderation has also gained strong governmental legitimacy. This is reflected in Presidential Regulation No. 58 of 2023, which mandates educational institutions to actively promote moderation values as part of national character development. Education is therefore positioned not only as a knowledge transmission system but also as a mechanism for producing citizens who respect diversity and contribute to social harmony.

From an Islamic perspective, moderation is grounded in the principle of *wasathiyah* (the middle path), which emphasizes balance, fairness, and self-control (Pramono, 2023; Sari et al., 2023). The Qur'anic concept of *ummatan wasathan* (Al-Baqarah: 143) and the principle of human diversity in Al-Hujurat (49:13) reinforce that diversity is intended for mutual understanding rather than conflict. Thus, religious moderation is not merely a modern educational construct but a theological principle embedded in Islamic teachings.

Despite these normative foundations, empirical studies reveal persistent challenges of intolerance within educational environments. The Setara Institute (2022) reports that intolerance remains relatively high in boarding education systems, where social interaction is intense but relatively closed. This condition is further exacerbated by rigid religious interpretations disseminated through social media and limited supervisory control. Alim et al., (2018) note that extremism often emerges through ideological movements that may manifest in hate speech, misinformation, or even violence, demonstrating that educational institutions face increasing complexity in maintaining moderation.

Boarding environments present both opportunities and risks. On one hand, they provide continuous supervision and structured interaction conducive to character formation. On the other hand, weak supervision may enable exclusivist attitudes to emerge. The Indonesian Institute of Sciences (LIPI, 2021) emphasizes that strengthening supervision and character education grounded in national values is essential to prevent radical tendencies. Similarly, structured religious and social activities significantly contribute to the formation of moderate character (Asshidqi et al., 2023; Muhibbi et al., 2025), while healthy social interaction across diversity is a key factor in developing tolerance (Qomusuddin et al., 2025).

In this context, dormitory supervisors play a strategic role as educators, mentors, and role models. Strategy refers to a planned framework for achieving educational objectives (Timpal et al., 2021), while supervision involves systematic guidance aimed at

developing maturity and integrated personality (Puspitasari et al., 2019). Thus, supervisors are not merely administrative actors but central agents in value internalization.

The urgency of this issue is particularly evident in West Nusa Tenggara (NTB), a region known for strong religiosity and cultural solidarity. However, incidents of intolerance, such as the displacement of Ahmadiyah communities in East Lombok (2018), and the relatively low tolerance index of Mataram City (Setara Institute, 2022), indicate that religiosity alone does not guarantee moderation. This reinforces the need for structured educational interventions.

Within this context, the Institute of Public Administration (IPDN) holds a strategic position in preparing future civil servants with national commitment, integrity, and moderate religious attitudes. Its residential system enables continuous supervision and character formation through integrated programs such as *Jarlatsub* (Teaching, Training, and Mentoring) (IPDN Institutional Profile, 2022; IPDN Report, 2023). Nevertheless, preliminary findings indicate emerging tendencies toward exclusivism among cadets, including preference for homogeneous peer groups and occasional ideological shifts influenced by alternative religious interpretations (Observations and Interviews, 2025).

Several previous studies have investigated related issues. Nainggolan and Suryanto, (2025) examined the role of caregivers in developing disciplinary character among IPDN cadets at the West Sumatra Campus and highlighted the strategic importance of caregivers as mentors and role models. Yanto et al., (2022) explored the influence of military educators' leadership on cadet quality and emphasized the role of educational leaders in shaping discipline, responsibility, and leadership competencies. Similarly, Prasetiawan et al., (2025) investigated mentoring strategies in military academies and found that mentors play critical roles as role models, disciplinarians, and facilitators in shaping professional character. In the field of religious moderation, Ramdani et al., (2023) identified exemplary behavior, contextual learning, and collaborative activities as effective strategies for fostering moderate religious attitudes among students. Likewise, Abidin (2022), Andrianto (2023), and Setiawan (2024) examined the internalization of religious moderation values in Islamic educational institutions and boarding environments, highlighting curriculum integration, character education, and religious mentoring as key approaches.

Despite these valuable contributions, several important gaps remain. First, previous studies have predominantly focused on schools, Islamic universities, pesantren, and military

academies, whereas limited attention has been given to governmental higher education institutions operating within residential systems such as IPDN. Second, existing research has largely examined religious moderation from curricular, pedagogical, or institutional perspectives, leaving the specific strategies employed by dormitory supervisors underexplored. Third, little is known about how religious moderation values are cultivated among future public administrators who will eventually serve diverse communities throughout Indonesia. Consequently, this study offers both contextual and theoretical novelty by examining dormitory supervisors' strategies for fostering religious moderation values within a governmental residential education system.

This study is grounded in Social Learning Theory (Bandura, 1977), Values Education Theory (Raths et al., 1966), Moral Development Theory (Kohlberg, 1984), Character Education Theory (Lickona, 1991), and Social Action Theory (Weber, 1978). These frameworks collectively emphasize that value formation occurs through modeling, internalization, moral development, and structured social interaction.

Accordingly, this study aims to analyze the strategies employed by dormitory supervisors in fostering religious moderation among IPDN NTB cadets, examine their implications for moderate attitude formation, and identify challenges in implementation. The study contributes to theoretical advancement in character education and religious moderation while offering practical insights for residential educational systems in multicultural societies.

METHODS

1. Research Approach and Design

This study employed a qualitative approach with a descriptive case study design to explore social phenomena in their natural context. Qualitative research is suitable for understanding meanings, experiences, and interpretations constructed by participants. According to Sugiyono (2019), qualitative research is conducted in natural settings where the researcher is the main instrument, data are collected through triangulation, analysis is inductive, and findings emphasize meaning rather than generalization. Similarly, Miles et al. (2014) highlight that qualitative inquiry enables exploration of complex social realities through participants' experiences and interactions.

The descriptive case study design was used to examine in depth the strategies of dormitory supervisors in fostering religious moderation among cadets at IPDN NTB. Because religious moderation is highly contextual and sensitive, a flexible and in-depth approach is required to capture participants' experiences and interactions. Recent studies confirm that qualitative approaches are appropriate for studying religious moderation as it is shaped by social interaction, institutional culture, and educational context (Jamaludin, 2022; Muhibbi et al., 2025).

2. Researcher Position and Role

In this study, the researcher acted as the key instrument responsible for collecting, interpreting, and analyzing data. As stated by Sidiq and Choiri (2019), qualitative researchers are central instruments because data are obtained directly through interaction with participants and observation. Therefore, the researcher was actively involved in observation, interviews, documentation, and interpretation of findings.

Field engagement was carried out intensively through interactions with the Campus Director, Head of Cadet Affairs (Kasat Sena), dormitory supervisors, and cadets. This prolonged engagement helped build trust and deepen understanding of social and educational dynamics in the dormitory environment. Such involvement is essential in sensitive studies like religious moderation, as it ensures more authentic and comprehensive data (Asshidqi et al., 2023; Fahrudin et al., 2024).

3. Research Setting and Duration

This research was conducted at the West Nusa Tenggara Campus of the Institute of Public Administration (IPDN), Central Lombok, from October 2025 to February 2026. IPDN applies a residential education system where cadets live together under continuous supervision, come from diverse ethnic, cultural, and religious backgrounds, and undergo an integrated system of *Pengajaran, Pelatihan, dan Pengasuhan (Jarlatsuh)*. Within this system, dormitory supervisors play a key role in shaping cadets' character and behavior.

The multicultural environment of IPDN provides a strategic context for studying religious moderation among future public administrators. Previous studies show that residential education environments strongly support character internalization due to continuous interaction, supervision, and communal living (Muhibbi et al., 2025; Maulana et al., 2025).

4. Data Sources and Participants

Data Sources and Participants in this study refer to individuals, documents, and situations from which data are obtained, as stated by Sukiati (2016). The study used both primary and secondary data. Primary data were collected through interviews, observations, and field interactions with participants selected using purposive sampling due to their direct involvement in religious moderation practices. Participants included dormitory supervisors, cadets (Praja), the Head of Cadet Affairs (Kasat Sena), and the Campus Director, ensuring rich and relevant information from key informants (Fahrudin et al., 2024). Secondary data were obtained from institutional documents, reports, regulations, photographs, archives, and academic literature that provided contextual understanding of moderation policies and programs. Afwadzi & Miski, (2021) emphasize that documentary sources are essential for understanding the implementation of educational policies.

5. Data Collection Procedures

Data Collection Procedures included observation, semi-structured interviews, and documentation. Observation was conducted using participant observation to capture real behaviors and interactions, where Narbuko and Achmadi (2016) define observation as a systematic process of observing and recording social phenomena, while Yusuf (2014) highlights its role in enhancing data authenticity and validity. Observations covered institutional conditions, moderation activities, supervisory strategies, communication patterns, tolerance, discipline, and social interactions, as well as comparisons between stated perceptions and actual behavior (Asshidqi et al., 2023; Qomusuddin et al., 2025). Semi-structured interviews provided flexibility and depth, allowing participants to express experiences freely, as defined by Sugiyono (2014), and were applied to explore supervisory strategies, moderation practices, challenges, cadet experiences, and institutional support, particularly in sensitive contexts such as religious moderation (Jamaludin, 2022; Taklimudin & Jannah, 2023). Documentation included institutional profiles, regulations, mentoring guidelines, reports, photographs, and evaluation records, which strengthen credibility in educational research (Afwadzi & Miski, 2021; Muhibbi et al., 2025).

6. Data Analysis

Data Analysis followed the Interactive Model of Miles et al. (2014), consisting of data collection, data condensation, data display, and conclusion drawing and verification. Data collection was iterative and continuous throughout fieldwork, consistent with

Sugiyono (2018). Data condensation involved selecting, coding, and categorizing data, simplifying information while preserving meaning (Miles et al., 2014; Gunawan, 2017). Data display was conducted through narratives and matrices to identify patterns (Miles et al., 2014), while conclusions were drawn and verified through continuous comparison across data sources to ensure coherence and credibility.

7. Trustworthiness of the Study

Trustworthiness of the Study was ensured using Lincoln and Guba's (1985) criteria: credibility, transferability, dependability, and confirmability. Credibility was achieved through triangulation, member checking, prolonged engagement, peer debriefing, and cross-checking across interviews, observations, and documents, supported by recent studies (Fahrudin et al., 2024; Asshidqi et al., 2023). Transferability was ensured through thick description of context (Lincoln & Guba, 1985). Dependability was maintained through an audit trail documenting all research procedures (Lincoln & Guba, 1985). Confirmability was ensured through complete documentation such as transcripts, field notes, coding records, and reflective journals, ensuring findings were based on empirical data rather than researcher bias (Lincoln & Guba, 1985).

RESULTS

1. Strategies Employed by Dormitory Supervisors in Instilling Religious Moderation Values among IPDN NTB Cadets

Based on an interview with a female Muslim cadet (NN, 20 years old), it was found that dormitory guidance emphasizes not only discipline but also the development of tolerant character traits and respect for diversity. NN explained that “the dormitory supervisors consistently emphasize the importance of living harmoniously with others and regard diversity as a strength in fostering togetherness” (Female Muslim Cadet NN, Interview, IPDN NTB, February 18, 2026). She further stated that, in daily practice, particularly during religious observances, all cadets are provided with equal opportunities to practice their respective faiths without interference or discrimination.

The interview findings indicate three important aspects. First, the dormitory guidance system is not solely oriented toward formal discipline but also toward the development of cadets' social character. Second, appreciation of diversity is actively

cultivated through interpersonal interactions and communal living experiences. Third, the internalization of tolerance values occurs through direct social practice in everyday life rather than through theoretical instruction alone. These findings suggest that the role-modeling strategy operates through repeated and continuous processes of social habituation.

A similar perspective was expressed by a Hindu cadet (MRA, 20 years old), who perceived the dormitory guidance system as being implemented fairly without discrimination based on religion or regional background. According to the participant, “the supervisors consistently emphasize that all cadets are one unified community that must live harmoniously within diversity” (Hindu Cadet MRA, Interview, IPDN NTB, February 18, 2026). Likewise, a Christian cadet (KJ, 20 years old) reported that tolerance was not merely communicated through formal directives but was genuinely practiced in everyday life, such as maintaining a respectful atmosphere during worship and reminding one another of religious obligations (Christian Cadet KJ, Interview, IPDN NTB, February 18, 2026).

Based on the condensation of the interview data, it can be understood that the role-modeling strategy implemented by dormitory supervisors follows a consistent pattern characterized by the creation of a social culture that respects differences. Supervisors do not merely provide normative instructions regarding tolerance but also demonstrate its practical implementation within dormitory life. Consequently, religious moderation is understood by cadets as a social behavior that must be manifested through everyday interactions.

This statement was reinforced by a dormitory supervisor (LP, 30 years old), who explained that “cadet development is conducted comprehensively, encompassing not only discipline but also mental development, character formation, and the ability to adapt to diversity. Supervisors recognize that cadets are future leaders; therefore, tolerance and the capacity to maintain social cohesion constitute essential components of the guidance process. For this reason, supervisors strive to become role models because cadets tend to imitate behaviors that they directly observe in daily life” (Dormitory Supervisor LP, Interview, IPDN NTB, February 18, 2026).

The researcher’s observations within the IPDN NTB dormitory environment revealed that the guidance process was implemented in a structured and disciplined manner. Cadet activities began early in the morning with assemblies, cleanliness programs,

physical training, academic activities, and religious programs that were systematically scheduled. In practice, supervisors functioned not only as monitors but also as mentors who actively provided guidance, support, and examples of appropriate social behavior. Furthermore, harmonious interactions among cadets from different religious backgrounds were observed, particularly during religious activities and collective social engagements (Observation, IPDN NTB, February 7, 2026).

Nevertheless, the findings also revealed a degree of tension in the implementation of the guidance strategy. The strict supervision and disciplinary system occasionally generated psychological pressure among some cadets, particularly during the initial stage of adaptation to dormitory life. Several participants reported experiencing difficulties adjusting to the highly structured and rule-oriented environment. However, these challenges were gradually alleviated through supervisors' personal approaches, informal guidance, and continuous social habituation. This finding indicates that the effectiveness of role-modeling strategies depends not only on the quality of supervisors as role models but also on their ability to establish emotional connections and effective interpersonal communication with cadets.

This study further identifies a novel theoretical contribution, namely that within a semi-military educational environment such as IPDN, the effectiveness of role modeling depends not only on the personal qualities of supervisors as role models but also on the structural legitimacy they possess within the dormitory guidance system. In other words, the internalization of religious moderation values becomes more effective when role-modeling practices are supported by a strong disciplinary framework, supervision system, and institutional culture. This finding distinguishes the IPDN context from charismatic educational institutions such as Islamic boarding schools, where character formation relies predominantly on the central role of religious leaders (kiai).

From both social and religious perspectives, it can be concluded that the role-modeling strategy implemented by dormitory supervisors plays a significant role in instilling religious moderation values among IPDN NTB cadets. This is reflected in the harmonious interactions among cadets from diverse religious backgrounds, where each individual is granted equal freedom and opportunity to practice their faith without discrimination or disruption. Moreover, the emergence of mutual respect, the maintenance of order during

religious activities, and the ability to coexist peacefully indicate that tolerance values have been successfully internalized within cadets' social lives.

Through various informal activities such as briefings, discussions, and daily interactions within the dormitory environment, supervisors consistently demonstrate behaviors that reflect togetherness, unity, and respect for diversity. Such role modeling serves as an effective learning medium because cadets not only receive religious moderation values theoretically but also directly observe their practical application in supervisors' everyday behavior. Therefore, role modeling constitutes an effective strategy for developing moderate character among cadets through continuous habituation and social interaction.

a Habituation Strategy

In the context of instilling religious moderation values among cadets at the Institute of Public Administration (IPDN), the habituation strategy is implemented through various routine activities within the dormitory environment. These include the orderly performance of religious practices according to each cadet's faith, fostering a culture of mutual respect among followers of different religions, encouraging tolerance in social interactions, and cultivating discipline and responsibility in communal life. Through these repetitive activities, cadets not only understand the concept of religious moderation theoretically but are also able to implement it in their daily behavior.

Based on an interview with a cadet (KJ, 20 years old), it was revealed that the cultivation of religious moderation values in the dormitory environment is primarily conducted through habituation in everyday life. The participant stated that cadets are accustomed to living alongside peers from diverse religious, ethnic, and cultural backgrounds. In daily activities, they are encouraged to respect each other's worship schedules, maintain tolerance, and establish positive communication regardless of religious affiliation. According to the participant, these practices gradually foster mutual respect and strengthen the sense of brotherhood among cadets (Cadet KJ, Interview, IPDN NTB, February 18, 2026).

The interview excerpt highlights three important aspects. First, the habituation strategy is implemented through everyday social practices rather than solely through formal instruction. Second, tolerance values are developed through direct interaction among cadets from diverse backgrounds. Third, the internalization of religious moderation occurs

gradually through repeated behaviors and shared living experiences. These findings suggest that habituation serves as an effective medium for transforming normative values into a social culture within the dormitory environment.

A similar perspective was expressed by a dormitory supervisor (GA, 28 years old), who explained that the habituation strategy is implemented through regulations and routine activities designed to foster moderate attitudes among cadets. “Every day, cadets are accustomed to participating in collective activities in a disciplined manner, including assemblies, religious activities, group discussions, and social programs involving all cadets regardless of religious background” (Male Dormitory Supervisor GA, Interview, February 18, 2026). According to the supervisor, such habituation aims to ensure that values of tolerance, togetherness, and mutual respect develop naturally through direct experiences within the dormitory environment.

The Head of Cadet Nurturing Affairs (Kasat Sena) further explained that habituation constitutes one of the primary methods of character development, including the cultivation of religious moderation values. The dormitory environment is intentionally designed as a miniature representation of Indonesia’s pluralistic society, requiring cadets to adapt, respect diversity, and maintain unity. Through daily interactions, cadets are trained to integrate tolerance and moderation into their culture of communal living (Kasat Sena, Interview, January 15, 2026).

Based on these findings, the habituation strategy at IPDN NTB can be understood not merely as a series of routine activities but as part of the institution’s social engineering efforts aimed at developing moderate character among cadets. Collective dormitory life serves as a social learning environment in which cadets directly experience the dynamics of diversity. Consequently, religious moderation is not perceived merely as an abstract concept but as a lived experience that is continuously practiced and reinforced.

Observational findings further supported this conclusion. Within the dormitory environment, cadets consistently demonstrated mutual respect, particularly during religious observances. Cadets provided space and opportunities for peers to perform religious activities without interference. Collective activities such as assemblies, community service, shared meals, and various developmental programs functioned as mechanisms for fostering discipline, responsibility, and solidarity among cadets. Moreover, dormitory supervisors consistently cultivated a culture of mutual respect through guidance, supervision, and

exemplary behavior. As a result of continuous habituation, values associated with religious moderation—including tolerance, balance, respect for differences, and unity—appeared to be increasingly internalized within cadets' daily behavior (Observation, IPDN NTB, February 7, 2026).

Based on both interview and observational data, it can be concluded that the dormitory environment serves as an authentic setting in which cadets learn and practice tolerance in everyday life. The perspectives of supervisors, Kasat Sena, and cadets consistently indicate that sustained habituation contributes significantly to the development of moderate, inclusive, and diversity-respecting character traits.

Therefore, the habituation strategy implemented within the dormitory of the Institute of Public Administration not only aligns with theories of character formation but also corresponds with the principles of religious moderation, as it successfully internalizes values of tolerance, balance, respect for diversity, and unity into cadets' attitudes and behaviors in a sustainable manner.

b Supervision and Discipline Strategy

Within the context of cadet development at the Institute of Public Administration (IPDN) NTB dormitory, the supervision and discipline strategy is implemented through systematic monitoring of cadets' daily activities, behavioral evaluations, the provision of guidance and counseling, and follow-up interventions aimed at ensuring compliance with institutional values, including the principles of religious moderation. This supervisory framework encompasses various aspects of cadet life, ranging from religious observances, assemblies, and academic activities to social interactions within the dormitory environment. The findings indicate that supervision functions not merely as an institutional control mechanism but also as an educational process designed to shape cadets' character and reinforce the internalization of religious moderation values.

According to a cadet (NN, 20 years old), all daily activities, including worship schedules, academic programs, and dormitory routines, are continuously monitored by dormitory supervisors. The participant explained that such supervision provides cadets with a clear sense of direction in adhering to institutional regulations while simultaneously encouraging them to maintain attitudes and behaviors consistent with the values promoted within the dormitory environment. Furthermore, the implementation of discipline through dormitory regulations helps cadets develop personal responsibility and an awareness of the

importance of respecting others. The cadet further emphasized that supervision is perceived not merely as a mechanism for enforcing rules but also as a form of care, support, and guidance that facilitates personal growth and development (Cadet NN, Interview, IPDN NTB, February 17, 2026).

The interview findings highlight three significant aspects. First, supervision is understood by cadets as a form of mentorship rather than a purely repressive control mechanism. Second, discipline serves as an instrument for fostering personal responsibility and social awareness. Third, the supervisory process strengthens the internalization of religious moderation values through continuous guidance of everyday behavior. These findings suggest that supervision within the dormitory environment extends beyond ensuring compliance with institutional regulations and is directed toward the development of social character and moderate attitudes among cadets.

A similar perspective was expressed by a male dormitory supervisor (GA, 28 years old), who explained that supervision is carried out through direct monitoring of cadets' daily activities, behavioral assessments, and the provision of ongoing guidance and counseling. According to the supervisor, supervision is not implemented solely in response to violations but also serves as a mentoring mechanism to ensure that cadets consistently adhere to institutional rules and values. He further emphasized that discipline constitutes a crucial component of the developmental process because it trains cadets to cultivate responsibility, orderliness, and awareness in fulfilling their obligations. Moreover, consistent supervision helps prevent the emergence of intolerant attitudes while reinforcing the internalization of religious moderation values in everyday life (Male Dormitory Supervisor GA, Interview, IPDN NTB, February 17, 2026).

These findings indicate that the supervision strategy at IPDN NTB functions simultaneously as a preventive and corrective mechanism. Supervision is not employed merely as a tool for imposing sanctions but also as an instrument for preventing intolerant behavior and fostering social order within the dormitory environment. In practice, supervisors seek to position themselves not only as authority figures but also as mentors who maintain close interpersonal relationships with cadets. This relational approach contributes significantly to the effectiveness of the supervision process by creating a supportive environment that encourages behavioral development and value internalization.

The importance of supervision and discipline was further emphasized by the Director of IPDN NTB, who stated that supervision and discipline constitute integral components of the cadet development system (Director, Interview, IPDN NTB, January 6, 2026). The Director asserted that successful character development depends not only on the delivery of educational content or moral advice but also on measurable supervision and the consistent enforcement of discipline. He further explained that a structured supervision system enables comprehensive monitoring of cadets' development, thereby allowing deviations from expected behaviors to be identified and addressed promptly through appropriate guidance and intervention.

The interview findings were corroborated by field observations conducted within the dormitory environment. Observations revealed that supervision was systematically implemented through the monitoring of religious activities, assemblies, daily routines, behavioral evaluations, guidance sessions, and periodic assessment reports. Dormitory supervisors were observed actively ensuring that cadets fulfilled their responsibilities in accordance with institutional regulations. Their role extended beyond monitoring compliance, as they also provided mentoring, corrective feedback, motivation, and developmental support whenever behaviors inconsistent with institutional values were identified. Furthermore, periodic evaluation reports served as important instruments for monitoring cadets' progress and adjustment throughout dormitory life (Observation, IPDN NTB, January 7, 2026).

Based on interviews with cadets, dormitory supervisors, and the Director, supported by observational findings, it can be concluded that supervision and discipline play a pivotal role in instilling religious moderation values among cadets. This strategy is operationalized through continuous monitoring of daily activities, behavioral evaluation, sustained mentorship, and the consistent enforcement of institutional regulations. Through these mechanisms, cadets are gradually encouraged to internalize values such as responsibility, self-discipline, mutual respect, and social accountability as integral components of their everyday conduct.

Importantly, this study also contributes a novel theoretical insight by demonstrating that the effectiveness of supervision is significantly influenced by the social legitimacy of supervisors in the eyes of cadets. Cadets tend to accept supervision more readily when supervisors are perceived as consistent in aligning their words with their actions.

Conversely, when supervisors emphasize regulations without demonstrating exemplary conduct, supervision may be perceived merely as a formalistic control mechanism. This finding is particularly significant because it suggests that the success of supervisory strategies within a semi-military educational environment is determined not only by the strictness of regulations but also by the quality of social relationships established between supervisors and cadets.

From a broader perspective, the supervision and discipline strategy contributes substantially to the cultivation of religious moderation by creating a structured social environment in which values such as responsibility, mutual respect, self-control, and social accountability are continuously reinforced. Through consistent monitoring, guidance, and interpersonal mentoring, cadets gradually internalize these values as part of their personal identity and social behavior. Consequently, supervision functions not merely as an institutional control mechanism but as a transformative educational process that supports the development of moderate, disciplined, and socially responsible future public leaders.

c Collective Activities and Togetherness Strategy

Based on an interview with a cadet (MRA, 20 years old), it was revealed that a sense of togetherness is experienced directly through various collective activities that constitute an integral part of daily life in the dormitory. The cadet explained that dormitory life requires continuous interaction, cooperation, and mutual assistance among peers from diverse religious, ethnic, and cultural backgrounds. Through activities such as assemblies, community service programs, group discussions, sports activities, and other social engagements, cadets gradually learn the importance of fraternity, tolerance, and mutual respect. According to the cadet, living together within a diverse environment fosters openness, acceptance of differences, and an awareness that togetherness serves as a fundamental strength in maintaining social harmony. As stated: "Living in the dormitory requires us to interact, cooperate, and support one another regardless of our religious, ethnic, or cultural backgrounds. Through various collective activities, we gradually learn the values of brotherhood, tolerance, and mutual respect. These experiences help us become more open-minded and realize that togetherness is essential for maintaining harmony." (Cadet MRA, Interview, IPDN NTB, February 17, 2026)

This interview excerpt highlights three important aspects. First, the collective strategy is implemented through shared social activities embedded in everyday life. Second,

cross-religious and cross-cultural interactions function as effective social learning mechanisms for fostering tolerant attitudes. Third, communal living experiences encourage cadets to perceive diversity not as an obstacle but as a resource for strengthening solidarity and social cohesion. Consequently, collective activities not only strengthen interpersonal relationships among cadets but also serve as a direct medium for internalizing religious moderation values.

Similarly, a female dormitory supervisor (LA, 29 years old) explained that collective activities are intentionally designed to cultivate teamwork, mutual support, and appreciation for individual contributions. She stated that “Collective activities such as community service, group development programs, sports activities, and dormitory programs are deliberately designed to encourage cadets to work collaboratively, support one another, and appreciate the contribution of every individual.” (Female Dormitory Supervisor LA, Interview, IPDN NTB, February 17, 2026)

Furthermore, through active participation in collective activities, cadets are encouraged to set aside personal interests and prioritize common goals. According to the supervisor, this strategy is highly effective because direct experiences enable cadets to understand that living within a diverse community requires cooperation, tolerance, and a shared commitment to maintaining social harmony.

These perspectives were reinforced by the Head of Cadet Nurturing Affairs (Kasat Sena), who emphasized that dormitory life is intentionally designed as a social learning environment that requires cadets to coexist within a multicultural setting. Consequently, cadets become accustomed to building communication, fostering solidarity, and addressing various challenges collectively. According to the Head of Cadet Nurturing Affairs: “Through routine collective activities, cadets are not only trained to become disciplined individuals but are also encouraged to develop social concern, a spirit of unity, and the ability to appreciate differences as part of religious moderation values. Togetherness developed through collective activities serves as a crucial foundation for creating inclusive and moderate-minded cadets.” (Head of Cadet Nurturing Affairs, Interview, IPDN NTB, January 7, 2026)

Based on the condensation of the interview data, it can be understood that the collective strategy at IPDN NTB is not merely intended to promote group cohesion but also constitutes part of the institution’s social engineering efforts to instill religious

moderation values. Collective activities serve as platforms that bring together cadets from diverse social identities into a shared interactive space where they learn to understand, appreciate, and collaborate amidst diversity.

Observational findings conducted within the IPDN dormitory environment further confirmed the implementation of the collective strategy. The observations revealed that “The collective or togetherness strategy is implemented through various activities involving all cadets in daily dormitory life. Activities such as morning and evening assemblies, community service, group sports, communal meals, social service activities, collective competitions, and group development programs facilitate intensive social interactions among cadets from diverse religious, ethnic, cultural, and regional backgrounds. For example, during the fasting month, both Muslim and non-Muslim cadets jointly participated in distributing iftar meals and social assistance. Through these activities, cadets become accustomed to working together, helping one another, and developing a shared sense of responsibility in completing tasks.” (Observation, IPDN NTB, February 26, 2026)

Based on interviews with cadets, dormitory supervisors, and the Head of Cadet Nurturing Affairs, supported by observational findings, it can be concluded that the collective or togetherness strategy represents an effective approach for instilling religious moderation values among IPDN cadets. The implementation of this strategy is evident in various shared activities, including assemblies, community service, sports programs, group discussions, and social initiatives, all of which create opportunities for intensive interactions among cadets from diverse religious, ethnic, cultural, and regional backgrounds. Through these processes, cadets gradually develop solidarity, strengthen cooperation, and cultivate a sense of collective responsibility within dormitory life.

From the observational perspective, the dormitory environment functions as a social space that enables cadets to gain direct experience in practicing the values of togetherness. Continuous interactions foster mutual respect, tolerance, empathy, and social sensitivity among cadets. Moreover, active participation in collective activities helps reduce individualistic tendencies while strengthening awareness of the importance of unity amidst diversity.

Nevertheless, this study also identified several challenges associated with the implementation of the collective strategy. In certain situations, some cadets exhibited a tendency to form groups based on regional, cultural, or other shared backgrounds, resulting

in less-than-optimal interaction across different groups. Additionally, not all cadets demonstrated the same level of social adaptability within the intensive and highly structured collective environment. Some cadets experienced difficulties adjusting to communal living during the initial adaptation period, particularly due to the demands for openness and intensive cooperation.

These findings indicate that the effectiveness of the collective strategy depends not only on the frequency of shared activities but also on the quality of social interactions fostered through those activities. In other words, collective activities can effectively promote moderate attitudes when they create meaningful opportunities for dialogue, mutual respect, and constructive social experiences among cadets.

d Jarlatsuh Strategy (Teaching, Training, and Nurturing)

The findings from interviews with a cadet (KJ, 20 years old) revealed that the Jarlatsuh strategy—consisting of teaching, training, and nurturing—plays a significant role in shaping cadets' character and fostering religious moderation values. The cadet explained that through the teaching component, they acquire academic knowledge and fundamental values related to discipline, responsibility, and religious moderation within classroom settings. Through training activities, cadets are encouraged to apply these values in leadership exercises, organizational activities, and various skill-development programs. Furthermore, through the nurturing process within the dormitory environment, cadets receive direct guidance and supervision from dormitory supervisors, enabling them to internalize these values in their daily lives. According to the cadet, the integration of these three components creates a more comprehensive and sustainable educational experience. As stated: “Through the teaching component, we gain academic understanding and fundamental values concerning discipline, responsibility, and religious moderation. Through training activities, we learn to implement these values in leadership exercises and organizational programs. Meanwhile, through nurturing in the dormitory, supervisors guide us directly so that these values become part of our daily behavior. The combination of these three elements makes the developmental process more comprehensive and sustainable.” (Cadet KJ, Interview, IPDN NTB, February 17, 2026)

This interview excerpt highlights three important points. First, the Jarlatsuh strategy is not solely oriented toward knowledge transfer but also emphasizes behavioral and character development. Second, the internalization of religious moderation values occurs

through direct experiences and habitual practices embedded within dormitory life. Third, the effectiveness of this strategy depends largely on the continuity and integration of teaching, training, and nurturing, ensuring that the developmental process extends beyond theoretical instruction.

Similarly, a male dormitory supervisor (GA, 28 years old) explained that Jarlatsuh serves as the primary foundation of the cadet development system within the dormitory. According to the supervisor: “Jarlatsuh constitutes the main foundation of cadet development in the dormitory. The teaching aspect is implemented through the delivery of materials and guidance concerning discipline, nationalism, and religious moderation values.” (Male Dormitory Supervisor GA, Interview, IPDN NTB, February 17, 2026)

The supervisor further explained that the training component is realized through various activities designed to strengthen practical skills and discipline, including assemblies, leadership exercises, and group assignments. Meanwhile, the nurturing component is implemented through intensive supervision and mentoring in daily life, allowing supervisors to monitor cadets’ behavioral development directly. According to the supervisor, integrating these three components is essential to ensure that the values taught are translated into concrete attitudes and behaviors rather than remaining at the theoretical level.

This perspective was reinforced by the Head of Cadet Nurturing Affairs, who described Jarlatsuh as a comprehensive developmental model designed to shape cadets holistically. He emphasized that through teaching, cadets are equipped with academic knowledge and foundational values that guide their thinking. Through training, cadets develop skills, mental resilience, and discipline. Equally important, through nurturing, cadets are continuously guided to apply these values in real-life situations. He stated that “Jarlatsuh is a comprehensive developmental model designed to shape cadets holistically. Through teaching, cadets acquire academic knowledge and foundational values. Through training, they develop skills, discipline, and mental resilience. Through nurturing, they are continuously guided to apply these values in everyday life. The effectiveness of Jarlatsuh lies in the continuity between learning, habituation, and mentoring, enabling cadets to develop into disciplined, responsible, and moderate individuals in both social and religious life.” (Head of Cadet Nurturing Affairs, Interview, IPDN NTB, February 17, 2026)

These findings indicate that the Jarlatsuh strategy is implemented systematically and structurally within dormitory life. Teaching serves as the conceptual foundation, training functions as a mechanism for strengthening skills and mental resilience, while nurturing serves as the medium through which values are internalized in everyday practices. Consequently, these three elements complement one another in cultivating moderate character among cadets.

Observational findings conducted within the dormitory environment further supported these conclusions. The observations revealed that: “The implementation of the Jarlatsuh strategy operates systematically through the integration of three primary components: teaching, training, and nurturing. In terms of teaching, formal classroom instruction and routine guidance from supervisors were observed, focusing not only on academic achievement but also on instilling discipline, responsibility, national insight, and religious moderation values. Regarding training, cadets actively participated in structured activities such as morning and evening assemblies, leadership exercises, physical training, marching drills, and group assignments aimed at developing discipline, mental resilience, teamwork, and responsibility toward assigned duties.

In the nurturing aspect, dormitory supervisors played an active role in mentoring, supervising, and guiding cadets throughout their stay in the dormitory. Intensive interactions through daily activities, routine evaluations, motivational sessions, and corrective feedback for inappropriate behavior demonstrated that nurturing serves as a crucial element in ensuring the consistent internalization of values into cadets’ behavior. Overall, these observations indicate that the Jarlatsuh strategy at IPDN dormitories effectively shapes cadets’ character through a balance of knowledge acquisition, skill development, and personality formation, enabling cadets to become disciplined, responsible, cooperative, and moderate individuals in their social and religious lives.” (Observation, IPDN NTB, January 8, 2026)

Based on the interview and observational findings, it can be concluded that the Jarlatsuh strategy (teaching, training, and nurturing) represents an integrated developmental model that plays a vital role in shaping cadets’ character while simultaneously instilling religious moderation values. Through the teaching component, cadets acquire academic knowledge and foundational values that serve as cognitive frameworks. Through training, they develop practical skills, discipline, and mental resilience. Meanwhile, the nurturing

component reinforces value internalization through direct guidance and supervision in daily life. These findings indicate that cadet character formation occurs through a balanced integration of cognitive, affective, and psychomotor dimensions.

Furthermore, this study contributes a significant theoretical insight by demonstrating that the effectiveness of the Jarlatsuh strategy lies not merely in the existence of its three components, but in the institutional integration among them. Within the semi-military educational context of IPDN, teaching, training, and nurturing are not implemented as separate programs; rather, they function as interconnected mechanisms that reinforce one another. This integrated model creates a continuous cycle of value transmission, behavioral reinforcement, and character development, thereby enhancing the internalization of religious moderation values among cadets.

Overall, the findings suggest that the combination of role-modeling, habituation, supervision and discipline, collective activities, and the Jarlatsuh strategy effectively cultivates cadets who are not only disciplined and possess strong integrity but also demonstrate moderate, inclusive, tolerant, and socially adaptive characteristics. These results indicate that the dormitory development system at IPDN has successfully functioned as a character education environment that supports the formation of future national leaders committed to the principles of nationalism, social cohesion, and religious moderation.

Figure 1 presents an integrated conceptual model illustrating the process of internalizing religious moderation values among IPDN NTB cadets.

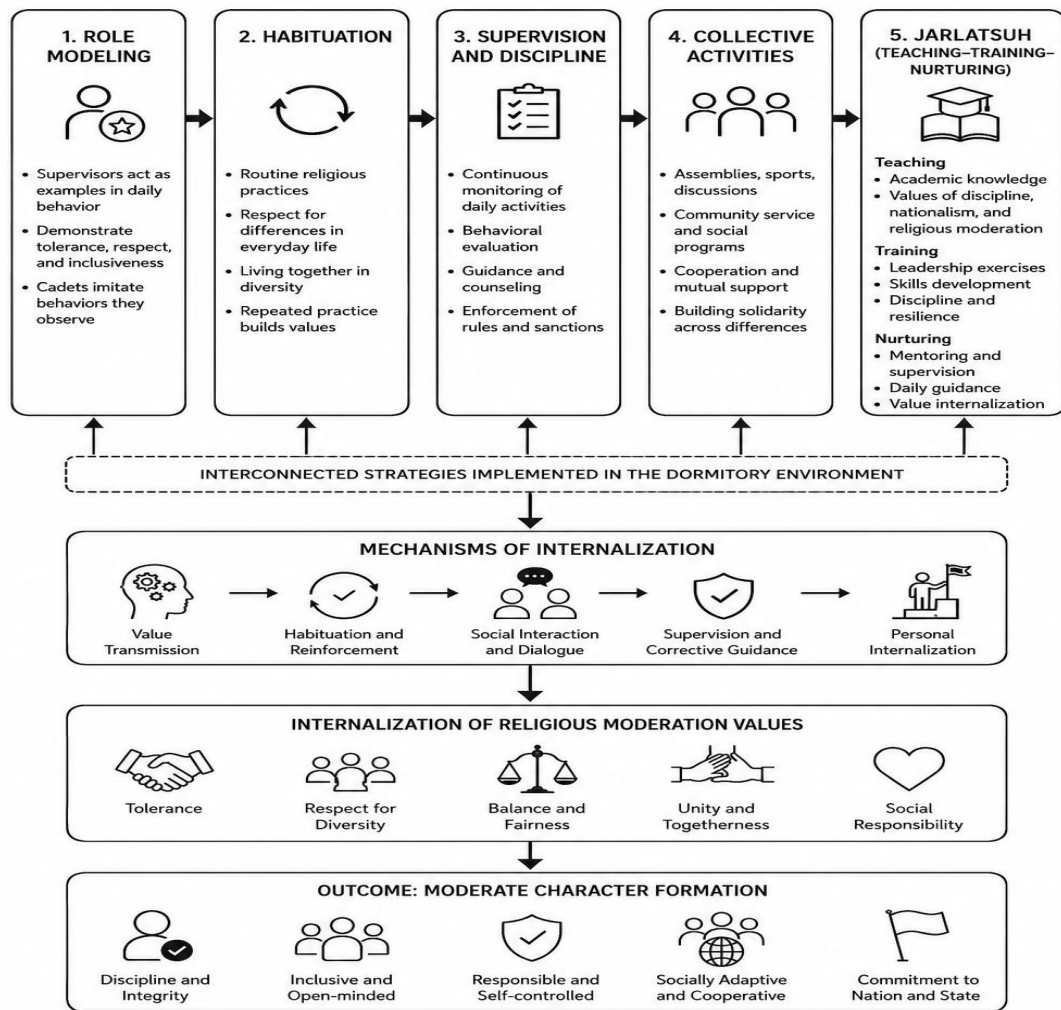


Figure 1. Integrated Model of Religious Moderation Internalization among IPDN NTB Cadets

Figure 1 demonstrates that the internalization of religious moderation values among cadets is achieved through an integrated and sequential process involving role modeling, habituation, supervision and discipline, collective activities, and the Jarlatsuh system (teaching, training, and nurturing). These strategies operate in a mutually reinforcing cycle within the dormitory environment, where value transmission begins with exemplary behavior and structured guidance, is strengthened through repeated social practices and disciplined supervision, and is further consolidated through collaborative activities and comprehensive educational development. This process ultimately leads to the internalization of key values such as tolerance, respect for diversity, social responsibility, unity, and balance, which collectively contribute to the formation of a moderate, disciplined, and socially adaptive character among cadets.

2. Implications of Supervisors' Coaching Strategies on the Formation of Moderate Attitudes among IPDN NTB Cadets

a The Development of Religious Tolerance among Cadets

The development of religious tolerance constitutes one of the most significant implications of the religious moderation coaching strategies implemented within the dormitory environment of IPDN NTB. In the context of religious moderation, tolerance is understood as an attitude of respecting, appreciating, and accepting religious diversity without compromising one's own religious identity. This attitude is particularly important in the lives of cadets because they come from diverse ethnic, cultural, and religious backgrounds, requiring the ability to coexist harmoniously. According to the Indonesian Ministry of Religious Affairs, tolerance is one of the primary indicators of religious moderation, reflected in openness, respect for differences, and the absence of coercion toward others.

Based on an interview with a female Muslim cadet (NN, 20 years old), it was found that dormitory coaching focuses not only on discipline formation but also on fostering tolerance and respect for diversity. She stated that "differences in religion, culture, and ethnicity are not considered barriers to building social relationships among cadets" (Female Muslim Cadet [NN], interview, IPDN NTB, February 18, 2026). The findings indicate several concrete manifestations of tolerance. First, cadets demonstrate awareness in maintaining a peaceful environment and respecting the religious practices of others. In daily dormitory life, cadets provide adequate space for their peers to perform worship according to their respective beliefs.

Second, no open conflicts related to ethnicity, religion, race, or intergroup differences were observed during the study period. A Hindu cadet (MRA, 20 years old) stated that throughout his stay in the dormitory, he experienced fair treatment regardless of religious affiliation or regional background. According to him, supervisors consistently emphasized that all cadets are part of a unified community; therefore, discriminatory attitudes and unequal treatment are unacceptable. In various activities, cadets are encouraged to cooperate and cultivate solidarity. He further explained that during religious observances, cadets from other faiths provide space and maintain order, thereby fostering a harmonious atmosphere (Cadet MRA, interview, IPDN NTB, February 17, 2026).

This finding was reinforced by a dormitory supervisor (LP, 30 years old), who explained that cadet coaching emphasizes not only discipline but also character formation, mental resilience, and the ability to adapt to social and religious diversity. Supervisors recognize that cadets are future leaders who must possess tolerance and the capacity to live harmoniously within a pluralistic society. Therefore, supervisors strive to serve as role models in daily life so that the values they promote can be more readily accepted and practiced by cadets (Dormitory Supervisor [LP], interview, IPDN NTB, February 18, 2026).

Third, tolerance was reflected in cadets' participation in collective social activities regardless of religious differences. Observations revealed that both Muslim and non-Muslim cadets actively participated in community service projects, dormitory social programs, sports activities, and other communal events. During Ramadan, for example, several non-Muslim cadets were observed assisting in the distribution of iftar meals and social charity activities alongside Muslim cadets (Observation, IPDN NTB, February 26, 2026).

Nevertheless, the findings also indicate that the development of tolerance was not entirely free from challenges. During the initial adaptation period, some cadets experienced difficulties adjusting to a highly diverse environment because they still carried social habits and interaction patterns from their regions of origin. Furthermore, the disciplined and collective nature of dormitory life occasionally encouraged some cadets to form groups based on regional or cultural proximity. However, through continuous social interaction, these tendencies gradually diminished through shared activities and ongoing coaching.

Based on the interview and observational findings, it can be interpreted that religious moderation coaching within the IPDN NTB dormitory environment has significantly contributed to the development of tolerant behavior among cadets. Such tolerance is reflected in respect for religious practices, the ability to coexist harmoniously, participation in collective social activities, and the emergence of more inclusive patterns of communication in everyday life.

b The Development of Fair and Non-Discriminatory Attitudes

The development of fair and non-discriminatory attitudes represents another important implication of the religious moderation coaching strategies implemented within the IPDN NTB dormitory environment. In the context of religious moderation, fairness

refers to the ability to treat individuals equally regardless of their religion, ethnicity, culture, or regional origin. This attitude serves as a crucial foundation for maintaining social harmony within a highly diverse cadet community.

The coaching strategies implemented in the dormitory are designed to foster awareness that all cadets possess equal status and responsibilities as members of the educational institution. Supervisors emphasize that no individual should receive preferential treatment or experience discrimination, as all cadets must be treated fairly according to established regulations. This principle is manifested through the application of uniform rules, equal opportunities in dormitory activities, and coaching practices that do not differentiate among cadets based on religious or social backgrounds.

According to an interview with a cadet (MRA, 20 years old), he experienced fair treatment from both supervisors and fellow cadets throughout his dormitory life. He noted that all cadets received the same coaching, regulations, and guidance regardless of religious affiliation or regional origin. This equitable treatment made him feel accepted and valued as a member of the dormitory community. He further explained that supervisors consistently emphasized the importance of maintaining unity and avoiding discriminatory behavior in daily life (Cadet MRA, interview, IPDN NTB, February 17, 2026).

Similarly, a dormitory supervisor (LW, 33 years old) stated that all cadets are treated equally regardless of their religious or regional backgrounds. According to the supervisor, efforts are continuously made to create a fair environment where all cadets feel comfortable and develop a strong sense of solidarity. The supervisor further emphasized that character development cannot be successful if discriminatory practices persist within the dormitory environment (Dormitory Supervisor [LP], interview, IPDN NTB, February 18, 2026).

This perspective was reinforced by the Head of Cadet Development, who explained that the implementation of fairness and non-discrimination constitutes a fundamental principle of the cadet coaching system at IPDN NTB. According to him, all cadets are regarded as members of a single community possessing equal rights, obligations, and status regardless of religion, ethnicity, culture, or region of origin (Head of Cadet Development, interview, IPDN NTB, January 15, 2026).

Field observations further demonstrated that principles of fairness and non-discrimination have been integrated into various aspects of cadet life. Uniform rules and

regulations were applied equally to all cadets without distinction based on religious, ethnic, cultural, or regional backgrounds. All cadets enjoyed equal rights, responsibilities, and treatment in both formal and informal dormitory activities. These conditions indicate institutional efforts to establish a coaching environment grounded in equality and justice (Observation, IPDN NTB, February 7, 2026).

Interview and observational findings reveal several concrete manifestations of fairness and non-discrimination. First, all cadets are subject to the same rules and regulations without special treatment based on particular backgrounds. Second, social relationships among cadets exhibit non-discriminatory characteristics in everyday interactions. Third, fairness is reflected in the equal opportunities provided to all cadets to participate in organizational and social activities. Observations indicated that involvement in leadership programs, group work, and coaching activities was not restricted by religious affiliation.

Despite these positive developments, several challenges remain. Interview findings revealed that during the initial adaptation phase, some cadets tended to form groups based on regional proximity or cultural background. This finding suggests that the development of non-discriminatory attitudes is not instantaneous but rather requires a gradual process of social adaptation through collective living experiences within the dormitory environment.

c The Enhancement of Inclusive Attitudes and Dialogical Competence among Cadets

Based on an interview with a Christian cadet (KJ, 20 years old), it was revealed that dormitory life had enabled him to become more open to differences and more capable of establishing communication with fellow cadets regardless of religious background. He explained that through various collective activities, cadets were trained to cooperate and develop mutual understanding. According to him, dormitory supervisors frequently emphasized the importance of maintaining positive relationships and avoiding exclusive attitudes that could create divisions among groups. As a result, interpersonal relationships among cadets became more harmonious and characterized by a strong sense of fraternity (Christian Cadet [KJ], interview, IPDN NTB, February 17, 2026).

Similarly, an interview with a Muslim cadet (NN, 20 years old) demonstrated that communal living within the dormitory provided valuable social experiences that fostered cadets' dialogical abilities. She explained that both formal and informal activities frequently

involved discussions and exchanges of opinions regarding various aspects of daily life. Through these interactions, cadets learned to respect differing viewpoints and to express their own opinions constructively without offending others. According to her, supervisors consistently reminded cadets that “effective communication is the primary key to maintaining harmony in a diverse environment” (Female Muslim Cadet [NN], interview, IPDN NTB, February 18, 2026).

The statement of a dormitory supervisor (LP, 30 years old) further reinforced this finding. The supervisor explained that dormitory coaching is designed to develop cadets who are capable of living within diverse social environments and communicating effectively with different groups. According to the supervisor, future leaders require not only discipline but also the ability to engage in dialogue, appreciate differences, and establish harmonious social relationships with various segments of society (Dormitory Supervisor [LP], interview, IPDN NTB, February 18, 2026). Consequently, supervisors continuously encourage cadets to engage actively in social interactions and cultivate openness in their daily lives.

The Head of Cadet Development also emphasized that fostering inclusive attitudes and dialogical competence represents one of the primary objectives of the coaching system within the IPDN NTB dormitory environment. According to him, dormitory life, which brings together cadets from diverse religious, ethnic, cultural, and regional backgrounds, provides a strategic social learning environment for developing openness and constructive communication skills (Head of Cadet Development, interview, IPDN NTB, January 15, 2026).

Observational findings revealed that social life within the dormitory environment was characterized by harmony and effective communication. During various group activities, cadets actively cooperated and supported one another without regard to religious affiliation or regional origin. Furthermore, dormitory supervisors frequently facilitated discussions and provided guidance emphasizing the importance of open communication, mutual respect, and the peaceful resolution of differences through deliberation and consensus. These conditions contributed to the development of a conducive social environment that supported the emergence of inclusive attitudes among cadets (Observation, IPDN NTB, January 7, 2026).

The findings indicate several concrete manifestations of inclusivity. First, cadets actively interacted and collaborated without forming exclusive groups based on religion or regional origin. During group discussions, sports activities, and social events, cadets from diverse backgrounds were observed interacting freely and assisting one another. Second, cadets demonstrated openness in communication and social engagement without imposing restrictions based on identity differences. Third, when disagreements arose during group activities, cadets generally preferred dialogue and deliberation as mechanisms for conflict resolution rather than emotional reactions or open confrontation.

These findings suggest that the coaching strategies implemented within the IPDN NTB dormitory environment have significantly contributed to the enhancement of inclusive attitudes and dialogical competence among cadets. This contribution is reflected in increased openness toward diversity, stronger capacities for harmonious social interaction, and the development of a culture of dialogue and cooperation that transcends religious, ethnic, cultural, and regional differences.

d Strengthening National Commitment and Nationalism

The strengthening of national commitment and nationalism constitutes another important implication of the religious moderation coaching strategies implemented within the IPDN NTB dormitory environment. Within the framework of religious moderation, national commitment refers to an individual's willingness to uphold, preserve, and practice national values grounded in Pancasila, the 1945 Constitution, and the principle of unity in diversity.

The coaching strategies employed within the dormitory are directed not only toward discipline and character development but also toward fostering national consciousness among cadets. Through communal living arrangements that bring together individuals from diverse ethnic, cultural, linguistic, and religious backgrounds, cadets are encouraged to recognize diversity as a defining characteristic of the Indonesian nation that must be preserved collectively. Dormitory supervisors consistently promote values of unity, mutual cooperation, and patriotism through both formal and informal activities. Consequently, the implementation of religious moderation contributes not only to the development of tolerance but also to the strengthening of nationalism and commitment to national integrity.

Based on an interview with a Muslim cadet (NN, 20 years old), it was found that dormitory life enhanced her understanding of the importance of maintaining unity amid diversity. She explained that although cadets come from different regions and religious backgrounds, they are taught to live as members of one large family. According to her, supervisors consistently emphasize that differences should not serve as sources of division but rather as strengths that reinforce solidarity among fellow citizens. Through various collective activities, cadets are trained to develop solidarity and a sense of collective responsibility toward both the dormitory community and the nation as a whole (Female Muslim Cadet [NN], interview, IPDN NTB, February 18, 2026).

This finding was reinforced by a dormitory supervisor (LW, 33 years old), who stated that one of the primary objectives of coaching is to develop cadets who are not only disciplined and morally upright but also possess a strong sense of patriotism and commitment to the nation. According to the supervisor, cadets, as future state officials, must be capable of maintaining national unity and serving as role models within Indonesia's pluralistic society. Therefore, values of nationalism and collective responsibility are continuously integrated into all coaching activities (Dormitory Supervisor [LP], interview, IPDN NTB, February 18, 2026).

The Head of Cadet Development similarly emphasized that prospective state officials must be equipped not only with discipline and academic competence but also with strong national awareness as preparation for their future responsibilities in public service (Head of Cadet Development, interview, IPDN NTB, January 15, 2026).

Observational findings demonstrated that the promotion of nationalism within the IPDN NTB dormitory environment is implemented through integrated and continuous coaching activities. These include flag ceremonies attended by all cadets as expressions of respect for national symbols and as mechanisms for fostering patriotism. During morning and evening assemblies, supervisors consistently emphasize the importance of unity, collective interests, and awareness of cadets' future responsibilities as public servants. Active participation in national commemorations, such as Indonesia's Independence Day celebrations, further strengthens cadets' nationalism and awareness of the importance of preserving unity within diversity. Consequently, dormitory coaching contributes substantially not only to discipline formation but also to the development of national

consciousness and commitment to the integrity of the Republic of Indonesia (Observation, IPDN NTB, February 7, 2026).

Interview and observational findings reveal several concrete manifestations of strengthened national commitment. First, cadets demonstrate solidarity and togetherness regardless of religious or regional differences. Second, they actively participate in national activities, including flag ceremonies, morning assemblies, evening assemblies, and national commemorations with discipline and responsibility. Third, cadets frequently prioritize collective interests over personal interests in daily activities such as community service, social programs, and collaborative assignments.

e The Internalization of Religious Moderation Values as a Way of Life

The internalization of religious moderation values as a way of life represents an advanced implication of the religious moderation coaching strategies implemented within the IPDN NTB dormitory environment. This internalization process extends beyond conceptual understanding of tolerance and peaceful coexistence, encompassing the habitual incorporation of moderation values into cadets' everyday behavior and social interactions.

Based on an interview with a Muslim cadet (NN, 20 years old), dormitory life gradually fostered habits of mutual respect and positive interpersonal relationships among cadets. She explained that tolerance, which was initially understood merely as a rule or directive from supervisors, gradually evolved into a consciously practiced habit in daily life. According to her, cadets had become accustomed to living alongside peers from different religious and cultural backgrounds, creating an atmosphere of mutual respect without social barriers or awkwardness (Female Muslim Cadet [NN], interview, IPDN NTB, February 18, 2026).

This finding was reinforced by a dormitory supervisor (GA, 30 years old), who stated that the primary objective of coaching is not merely to develop disciplined cadets but also to cultivate a way of life that reflects the values of religious moderation. According to the supervisor, once tolerance, solidarity, and respect for differences become habitual practices, cadets will be better prepared to apply these values when they enter broader society in the future (Dormitory Supervisor [LP], interview, IPDN NTB, February 18, 2026).

The Director of IPDN further emphasized that the institution, as a public-service educational institution, is responsible not only for producing academically competent and

disciplined cadets but also for developing future state officials who possess patriotism, loyalty to the nation, and a strong commitment to the integrity of the Republic of Indonesia (Director, interview, IPDN NTB, January 6, 2026).

Observational findings indicated that the internalization of moderation values was reinforced through various habituation activities, including Jarlatsuh programs, religious activities, and communal dining practices conducted regularly. In these activities, all cadets participated actively regardless of religious affiliation or social background. Religious and national commemorations also served as important platforms for strengthening solidarity, fraternity, and respect for diversity as integral elements of dormitory culture (Observation, IPDN NTB, February 7, 2026).

Several concrete manifestations of this internalization were observed. First, cadets routinely demonstrated mutual respect during the religious observances of different faith groups. When Muslim cadets performed worship, others maintained a respectful and orderly environment. Similarly, when non-Muslim cadets engaged in religious activities, their peers demonstrated comparable respect and consideration.

Second, solidarity was reflected in daily social activities such as communal meals, community service projects, and group assignments conducted without distinction based on religion or regional origin. During one observation, several cadets were seen collaboratively preparing social activities without forming groups based on identity categories. Furthermore, during Ramadan, non-Muslim cadets actively participated in the organization of iftar distribution and charitable programs alongside Muslim cadets.

Third, cadets increasingly demonstrated a tendency to resolve differences through communication and deliberation. In several group activities, disagreements concerning task allocation or activity implementation were addressed through collective discussion rather than aggressive behavior or open conflict. These observations indicate the emergence of a culture of dialogue and peaceful conflict resolution within the dormitory environment.

Overall, the multicultural dormitory environment functions as an effective social space for cultivating an inclusive, tolerant, and solidarity-oriented way of life. Consequently, religious moderation values are not merely taught but are genuinely experienced, practiced, and deeply embedded within the personalities of cadets.

Based on the overall findings of this study, it can be concluded that the coaching strategies implemented by dormitory supervisors at IPDN NTB have generated substantial

implications for the development of moderate attitudes among cadets. Through role modeling, habituation, dialogue, supervision, collective activities, and the Jarlatsuh approach, the coaching system has successfully fostered cadets who are not only disciplined but also capable of living harmoniously within a diverse society. The continuous nature of the coaching process ensures that religious moderation values extend beyond cognitive understanding and become internalized within cadets' attitudes and daily behaviors.

These implications are evident in several key dimensions. First, the development of interreligious tolerance is reflected in cadets' ability to respect religious practices, appreciate differences, and coexist harmoniously regardless of faith. Second, the emergence of fair and non-discriminatory attitudes is demonstrated through equal treatment among cadets and growing awareness of individual rights irrespective of religious, ethnic, or cultural background. Third, increased inclusivity and dialogical competence are reflected in cadets' openness toward diversity, collaborative abilities, and preference for dialogue and deliberation in resolving differences.

Furthermore, the coaching strategies have strengthened national commitment and nationalism, as evidenced by increased awareness of unity, patriotism, and responsibility as future public servants committed to safeguarding national integrity. More importantly, religious moderation values have evolved into a lived culture, reflected in cadets' habitual practices of harmonious coexistence, respect for diversity, and commitment to unity within the dormitory community. These findings demonstrate that the dormitory coaching system at IPDN NTB has successfully functioned as a character-education environment that supports the development of future national leaders who are committed to both national values and religious moderation.

Figure 2 presents the conceptual model illustrating how supervisors' coaching strategies contribute to the formation of moderate attitudes among IPDN NTB cadets. It demonstrates the interaction between institutional coaching practices, the dormitory environment, and the internalization process that shapes cadets' character development.

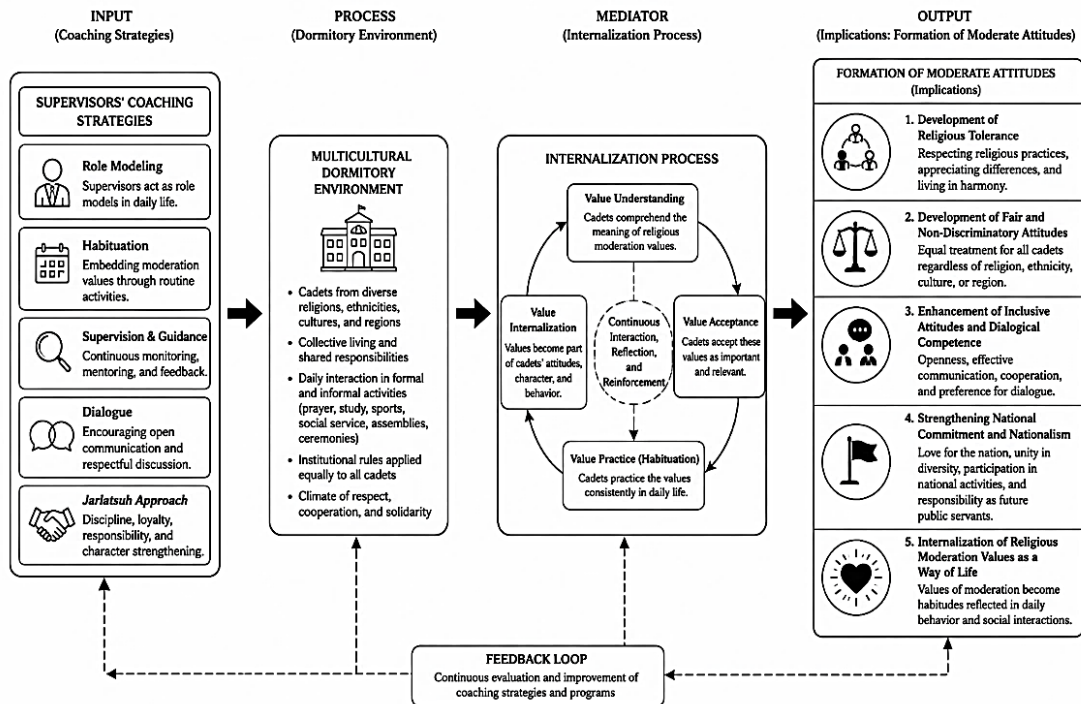


Figure 2. Implications of Supervisors' Coaching Strategies on the Formation of Moderate Attitudes among IPDN NTB Cadets

The model in Figure 2 explains a sequential and interconnected process beginning with supervisors' coaching strategies, including role modeling, habituation, supervision, dialogue, and the Jarlatsuh approach, which are implemented within a multicultural dormitory environment. This environment serves as a social space where cadets from diverse religious, ethnic, and cultural backgrounds interact daily, enabling continuous exposure to diversity. Through ongoing interaction, reflection, and reinforcement, moderation values are internalized via stages of understanding, acceptance, and habitual practice. These internalized values ultimately manifest in five key outcomes: religious tolerance, fairness and non-discrimination, inclusivity and dialogical competence, strengthened national commitment, and the transformation of moderation values into a way of life.

3. Challenges and Dynamics in Instilling Religious Moderation Values among IPDN NTB Cadets

a Heterogeneity of Cadets' Backgrounds

Based on an interview with one of the cadets (NN, 20 years old), it was revealed that the heterogeneity of cadets' backgrounds constitutes a reality experienced directly in everyday dormitory life. The informant explained that cadets come from various regions of

Indonesia and represent diverse religious affiliations, cultural traditions, languages, and social habits. Such diversity initially required a process of adaptation, particularly in understanding the characteristics and habits of peers from different regions. However, over time, this diversity became a valuable learning experience that enabled cadets to develop respect for differences, cultivate tolerance, and broaden their national perspectives within a shared living environment (NN, Interview, IPDN NTB, February 17, 2026).

Similarly, a female dormitory supervisor (LW, 33 years old) emphasized that the diversity of cadets' backgrounds is one of the primary characteristics requiring attention during the mentoring process. According to the supervisor, differences in religion, ethnicity, culture, and regional origin present unique challenges because each cadet brings distinct values, habits, and interaction patterns. Consequently, supervisors strive to create an inclusive dormitory environment through various mentoring strategies that encourage adaptation, respect for diversity, and harmonious social relationships. The supervisor further noted that such heterogeneity serves as an effective medium for instilling religious moderation values through direct experiences of communal living (LW, Interview, IPDN NTB, January 21, 2026).

These perspectives were reinforced by the Head of Cadet Care Affairs, who stated that cadets originating from various regions of Indonesia represent a microcosm of the nation's diversity. Therefore, dormitory life serves as a strategic arena for fostering unity amidst diversity. Through daily interactions within a heterogeneous environment, cadets are trained to understand differences, develop tolerance, and cultivate moderate attitudes that will prepare them for their future roles as leaders and public servants (Head of Cadet Care Affairs, Interview, IPDN NTB, January 15, 2026).

Field observations conducted within the dormitory environment further demonstrated that heterogeneity is one of the defining characteristics shaping daily social life. Cadets from different religious, ethnic, cultural, linguistic, and regional backgrounds interact regularly, creating diverse social dynamics. During the initial stage of dormitory life, these differences required considerable adaptation, particularly in establishing communication and understanding individual characteristics. Nevertheless, observations indicated that dormitory supervisors played a crucial role in maintaining harmony through continuous guidance and supervision. As a result, diversity did not become a source of

conflict but rather functioned as a medium of social learning that strengthened values of unity, tolerance, and religious moderation (Observation, IPDN NTB, January 21, 2026).

Interview and observation findings revealed that some cadets initially experienced difficulties adjusting to differences in habits, communication styles, and social characteristics. However, as communal life progressed, cadets gradually became accustomed to understanding peers from different backgrounds. During the early stages of dormitory life, several cadets tended to interact more frequently with individuals sharing similar regional origins or languages. Nevertheless, through collective activities such as assemblies, communal meals, group discussions, community service programs, and other dormitory activities, cross-cultural interactions became increasingly intensive. Consequently, cadets developed more open communication patterns and established social relationships with peers from diverse backgrounds.

These findings indicate that the heterogeneity of cadets' backgrounds functions not only as a challenge in the mentoring process but also as an important social learning space that facilitates the development of adaptive capacities and appreciation for diversity.

b The Influence of External Environments and Social Media

The findings indicate that social environments and digital media significantly influence the religious attitudes of younger generations. Positive social environments tend to reinforce tolerance and moderate perspectives, whereas uncontrolled exposure to social media may shape individuals' perceptions of religious and cultural diversity. Consequently, mentoring strategies at IPDN should integrate social-environmental supervision and digital literacy education as essential components of efforts to instill religious moderation values among cadets.

Interviews with cadets (KJ, 20 years old) revealed that external social interactions and social media usage strongly influence how they perceive diversity. As one participant explained, "If we do not have a strong filter, we can easily be influenced" (KJ, Interview, IPDN NTB, February 17, 2026).

Similarly, a dormitory supervisor (LW, 33 years old) identified the rapid flow of digital information as one of the most significant contemporary challenges. The supervisor explained that mentoring activities are conducted daily through guidance, role modeling, and habituation. However, after official activities conclude, cadets return to social media platforms, which do not always promote positive values. Therefore, supervisors

consistently encourage cadets to use social media wisely, emphasizing that current challenges arise not only from the physical environment but also from the digital environment that profoundly shapes their ways of thinking (LW, Interview, IPDN NTB, January 21, 2026).

This view was further supported by the Head of Cadet Care Affairs, who stated that social media represents a new challenge in the mentoring process. Consequently, the institution continuously strengthens discipline, supervision, and educational efforts to help cadets evaluate information critically and avoid being influenced by ideologies that contradict the principles of religious moderation (Head of Cadet Care Affairs, Interview, IPDN NTB, January 15, 2026).

Field observations conducted within the campus and dormitory environment indicated that religious moderation values were integrated into various aspects of cadets' daily lives. Cadets lived within a heterogeneous social environment characterized by ethnic, cultural, religious, and regional diversity, making everyday interactions an important medium for learning tolerance and respect for differences. Harmonious interactions among cadets from different backgrounds were frequently observed, particularly in relation to religious practices, where cadets provided opportunities and space for peers to perform their religious obligations. These observations reflected the practical implementation of tolerance and mutual respect within dormitory life.

However, observations also revealed high levels of social media engagement among cadets, particularly during leisure time and outside official activities. Many cadets actively accessed platforms such as Instagram, TikTok, and YouTube. This finding suggests that digital media has become an integral part of cadets' daily lives and possesses the potential to influence their attitudes and behaviors in both positive and negative ways (Observation, IPDN NTB, January 21, 2026).

Interview and observation findings further indicated that social media significantly shapes cadets' perceptions of religious issues and social diversity. Religious content circulating on digital platforms occasionally contains exclusive, provocative, or intolerant viewpoints that may influence attitudes if not approached critically. Within this context, the challenge extends beyond the intensity of social media use to include a shift in religious authority. Continuous exposure to exclusive religious narratives may gradually redirect cadets' religious references from dormitory mentors toward "digital religious influencers,"

whose understanding of religious moderation may not always align with institutional values. Without adequate digital literacy and critical thinking skills, such conditions may generate alternative sources of religious authority beyond institutional supervision.

Dormitory supervisors acknowledged that contemporary mentoring challenges originate not only from physical environments but also from digital environments that rapidly shape cadets' perspectives. Therefore, supervisors routinely provide guidance regarding responsible social media use and encourage cadets to critically evaluate information containing intolerance, hate speech, or radical ideologies.

c The Tendency to Form Groups Based on Particular Identities

Interviews with cadets (MRA, 20 years old) revealed that, within dormitory life, some cadets tend to interact more frequently with peers who share similar regional origins, languages, cultural backgrounds, or religious understandings. According to the participant, such tendencies emerge naturally because of feelings of comfort, emotional closeness, and ease of communication. Nevertheless, these groupings do not result in open conflict because the dormitory environment consistently promotes interaction across different groups through various collective activities (MRA, Interview, IPDN NTB, February 17, 2026).

A male dormitory supervisor (GA, 28 years old) described the formation of identity-based groups as a common phenomenon during the initial adaptation period. The supervisor explained that cadets generally feel more comfortable interacting with individuals who share similar backgrounds due to familiarity and psychological proximity. However, if left unmanaged, such tendencies could develop into exclusivist attitudes that potentially hinder the internalization of religious moderation values (GA, Interview, IPDN NTB, February 17, 2026).

This perspective was further reinforced by the Director of IPDN NTB, who emphasized that the diversity of cadets' backgrounds is a reality that must be managed constructively through a structured mentoring system. According to the Director, the tendency to form identity-based groups constitutes one of the challenges in character development because it may influence social interaction patterns if not appropriately guided (Director, Interview, IPDN NTB, January 6, 2026).

Field observations indicated that these tendencies did not evolve into exclusive group formations that generated open conflict. During official activities, religious

programs, dormitory events, group discussions, and other collective activities, supervisors actively encouraged cross-group interaction through heterogeneous group assignments and collaborative tasks. As a result, cadets gradually adapted to interacting and communicating with peers from different backgrounds, fostering more open and inclusive social relationships. Observations further revealed that supervisors consistently reinforced values of unity, solidarity, and respect for diversity through both formal guidance and exemplary interpersonal interactions that demonstrated fairness and non-discrimination toward all cadets (Observation, IPDN NTB, January 7, 2026).

Interview and observation findings showed that while some cadets preferred interacting with peers from similar regional or cultural backgrounds because communication felt easier, such tendencies did not escalate into conflict. Dormitory life continuously promoted cross-group engagement through collective activities. Informal settings, such as leisure periods and social gatherings outside official schedules, still reflected certain identity-based clustering patterns. However, during formal activities—including group discussions, assemblies, community service projects, sports activities, and social programs—supervisors deliberately organized heterogeneous groups to encourage cooperation among individuals from different backgrounds.

These findings suggest that identity-based group formation represents a natural component of social interaction processes. Nevertheless, it requires careful management to prevent the emergence of exclusivist attitudes. In this regard, collective and collaborative mentoring strategies have proven effective in reducing social barriers between groups. By intentionally designing activities that require cooperation among cadets from diverse backgrounds, supervisors facilitate more intensive cross-identity interactions and strengthen inclusive social relationships.

Overall, the findings demonstrate that the process of instilling religious moderation values among IPDN NTB cadets is accompanied by various challenges and dynamics emerging from dormitory life. The heterogeneity of cadets' backgrounds, the influence of external environments and social media, and the tendency to form identity-based groups constitute significant factors that shape the implementation of religious moderation programs.

From the perspective of religious moderation, these challenges indicate that mentoring efforts require not only structural and institutional approaches but also

continuous cultivation of spiritual, social, and national consciousness. Therefore, the successful internalization of religious moderation values depends upon adaptive, sustainable, and context-sensitive mentoring strategies capable of transforming diversity into a source of social cohesion, inclusivity, and national unity.

Table 1 summarizes the main challenges and dynamics identified in the process of instilling religious moderation values among IPDN NTB cadets. It highlights the key contextual factors that shape both opportunities and constraints in the dormitory-based mentoring system.

Table 1. Summary of Challenges and Dynamics in Instilling Religious Moderation Values among IPDN NTB Cadets

Challenge	Brief Description	Key Implication
Heterogeneity of cadets' backgrounds	Cadets come from diverse religious, cultural, ethnic, and regional backgrounds, requiring adaptation in daily dormitory life.	Promotes tolerance and social learning, but requires structured mentoring to manage differences effectively.
External environment and social media influence	Cadets are highly exposed to digital content and external social interactions that may shape their perceptions of religious and social diversity.	Necessitates strong digital literacy and critical thinking to prevent exposure to intolerant or exclusive narratives.
Identity-based group formation	Cadets tend to form informal groups based on shared regional, linguistic, or cultural similarities, especially in early adaptation stages.	May limit cross-cultural interaction if unmanaged, but can be reduced through structured heterogeneous activities.

As presented in Table 1, the challenges are grouped into three interrelated dimensions, namely cadets' heterogeneous backgrounds, the influence of external environments and social media, and the tendency to form identity-based groups. Each of these factors plays a significant role in shaping cadets' social interactions and their internalization of religious moderation values. While heterogeneity provides a constructive space for tolerance-building, it simultaneously requires careful supervision to prevent misunderstanding. Similarly, exposure to digital media introduces both opportunities for knowledge expansion and risks of ideological distortion, depending on the cadets' digital literacy. In addition, the formation of identity-based groups reflects natural social bonding processes, yet it may limit cross-cultural engagement if not properly managed through structured mentoring strategies. Overall, these dynamics indicate the need for an adaptive and context-sensitive approach in fostering religious moderation within the dormitory environment.

DISCUSSION

1. Results Analysis

a Strategies Employed by Dormitory Supervisors in Instilling Religious Moderation Values among IPDN NTB Cadets

The findings indicate that the instillation of religious moderation values among IPDN NTB cadets is systematically constructed through an integrated set of supervisory strategies, namely role modeling, habituation, supervision and discipline, collective activities, and the Jarlatsuh (teaching–training–nurturing) system. These strategies operate not as isolated interventions, but as a coherent institutional mechanism embedded within the semi-military dormitory education system. The results directly address the study's objective of identifying how dormitory supervisors operationalize value internalization in a multicultural residential setting.

From a conceptual perspective, the effectiveness of role modeling demonstrates that cadets learn moderation primarily through observational learning and repeated social exposure. Supervisors function as behavioral exemplars whose daily actions reinforce tolerance, equality, and respect for diversity. This aligns with the principles of Social Learning Theory, which emphasizes that individuals acquire values through imitation of significant role models (Bandura, 1977). In this context, moderation is not transmitted as abstract knowledge but as lived practice within daily interactions.

Similarly, the habituation strategy reveals that moderation values become institutionalized through repetitive routines such as communal activities, worship practices, and collective engagement. These findings suggest that values are gradually transformed into behavioral norms through continuous reinforcement. This process reflects the argument that values education is most effective when individuals repeatedly practice and internalize moral principles in real-life contexts (Raths et al., 1966). Thus, habituation functions as a mechanism for converting normative expectations into stable behavioral patterns.

Furthermore, the supervision and discipline strategy demonstrates that structured monitoring and corrective guidance are essential in maintaining value consistency. Discipline is not merely punitive but functions as a developmental tool that shapes responsibility and self-regulation. This supports the view that moral development progresses through structured environments that encourage rule internalization and

behavioral accountability (Kohlberg, 1984). In addition, the Jarlatsuh system integrates cognitive, skill-based, and affective dimensions of education, ensuring that moderation values are reinforced across multiple developmental domains.

b Implications of Supervisors' Coaching Strategies on the Formation of Moderate Attitudes among IPDN NTB Cadets

The findings show that supervisors' coaching strategies generate substantial implications for the formation of moderate attitudes among cadets, particularly in the development of tolerance, fairness, inclusivity, national commitment, and the internalization of moderation as a way of life. These outcomes directly respond to the study's objective of examining how supervisory strategies shape cadets' behavioral and attitudinal transformation within a multicultural dormitory environment.

First, the development of religious tolerance emerges as a core implication of sustained intergroup interaction and supervisory reinforcement. Cadets demonstrate increasing acceptance of religious differences, reflected in mutual respect during worship practices and absence of discriminatory behavior. This finding aligns with previous arguments that tolerance in educational settings is strengthened through structured interreligious interaction and experiential learning processes (Taklimudin & Jannah, 2023).

Second, the emergence of fair and non-discriminatory attitudes reflects the institutionalization of equality as a normative principle within dormitory life. Uniform rules and equal treatment reinforce the perception that all cadets possess the same rights and obligations regardless of background. This supports the notion that institutional policies play a critical role in shaping equitable behavioral norms within pluralistic educational environments (Afwadzi & Miski, 2021).

Third, the enhancement of inclusivity and dialogical competence indicates that cadets develop stronger capacities for communication, negotiation, and peaceful conflict resolution. This finding is consistent with the view that intercultural interaction in educational settings fosters openness and collaborative problem-solving skills (Maulana et al., 2025).

Fourth, the strengthening of national commitment demonstrates that religious moderation is closely linked with the cultivation of national identity. Cadets increasingly perceive diversity as a foundation of unity rather than division. This reinforces the idea that

religious moderation in Indonesia is inherently tied to Pancasila-based nationalism and social cohesion (Natanael & Ramdani, 2021).

c Challenges and Dynamics in Instilling Religious Moderation Values among IPDN NTB Cadets

The findings reveal that the implementation of religious moderation values is accompanied by three main challenges: heterogeneity of cadets' backgrounds, the influence of external environments and social media, and identity-based group formation. These challenges reflect the complex social dynamics inherent in a multicultural residential education system and directly address the study's objective of identifying obstacles in the internalization process.

The first challenge, heterogeneity of backgrounds, highlights the initial difficulty cadets experience in adapting to diverse religious, cultural, and linguistic environments. While diversity ultimately becomes a learning resource, it initially generates social distance and selective interaction patterns. This finding is consistent with the argument that diversity in educational settings requires structured facilitation to transform potential tension into constructive interaction (Jamaludin, 2022).

The second challenge, the influence of social media and external environments, illustrates the increasing role of digital platforms in shaping religious perceptions. Continuous exposure to unfiltered content may weaken institutional authority and introduce alternative ideological influences. This finding supports previous research emphasizing that digital environments can simultaneously promote openness and increase vulnerability to intolerant narratives if not accompanied by adequate digital literacy (Alim et al., 2018).

The third challenge, identity-based group formation, reflects natural tendencies toward social clustering based on familiarity and shared background. While not inherently problematic, such patterns may limit cross-cultural engagement if left unmanaged. This aligns with Lickona's (1991) argument that character development requires intentional structuring of social environments to prevent exclusivist tendencies and promote inclusive moral behavior.

2. Comparison with Previous Studies

The findings of this study are generally consistent with established literature on religious moderation, character education, and value internalization in multicultural and residential educational settings, while also offering important contextual extensions. First, the result that dormitory supervisors play a central role in shaping cadets' moderate attitudes through role modelling, habituation, supervision, collective activities, and the Jarlatsuh system aligns with Bandura's (1977) Social Learning Theory and Lickona's (1991) Character Education Theory, which emphasize that values are internalized through observation, repetition, and integration of moral knowing, feeling, and action. This is also supported by Taklimudin & Jannah, (2023), who highlight that religious education must translate values into everyday behavior. However, this study extends these findings by showing that in a semi-military institution, role modelling is strengthened not only by moral authority but also by structural legitimacy and disciplinary power, which accelerates compliance and internalization.

Second, the effectiveness of habituation strategies is consistent with Kolb's (1984) experiential learning theory and Lave and Wenger's (1991) situated learning approach, as well as Asshidqi et al., (2023), who found that structured dormitory activities strengthen moderate character formation. Nevertheless, this study adds a contextual refinement by demonstrating that habituation in IPDN is not merely experiential but institutionally regulated through strict discipline and continuous supervision, making value internalization more systematic and sustained.

Third, the findings on supervision and discipline resonate with Foucault's (1977) concept of disciplinary power and LIPI (2021), which emphasize the importance of structured monitoring in preventing intolerance. However, this study advances prior research by showing that supervisory effectiveness depends not only on control mechanisms but also on perceived legitimacy and fairness, supporting Tyler's (2006) procedural justice theory. Thus, compliance and value acceptance are shaped more by relational trust than coercive authority alone.

Fourth, the positive role of collective activities in fostering tolerance and inclusivity is consistent with Allport's (1954) intergroup contact theory and Qomusuddin et al., (2025), who emphasize structured interaction as a driver of moderate attitudes. This study strengthens these findings by showing that intergroup contact in IPDN is institutionally

engineered through heterogeneous grouping and structured cooperation, ensuring sustained cross-cultural engagement rather than spontaneous interaction.

Fifth, the Jarlatsuh model (teaching, training, and nurturing) aligns with Bloom's (1956) holistic education framework and Muhibbi et al., (2025), who highlight the importance of integrated character education systems. However, this study contributes a novel insight by demonstrating that its effectiveness lies in institutional integration as a continuous reinforcement cycle, rather than in separate educational components.

Finally, the identified challenges—cadet heterogeneity, social media influence, and identity-based grouping—are consistent with Setara Institute (2022) and literature on digital religion (Campbell, 2013; Cheong et al., 2015), which highlight shifting religious authority in the digital era and the persistence of intolerance risks in educational settings. This study extends these findings by revealing a dual-influence structure in semi-military institutions, where institutional supervision competes with digital religious narratives, and where identity-based clustering is mitigated through structured collective intervention.

3. Implications of Findings

The findings of this study provide significant theoretical and practical contributions to the discourse on religious moderation, character education, and value internalization in residential and semi-military educational contexts. Theoretically, the study extends existing frameworks of social learning theory (Bandura, 1977), character education (Lickona, 1991), and intergroup contact theory (Allport, 1954) by demonstrating that religious moderation is not only developed through interaction and moral instruction, but is also systematically constructed through institutionalized disciplinary environments. In this regard, the IPDN dormitory context illustrates how value internalization operates through an integrated mechanism combining role modelling, habituation, supervision, collective activities, and structured developmental systems (Jarlatsuh), thereby reinforcing the concept of “institutionalized moral ecology” in character formation studies.

Furthermore, the study contributes to the emerging literature on religious moderation in higher education by showing that moderation values are not merely cognitive outcomes but socially embedded practices shaped by continuous exposure, regulated interaction, and supervised socialization. This finding strengthens the argument that educational institutions function as strategic sites for producing socially cohesive

citizens in multicultural societies, particularly in contexts where diversity is structurally embedded in daily life.

From a practical perspective, the findings offer important implications for policy and institutional design. First, dormitory-based educational systems should strengthen integrated mentoring models that combine teaching, training, and nurturing in a continuous cycle. Second, supervisory legitimacy and role-model consistency should be prioritized to ensure effective value transmission. Third, structured heterogeneous activities should be institutionalized to minimize identity-based clustering and strengthen intergroup cohesion. Finally, digital literacy programs are essential to mitigate the influence of external ideological exposure and to reinforce institutional values in the digital environment.

4. Research Limitations

This study has several limitations that should be acknowledged. First, it is confined to a single institutional context, namely IPDN NTB, which limits the generalizability of the findings to other higher education or dormitory-based institutions with different structural and cultural settings. Comparative studies across multiple institutions are therefore needed to strengthen external validity and broaden the understanding of religious moderation practices.

Second, the study primarily relies on qualitative methods, including interviews, observations, and document analysis. While this approach provides rich contextual insights, it remains susceptible to interpretive bias and does not measure the magnitude of relationships quantitatively. In addition, the absence of statistical analysis limits broader generalization of the findings.

Third, several external variables such as family background, prior religious education, and exposure to digital media were not fully controlled, even though they may significantly influence cadets' attitudes toward religious moderation. These factors may explain variations in individual responses that are beyond the scope of this study.

Finally, the research captures a cross-sectional snapshot of ongoing processes rather than long-term developments, thereby limiting its ability to assess the sustainability of value internalization over time. Future longitudinal studies are recommended to examine how religious moderation values evolve and persist in the long term.

CONCLUSION

This study demonstrates that the strategies employed by dormitory supervisors in instilling religious moderation values among IPDN NTB cadets are implemented in a structured, continuous, and integrated manner within the dormitory life system. These strategies include role modelling, habituation, supervision and discipline, collective activities, and the Jarlatsuh approach (teaching, training, and nurturing). Through role modelling, supervisors function as direct exemplars who consistently demonstrate tolerant, fair, disciplined, and inclusive attitudes in daily interactions, thereby providing concrete behavioral references for cadets. This process is reinforced through habituation, where moderation values are embedded in routine activities, social interactions, and communal living practices that shape cadets' everyday behavioral patterns. In addition, supervision and discipline play a central role in ensuring that moderation values are consistently practiced through structured monitoring, behavioral evaluation, and the enforcement of institutional rules that cultivate responsibility and social maturity. Collective activities further strengthen intergroup interaction by encouraging cooperation among cadets from diverse religious, ethnic, and regional backgrounds, while the Jarlatsuh system integrates instructional, training, and mentoring dimensions into a unified developmental framework. Collectively, these strategies form an interconnected system that enables moderation values to be continuously reinforced within a controlled yet dynamic educational environment.

The implementation of these strategies generates significant implications for the formation of moderate attitudes among cadets. The findings indicate the emergence of interreligious tolerance, fair and non-discriminatory behavior, increased inclusivity and dialogical competence, strengthened national commitment and nationalism, and the internalization of moderation values as a lived cultural practice. However, the process is also accompanied by several challenges, including the heterogeneity of cadets' backgrounds, the influence of external environments and social media, and the tendency to form identity-based groupings. Despite these challenges, the dormitory environment continues to function as an effective social space for transforming diversity into a constructive force for character development and national integration.

The study further confirms that these strategies generate significant implications for cadet character formation, particularly in strengthening interreligious tolerance, non-discriminatory attitudes, openness to diversity, and a culture of dialogue in conflict

resolution. At the same time, moderation values gradually evolve into a way of life through continuous habituation in communal settings. However, these processes are shaped by several challenges, including the heterogeneity of cadets' backgrounds, the influence of social media, and the tendency toward identity-based grouping, all of which require adaptive and context-sensitive mentoring approaches to ensure effective internalization of values.

Despite these contributions, the study is limited by its single-site design at IPDN NTB, reliance on qualitative data that may involve interpretive bias, and limited control over external variables such as family background and prior religious socialization. In addition, the cross-sectional nature of the study restricts the ability to assess long-term sustainability of value internalization. Therefore, future research is recommended to employ comparative multi-site studies, integrate mixed-method approaches, and adopt longitudinal designs to examine the durability and broader applicability of religious moderation formation in residential educational institutions.

REFERENCES

- Abidin, Z. (2022). *Penanaman Nilai-Nilai Moderasi Beragama: Studi Kasus di Institut Agama Islam Hamzanwadi (LAIH) Pancor, Lombok Timur* [Master's thesis, Universitas Islam Negeri Maulana Malik Ibrahim Malang].
- Afwadz, B., & Miski. (2021). Religious moderation in Indonesian higher educations: Literature review. *Uhlul Albab: Jurnal Studi Islam*, 22(2), 203–231. <https://doi.org/10.18860/ua.v22i2.13446>
- Alim, N., Pairin, Ikhsan, M., Samrin, & Syamsuddin. (2018). Singularitas Agama: Identifikasi Aliran dan Paham Radikal di Kendari. *Al-Ulum*, 18(2), 271–300. <https://doi.org/10.30603/au.v18i2.487>
- Andrianto, D. (2023). *Strategi Penanaman Nilai-Nilai Moderasi Beragama di MA Bilingual Batu Malang* [Master's thesis, Universitas Islam Negeri Maulana Malik Ibrahim Malang].
- Asshidqi, M. Y., Hanifa, A. N., & Makfi, M. M. (2023). Pengaruh Aktivitas Keberagamaan terhadap Implementasi Moderasi Beragama bagi Santri Pondok Pesantren Universitas Islam Indonesia. *At-Thullab: Jurnal Mahasiswa Studi Islam*, 5(1), 1303–1318. <https://doi.org/10.20885/tullab.vol5.iss1.art8>
- Bandura, A. (1977). *Social learning theory*. Prentice-Hall.
- Gunawan, I. (2017). *Metode Penelitian Kualitatif: Teori dan Praktik*. Bumi Aksara.
- Institut Pemerintahan Dalam Negeri. (2022). *Profil Institut Pemerintahan Dalam Negeri*. Humas IPDN.
- Institut Pemerintahan Dalam Negeri. (2023). *Laporan Tahunan Pembinaan Karakter Praja IPDN Tahun 2023*. IPDN Press.
- Jamaludin, A. N. (2022). Religious moderation: The concept and practice in higher education institutions. *Al-Ishlah: Jurnal Pendidikan*, 14(1), 539–548. <https://doi.org/10.35445/alishlah.v14i1.1893>

- Kementerian Agama Republik Indonesia. (2022). *Panduan Implementasi Moderasi Beragama di Lembaga Pendidikan Kedinasan*. Balitbang-Diklat Kementerian Agama RI.
- Kohlberg, L. (1984). *Essays on moral development: Vol. 2. The psychology of moral development*. Harper & Row.
- Lembaga Ilmu Pengetahuan Indonesia. (2021). *Potret Moderasi Beragama di Lembaga Pendidikan Indonesia*.
- Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic inquiry*. Sage Publications.
- Malia, I. (2018, May 20). *Rumah Jemaah di NTB Dihancurkan, Begini Reaksi Pengurus Ahmadiyah*. IDN Times. <https://www.idntimes.com/news/indonesia/rumah-jemaah-di-ntb-dihancurkan-begini-reaksi-pengurus-ahmadiyah-00-9751v-k6syff>
- Maulana, M., Suliyana, & Muru'uah, U. (2025). Bridging Indonesian cultures through Islam Wasatiyyah: International students' insights on religious moderation in an Islamic higher education. *Moderatio: Jurnal Moderasi Beragama*, 5(2), 109–128. <https://doi.org/10.32332/moderatio.v5i02.11527>
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative data analysis: A methods sourcebook* (3rd ed.). Sage Publications.
- Muhibbi, M. S., Faiz, M., Yaakob, M., & Utama, S. (2025). Religious moderation practices in Indonesian higher education institutions: A systematic literature review on typology, strategy, and evaluation. *Jurnal Pendidikan Agama Islam*, 22(2), 423–445. <https://doi.org/10.14421/jpai.v22i2.11691>
- Nainggolan, T. K., & Suryanto, D. (2025). The role of caregivers in the formation of the discipline character of the Institution of Domestic Government West Sumatra Campus. *Jurnal Terapan Pemerintahan Minangkabau*, 5(1), 73–79. <https://ejournal.ipdn.ac.id/jtpm/article/view/5542>
- Narbuko, C., & Achmadi, A. (2016). *Metodologi Penelitian* (7th ed.). Bumi Aksara.
- Natanael, Y., & Ramdani, Z. (2021). Developing instrument and property testing of religious moderation scale psychometry in higher education level. *Tatar Pasundan: Jurnal Diklat Keagamaan*, 15(2), 196–208. <https://doi.org/10.38075/tp.v15i2.227>
- Pemerintah Republik Indonesia. (2003). *Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional*. Sekretariat Negara Republik Indonesia. <https://peraturan.bpk.go.id/details/43920/uu-no-20-tahun-2003>
- Pemerintah Republik Indonesia. (2023). *Peraturan Presiden Republik Indonesia Nomor 58 Tahun 2023 tentang Penguatan Moderasi Beragama*. Sekretariat Negara Republik Indonesia. <https://peraturan.go.id/id/perpres-no-58-tahun-2023>
- Pramono, R. (2023). Pengembangan Media Pembelajaran Game Ular Tangga Digital tentang Moderasi Beragama di MAN 2 Banjarnegara. *Indonesian Journal of Teaching and Learning*, 2(1), 97–104. <https://doi.org/10.56855/intel.v2i1.197>
- Prasetiawan, H. P., Dadang, D., & Purwanto, S. (2025). The strategy to improve the character of military academy cadets through the role of mentors in shaping professional officers to support the main duties of the Indonesian Army. *Santhet: Jurnal Sejarah, Pendidikan dan Humaniora*, 9(6), 2184–2191. <https://doi.org/10.36526/santhet.v9i6.5822>
- Puspitasari, L., Sa'dijah, C., & Akbar, S. (2019). Pembinaan Kedisiplinan Siswa melalui Penguatan Pendidikan Karakter di Sekolah Dasar. *Jurnal Pendidikan: Teori, Penelitian, dan Pengembangan*, 4(5), 600–608. <https://doi.org/10.17977/jptpp.v4i5.12418>
- Qomusuddin, I. F., Latifah, S., Erihadiana, M., & Erihadiana, M. (2025). Determinants of students' religious moderation in Indonesian Islamic higher education: A confirmatory factor analysis approach. *Harmoni*, 24(1), 128–148. <https://doi.org/10.32488/harmoni.v24i1.816>

- Ramdani, M. I., Fadilah, W., & Umam, H. (2023). Strategi Guru PAI dalam Membina Moderasi Beragama Siswa. *JIIP: Jurnal Ilmiah Ilmu Pendidikan*, 6(7), 4827–4833. <https://doi.org/10.54371/jiip.v6i7.2353>
- Raths, L. E., Harmin, M., & Simon, S. B. (1966). *Values and teaching: Working with values in the classroom*. Charles E. Merrill.
- Sari, D. I., Darlis, A., Silaen, I. S., Ramadayanti, R., & Tanjung, A. A. A. (2023). Moderasi Beragama dalam Pendidikan Islam di Indonesia. *Journal on Education*, 5(2), 2202–2221. <https://doi.org/10.31004/joe.v5i2.873>
- Setara Institute. (2023, April 6). *Indeks Kota Toleran 2022*. SETARA Institute. <https://setara-institute.org/indeks-kota-toleran-2022>
- Sidiq, U., & Choiri, M. (2019). *Metode Penelitian Kualitatif di Bidang Pendidikan*. Nata Karya.
- Sugiyono. (2014). *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*. Alfabeta.
- Sugiyono. (2018). *Metode Penelitian Kualitatif untuk Penelitian yang Bersifat Eksploratif, Interpretatif, Interaktif, dan Konstruktif*. Alfabeta.
- Sugiyono. (2019). *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*. Alfabeta.
- Sukiati. (2016). *Metodologi Penelitian: Sebuah Pengantar*. Manhaji.
- Taklimudin, & Jannah, N. (2023). Upaya Menanamkan Sikap Moderasi Beragama melalui Pendidikan Agama Islam pada Mahasiswa Perguruan Tinggi. *Belajea: Jurnal Pendidikan Islam*, 8(2), 169–182. <https://doi.org/10.29240/belajea.v8i2.6435>
- Timpal, E. T. V., Pati, A. B., & Pangemanan, F. N. (2021). Strategi Camat dalam Meningkatkan Perangkat Desa di Bidang Teknologi Informasi di Kecamatan Rataan Timur Kabupaten Minahasa Tenggara. *Governance*, 1(2), 1–10. <https://ejournal.unsrat.ac.id/v2/index.php/governance/article/view/34880>
- Weber, M. (1978). *Economy and society: An outline of interpretive sociology* (G. Roth & C. Wittich, Eds.). University of California Press. (Original work published 1922)
- Yanto, R. D., Listyaningsih, U., & Maryudi, A. (2022). The influence of military teachers leadership on the quality of military academy cadets. *Populasi*, 30(2), 85–102. <https://doi.org/10.22146/jp.80195>
- Yusuf, A. M. (2014). *Metode Penelitian Kuantitatif, Kualitatif, dan Penelitian Gabungan*. Kencana.