

## Representation of the moderate education curriculum in Indonesia; integration of NU and Muhammadiyah thought

Sumiarti<sup>1</sup>, Intan Nur Azizah<sup>2</sup>

Universitas Islam Negeri Prof. K.H. Saifuddin Zuhri Purwokerto, Indonesia<sup>1,2</sup>

sumiartiharyanto@gmail.com<sup>1</sup>, intannur@uinsaizu.ac.id<sup>2</sup>

DOI:10.18326/attarbiyah.v9i2.213-232

Submitted:  
5 September 2024

Accepted:  
1 December 2024

Published:  
20 December 2024

### Abstract

This study aims to analyze the curricula of NU and Muhammadiyah educational institutions, focusing on their contributions to supporting moderate Islamic education. The research was conducted in Central Java, Indonesia, using a descriptive qualitative method. Data collection techniques included classroom observations, in-depth interviews with school principals and teachers, as well as an analysis of curriculum documents and teaching materials. The findings reveal fundamental differences and similarities between the two curricula. NU's curriculum is rooted in the concept of "Islam Nusantara," emphasizing the integration of Islamic teachings with local culture and national identity, fostering harmony with state principles such as Pancasila and Bhinneka Tunggal Ika. Meanwhile, Muhammadiyah's curriculum is based on the concept of "Progressive Islam," prioritizing modernity and incorporating contemporary sciences and social issues into the educational framework. This comparative analysis concludes that both educational institutions significantly contribute to shaping moderate Islamic perspectives through their curricula. The NU curriculum focuses on cultural preservation and religious harmony, while the Muhammadiyah curriculum emphasizes innovation and progress, aligning Islamic education with modern global challenges. This study highlights the potential of these curricula as frameworks to address socio-religious challenges, foster peace, and counter radicalism in Indonesia.

**Keywords:** educational curriculum, NU, Muhammadiyah, moderate education.

## INTRODUCTION

The curriculum is essential to implementing education (Martin & Simanjorang, 2022). So, it is important to discuss the curriculum so that we can develop educational models that are better and more relevant to current developments (Widayanti, 2019).

Curriculum definitions have evolved, especially with the introduction of the "Kurikulum Merdeka" as part of Indonesia's education reform. According to Peraturan Mendikbudristek No. 12 Tahun 2024, the curriculum is described as a flexible set of plans that focus on essential learning, promoting critical thinking, and adapting to modern needs such as digital literacy, social inclusion, and environmental awareness. From this definition it can be understood that the curriculum is essential, especially in curriculum development programs because it is closely related to achieving the goals of the educational program. So, in the context of this research, researchers will analyze curriculum implementation in NU and Muhammadiyah educational institutions to measure the extent to which the goals of Islamic education can be achieved well. The next question is whether the Islamic education institutions under the auspices of NU and Muhammadiyah will be able to produce the next generation who have high levels of religious moderation.

Muhammadiyah and NU are Indonesia's two most significant social and religious organizations (Almutasim, 2019; Khamim, 2022). Both have made enormous contributions to efforts to advance the education system in Indonesia. Through [www.Muhammadiyah.or.id](http://www.Muhammadiyah.or.id), data obtained in 2016 shows that Muhammadiyah has 4,623 TK/TPQ, 2,604 SD/MI, 1,772 SMP/MTs, 1,143 SMA/SMK/MA, 67 Islamic Boarding Schools, and 172 Universities. Besides that, Muhammadiyah also carries out scientific integration, where Islamic subjects are integrated with general sciences.

Not much different from NU, this movement also significantly contributed to education progress in Indonesia. To date, according to the Management of the Central NU Ma'arif Education Institution (2014), it is recorded that the NU Jama'iyah has at least 12,071 formal primary and secondary education institutions consisting of schools and madrasas. This madrasa is proof of NU's involvement and big role in empowering society before Indonesian independence.

Since the reformation, religious sects have begun to flourish in Indonesia. The Islamic revivalism movement became the initial basis for the emergence of many Puritan Islamic movements (Jinan, 2013; Said & Rauf, 2015). This process ultimately led to transnational ideologies that were ideologically opposed to NU and Muhammadiyah. Even

Young people, in particular, are easily fascinated by the presentation of the propositions and arguments put forward by transnational groups. They assume they are the truth, so the practices of NU and Muhammadiyah are forgotten. One of the administrators of the Muhammadiyah branch in Purbalingga said that the Muhammadiyah cadre formation is currently being tightened; this is because many Muhammadiyah youth have moved to *salafiyah* (Shia or Wahhabi) groups. So, based on the facts above, reviewing the educational curriculum in each institution, both NU and Muhammadiyah, is important as a form of evaluation of whether the implementation of the curriculum has been carried out optimally so that educational goals have been achieved or on the contrary, causing blurred understanding of the younger generation regarding the ideology of their group.

Based on data from the Center for the Study of Islam and Society at UIN Syarif Hidayatullah Jakarta regarding radicalism in 2018, 57.03% of teachers at both primary and secondary school levels had intolerant views in Indonesia. Institute for Islamic Studies and Peace (Lembaga Kajian Islam dan Perdamaian/LaKIP), data regarding radicalism in 2018 showed that 48.9% of students supported radical action (Admin, 2019). The National Counterterrorism Agency (Badan Nasional Penanggulangan Terorisme/BNPT) stated that in 2022, there will be 33 million Indonesians currently exposed to radicalism. The characteristics of a society exposed to radicalism are intolerance towards differences and diversity and anti-Pancasila (Majid, 2022).

Several facts that have been presented provide a note about the importance of understanding religious moderation, especially in educational environments (schools or madrasas). Therefore, it is essential to study the implementation of the primary education curriculum in madrasas to find out how significant the role of educational institutions is in forming moderate students. The curriculum studied in the context of this research uses the independent learning curriculum because the implementation of the independent learning curriculum in basic education has not yet been fully implemented.

In 2021, 44 out of 100 high school students in Bandung City were known to have tendencies towards radicalism. Based on research from the Student Creativity Program team at the Indonesian Education University (UPI) Bandung, social media and the internet are one of the main means that facilitate the spread of this ideology among students. In addition, according to Asep Dahliyana, the research team's supervisor, other factors that influence radical thinking are the family environment and religious studies attended by students.

Several students surveyed expressed support for the concept of the caliphate as a form of their dissatisfaction with the state of government (Maulana, 2021). It is the reason for conducting a curriculum study at two large institutions, NU and Muhammadiyah. This in-depth study aims to analyze the education curriculum at these two large institutions that do not spark the seeds of radicalism. Thus, educational institutions under the auspices of NU and Muhammadiyah can be used as the leading institutions in producing moderate students. So, researchers chose research locations in Purbalingga and Banyumas because we want our research's practical benefits to be used as an alternative way to minimize radicalism, especially in the Purbalingga and Banyumas areas.

Previous research written by Sitti Chadidjah, Agus Kusnaty, Uus Ruswandi, and Bambang Syamsul Arifin that explains how the implementation of moderation values in elementary school to higher education that has a wasathiyah foundation emphasized in Islamic Religious Education subjects at all levels of education (Chadidjah et al., 2021).

Previous research written by Ridho Riyanto that analyze and describe how religious moderation is implemented in the curriculum of elementary school or madrasah education levels. The results of the study stated that religious moderation activities in elementary schools or madrasahs include implementing a culture of mutual affection, acting fairly and honestly among school members, fostering nationalist values and upholding the basic principles of Pancasila that as Indonesian citizens we have various religions, beliefs, tribes, races, languages, etc., as differences that can accept these differences, in addition to that, extra-religious activities in the school environment need to be increased to increase, improve and be aware of the importance of Islamic religious knowledge as a basis for carrying out all forms of worship in life in this world (Riyanto, 2022).

Previous research written by Oktia Anisa Putri<sup>1</sup> and Ifnaldi Nural that find out about how religious moderation is implemented in the development of the PAI curriculum. The curriculum is not only limited to the fields of study contained therein or learning activities, but includes everything that influences the development and formation of students' personalities in accordance with the educational goals to be achieved so as to improve the quality of education (Putri & Nural, 2022).

Previous research written by Nasikhin, Raharjo, & Nasikhin that determine the teachings of religious moderation of Nahdlatul Ulama (NU) and Muhammadiyah in the

concept of Indonesian Islam and Progressive Islam and their relationship to the verses of the Koran. The research results show that; first, the teachings of religious moderation in NU are illustrated through the jargon of Indonesian Islam, while Muhammadiyah uses Progressive Islam (Nasikhin et al., 2022).

This study examines two curriculum concepts from NU and Muhammadiyah educational institutions, and attempts to integrate the two approaches as a representation of the future curriculum in Indonesia. NU, through the concept of Islam Nusantara, emphasizes the integration of Islamic teachings with local culture and national values, while Muhammadiyah with Progressive Islam emphasizes the importance of the relevance of Islamic teachings in the advancement of science and technology. The integration of these two concepts is expected to produce a curriculum that is inclusive, moderate, and responsive to global challenges, so as to be able to foster a generation that is tolerant, broad-minded, and ready to face changes in the times without losing its Islamic and national identity.

## METHOD

This research is descriptive qualitative research. Sugiyono explained that qualitative research at least has the meaning of a research method based on post-positivism, which can be used to examine the condition of objects naturally. The researcher acts as a key (Sugiyono, 2019). Furthermore, the descriptive meaning of this research is that it will be described in detail using descriptions based on the data that has been obtained. So, the data analysis process does not use number calculations.

Every research requires data, so to obtain data, researchers must first determine the research subjects. The research subject in Rahmadi's book can be understood as a source for obtaining research information (Rahmadi, 2011). So, it can be understood that research subjects are informants who provide information related to our research. The research subjects in this study are the head of Madrasah Ibtidaiyah at both NU and Muhammadiyah Educational Institutions and Madrasah Ibtidaiyah Teachers at both NU and Muhammadiyah Educational Institutions.

This research will build upon existing studies that examine curriculum development in Islamic educational institutions, particularly under NU and Muhammadiyah, with a focus on fostering religious moderation among students. Research on NU's "Islam Nusantara"

illustrates how local culture and Islamic teachings can be harmonized to foster inclusive values. In contrast, Muhammadiyah's "Progressive Islam" emphasizes rational thought and engagement with modernity, providing students with tools to navigate contemporary challenges while maintaining a firm Islamic foundation. It will examine how the integration of these perspectives within Islamic education can cultivate a balanced, inclusive understanding of Islam among students. By doing so, this research seeks to advance the discourse on moderate Islamic education, offering a model that could potentially unify diverse educational approaches within Indonesia's pluralistic framework.

In this case, researchers will choose 2 NU Educational Institutions and 2 Muhammadiyah Educational Institutions in Purbalingga Regency. Furthermore, 2 NU Educational Institutions and 2 Muhammadiyah Educational Institutions are in Banyumas Regency. Determining the research location used a purposive sampling approach by considering the following things: the level of accreditation, the number of students and madrasah achievements, and the madrasah's commitment to internalizing values related to religious moderation.

## RESULT AND DISCUSSION

### Implementation of Religious Moderation Values in NU and Muhammadiyah Elementary Madrasahs

Based on the Findings of the Implementation of Religious Moderation Values in NU and Muhammadiyah Elementary Madrasahs. This research was conducted in two NU Educational Institutions in Purbalingga Regency and two in Banyumas Regency, showing that the values of religious moderation are actively implemented in their educational curriculum. In NU madrasahs, religious learning materials specifically teach the importance of tolerance, respecting differences, and maintaining harmony between religious communities. Teachers convey the concept of Islam as rahmatan lil 'alamin (blessing for all nature), which is understood as the basis for moderation in social and religious life -""(Burhanuddin & Sulistyowati, 2024; Syaqiq, 2020). The learning approach in NU madrasahs strongly emphasizes the importance of moderate and inclusive attitudes in everyday life. One prominent example is how students who wear the niqab still receive the

Same treatment and are not ostracized by their friends. This is a real reflection of the implementation of tolerance values in the madrasah. Open discussions are often held, where students are given space to discuss religious issues that are relevant to the current social context. For example, they are invited to understand the differences in religious practices, including in terms of appearance, such as the use of the veil, while still prioritizing an attitude of mutual respect. This method encourages students to instill the values of religious moderation in everyday interactions.

In addition, interfaith dialogue is also an important part of the learning method at NU madrasahs. Students are invited to get to know and understand different beliefs through positive and constructive discussions (Ahda et al., 2024; Aristiyanto, 2023). These discussions aim to teach students that differences in beliefs do not have to be a source of division, but can be an opportunity to strengthen tolerance and mutual understanding. Through this process, students gain broader insights into the importance of maintaining an open attitude towards differences, both in the context of religion and culture. This approach helps them develop a more comprehensive understanding of religious moderation and how this is relevant to their lives as members of a diverse society.

Outside of academic activities, NU madrasahs also facilitate various extracurricular activities that support the strengthening of the values of religious moderation. One of them is the holding of religious discussions and social service activities, where students are trained to interact with the wider community while maintaining a moderate attitude. Some madrasahs even organize interfaith events involving communities from various religious backgrounds. These activities not only broaden students' horizons about the importance of cooperation between diverse religions, but also increase their sense of social responsibility to create harmony inside and outside the school environment. Through these activities, the values of religious moderation are increasingly embedded in students, encouraging them to contribute positively to creating an inclusive and harmonious society.

Research in two Muhammadiyah Educational Institutions in Purbalingga Regency and two in Banyumas Regency shows the implementation of strong religious moderation values. In Muhammadiyah madrasahs, religious learning materials do not only focus on sacred texts, but also prioritize Islamic teachings as a religion that promotes peace and social



balance. This approach invites students to be more critical of social issues around them, including the challenges of radicalism and extremism, so that they not only learn to appreciate differences, but are also trained to respond to views that conflict with the values of moderation. In this way, Muhammadiyah madrasahs not only educate students about religion, but also equip them with the social skills needed to adapt and contribute to a multicultural society.

The learning approach in Muhammadiyah madrasahs is more contextual, connecting the concept of religious moderation with contemporary social issues such as radicalism and extremism. Teachers often use real cases to help students understand how a moderate attitude can be applied in everyday life. Role-playing and case discussions are common methods used to raise students' awareness of the importance of being moderate. Extracurricular activities at Muhammadiyah madrasahs also play an important role in internalizing religious moderation. Muhammadiyah madrasahs are actively involved in social programs that allow students to interact directly with people from different religious backgrounds.

**Table 1.** Comparison of Curriculum Development Between NU  
 And Muhammadiyah Educational Institutions

Aspect	NU Educational Institution	Muhammadiyah Educational Institution	Model of Curriculum Integration
The Basic Concept of Curriculum Development	NU provides the idea of "Islam Nusantara," which can briefly be understood as a model taught by previous Ahl al-Sunnah wa al-Jamā'ah scholars and accommodates the practices of local Indonesian	Muhammadiyah offers the concept of "Progressive Islam", which assumes that being Muslim does not mean that a person is trapped in a state of decline. Progressive Islam also puts forward	Islam Nusantara Progressive; a curriculum that not only accommodates the local traditions of the Indonesian people but also upholds the principles of modernity.



	<p>traditions without eliminating the substance of Islamic teachings.</p>	<p>a moderate attitude and is not anti-modernism. This concept views that modernism must be accompanied by Islamic values so that Muslim society is not separated from the teachings of the Islamic religion.</p>
<p>Implemented Curriculum</p>	<p>The moderate education model promoted by LP Ma'arif NU is "SNP-Plus," which integrates Aswaja and NU subjects with NU cultural values based on the ideology of Ahl al-Sunnah wa al-Jamâ'ah, namely tasâmuh, tolerance, tawassut, moderate, tawâzun, and i'tidâl.</p>	<p>The moderate education model promoted by Muhammadiyah is "ISMUBA". In this context, there are five objective identities as an elaboration of al-Islam and Muhammadiyah into the Muhammadiyah education system, namely: 1) foster a tajdîd/innovative way of thinking, 2) have anticipatory abilities, 3) develop a pluralistic</p>

attitude, 4)  
cultivate an  
independent  

---

character, and 5)  
take moderate  
steps.

---

### Religious Moderation in NU Educational Institutions

Islam Nusantara encourages Nahdlatul Ulama followers to have a national attitude that prioritizes balance between *Ukhuwah Islamiyah*, *ukhuwah basyariah*, and *ukhuwah wathaniyah*. This national politics is in line with the character of Indonesian society, which prioritizes harmonious relations between people and moderate attitudes and chooses peaceful paths to achieve harmony in social relations. Therefore, in its movement, NU wants to manage the pillars of differences to achieve consistent harmonization. So, it is not an exaggeration for Said Agil Siradj to state that Nahdlatul Ulama is a reformist and dynamic organization that is always shaded by a radiant moral spirit with moderate values (Ghozali, 2024) . Article 3 of the 2010 Nahdlatul Ulama Articles of Association states that NU as an Association Legal Entity operates in the religious, educational and social fields. To carry out these educational tasks, NU formed the NU Ma'arif Education Institute, which was tasked with implementing policies in the field of formal education, and established Rabithah Ma'ahid al-Islamiyah (RMI), which was tasked with implementing policies in the field of Islamic boarding schools and religious education, as well as formed the Nahdlatul Ulama Higher Education Lajnah (LPTNU) which was tasked with developing NU higher education. Data from 2010 states that LP Ma'arif has 12,000 madrasas/primary and secondary level schools, most spread across the East Java region. What is LP Ma'arif NU doing with these thousands of madrasas/schools? According to Zamzami, Treasurer of the Central Management of LP Ma'arif NU, LP Ma'arif NU needs to formulate a Ma'arif education platform as an essential characteristic of NU education.

Thus, apart from the Aswaja and NU-ness subjects, which are the characteristics of LP Ma'arif NU, the values of Ahl al-Sunnah wa al-Jamâ'ah which are NU's ideology, also need to be instilled through the educational culture it builds. Therefore, according to Masduki

Baidlawi, Deputy Chair of the Central Management of LP Ma'arif NU, who was interviewed by Mahbib Khoiron from NU Online, with a total of 12,000 schools/madrasahs, NU intends to develop what is conceptualized as "SNP-Plus," namely having standards national education (SNP) plus (plus) local wisdom standards for NU, which includes Aswaja subjects and NU values, such as the concepts of *tasâmuh*, *tolerance*, *tawassut*, *moderate*, *tawâzun*, and *i'tidâl*. It is "SNP-Plus" which is the specialty of the NU Ma'arif Educational Institution and is also its Maarif Quality Standard. These cultural values are installed in LP Ma'arif NU, apart from the Aswaja and NU-ness subjects (Khoiron, 2013).

For this reason, the moderate education model promoted by LP Ma'arif NU is "SNP-Plus," which integrates Aswaja and NU subjects with NU cultural values based on the ideology of Ahl al-Sunnah wa. al-Jamâ'ah, namely *tasâmuh*, *tolerance*, *tawassut*, *moderate*, *tawâzun*, and *i'tidâl*. This SNP-Plus moderate education is likely to be NU's instrument for instilling the character of moderate Islam in thousands of educational institutions, so the outcome of this institution is expected to have moderate Islamic understanding, which is the character and ideology of NU.

### **Religious Moderation in Muhammadiyah Educational Institutions**

In the field of education, until 2010 Muhammadiyah had 4,623 kindergartens; 6,723 Early Childhood Education; 15 Special Schools; 1,137 Elementary Schools; 1,079 Madrasah Ibtidaiyah; 347 Diniyah Madrasah; 1,178 Junior High Schools; 507 Tsanawiyah Madrasah; 158 Madrasah Aliyah; 589 High School; 396 Vocational High Schools; 7 Muallimin/Muallimat; 101 Islamic Boarding Schools; as well as 3 Pharmacy High Schools. In higher education, until 2010, Muhammadiyah had 40 universities, 93 high schools, 32 academies, and 7 polytechnics.

From the data above, it appears that Muhammadiyah currently has several educational institutions, from PAUD, primary and secondary levels, to higher education levels, from madrasahs to schools, from formal to non-formal. According to Attachment VI to the Decision of the 46th Muhammadiyah Congress concerning the Revitalization of Muhammadiyah Education, as contained in the Tanfidz of the Decree of the One Century Muhammadiyah Congress: 45th Muhammadiyah Congress, the vision of Muhammadiyah education is "The formation of human learners who are devout, have a noble character, progress and excel in science and technology as the embodiment of *tajdîd da'wah amar ma'rûf nahy munkar*."

Six fundamental values were built into Muhammadiyah's education to realize this vision. First, Muhammadiyah education refers to values originating from the Koran and Sunnah. Second, *rûh} al-ikhâlâs}* to seek Allah's approval is the basis and inspiration in efforts to establish and run charitable businesses in the field of education. Third, the principle of cooperation (*mushârahah*) must be applied while maintaining a critical attitude during the Dutch East Indies, Dai Nippon (Japan), Old Order, New Order, and post-New Order eras. Fourth, the principles of renewal (*tajdid*) innovation should always be maintained when carrying out charitable educational efforts. Fifth, have a culture of siding with people experiencing adversity (*d}u'afâ* and *mustad}afîn*) by carrying out creative processes by the challenges and developments occurring in Indonesian society. Sixth, paying attention to and implementing the principle of balance (*tawassut*) or moderation) in managing educational institutions between common sense and purity of heart.

From the six fundamental values of Muhammadiyah education above, especially the sixth fundamental value, it appears that Muhammadiyah education is carried out to strengthen moderate Islam, which is one of the ideologies of its movement. For this reason, the educational curriculum developed in Muhammadiyah education also accommodates this moderate Islamic character. This strengthening of moderate Islam can be seen in the sharpening of the characteristics of Muhammadiyah education contained in the curriculum for *al-Islam* and Muhammadiyah subjects (Hairit, 2020).

According to Mohamad Ali, the subjects of *al-Islam* and Muhammadiyah are characteristics of Muhammadiyah education that differ from other educational institutions. Because this subject is a characteristic, it becomes an "objective identity" accepted by the public outside Muhammadiyah. In this context, there are five objective identities as an elaboration of *al-Islam* and Muhammadiyah into the Muhammadiyah education system, namely: 1) foster a *tajdid*/innovative way of thinking, 2) have anticipatory abilities, 3) develop a pluralistic attitude, 4) cultivate an independent character, and 5) take moderate steps. If students resulting from Muhammadiyah education have the five objective identities above, then according to Mohamad Ali, the nuances of differences between Muhammadiyah educational institutions and government educational institutions or other Islamic universities will be apparent. In such circumstances, Muhammadiyah education will stand tall alongside other academic institutions.

Based on the objective identity of Muhammadiyah education above, having a pluralistic attitude and taking moderate steps proves that Muhammadiyah education is the seed of moderate Islam for Muhammadiyah. It means that through the concept of "objective identity of Muhammadiyah education," Muhammadiyah education contains the idea of moderate Islamic education, which is instilled in its students so that they have a moderate Islamic character, as is the ideology of the Muhammadiyah struggle itself.

### **Curriculum Transformation that Represents Moderate Education in Indonesia**

Seeing the very worrying face of Islam recently, as discussed above, NU and Muhammadiyah, which are consistent with Indonesian Islam, are called upon to participate in preventing the spread of radical, fundamentalist, and similar religious practices and understandings. NU and Muhammadiyah, as mainstream Islamic organizations in Indonesia, then massively campaigned for a moderate model of Islam. One of the reasons behind this is the phenomenon of the increasing number of Indonesian Muslims being influenced by radicalism, which is seen as disrupting harmony between citizens, considering that those who have been influenced by radicalism tend to show an 'angry' rather than a 'friendly' face of Islam. Apart from that, radical groups feel that only their group is right and even then make claims in the name of Islam in general. Consequently, other groups are considered wrong and often even accused of being heretical. This situation ultimately triggers social conflict because people do not hesitate to act aggressively against other groups considered wrong or sinful. Of course, this also affects the image of Islam in the eyes of the world, so NU and Muhammadiyah are committed to increasingly aggressively campaigning for what is called moderate Islam.

Even though NU and Muhammadiyah promote the concept of religious moderation, each has its characteristics in the concept offered, including in terms of terminology. NU provides the idea of "Islam Nusantara," which can briefly be understood as a model taught by previous Ahl al-Sunnah wa al-Jamā'ah scholars and accommodates the practices of local Indonesian traditions without eliminating the substance of Islamic teachings. Meanwhile, Muhammadiyah offers the concept of "Progressive Islam", which assumes that being Muslim does not mean that a person is trapped in a state of decline. Progressive Islam also puts forward a moderate attitude and is not anti-modernism. This concept views that modernism must be accompanied by Islamic values so that Muslim society is not separated from the teachings of the Islamic religion (Suharto, 2014).

After the 33rd NU Congress, which took place in Jombang on 1-5 August 2015, Islam Nusantara became an idiom quite popular in the ears of the public, especially Indonesian Muslims. Islam Nusantara, initially only the theme of the Congress at that time, is now increasingly widely known, both in rural and urban areas, as a new hope. This term was developed into a religious concept by prioritizing the *wasatīyah* attitude. This central theme was carried out as a form of the ulama's response to the image of Islam, which seemed to worsen in the international arena. This decline is due to a large number of cases of violence in the name of Islam, such as bombings, kidnappings, and even murders and wars.

Islam Nusantara itself can be defined as the practice of Islam in the archipelago, which results from dialogue with local wisdom. Apart from maintaining *Sharī'ah* values, it also accommodates local cultural tastes and realities. Another meaning of Islam Nusantara is Islam, which characterizes Indonesia and the archipelago, with various traditions and customs that coexist with Islamic norms. In other words, Islam Nusantara here is a model of understanding, thinking, and practicing Islamic *sharī'ah* with affiliation to the traditions and culture that developed in Southeast Asia.

In its development, Islam was well received by the people of the archipelago but also contributed to the cultural diversity of the archipelago and made it *rahmah li al-'ālamīn*. *Rahmah li al-'ālamīn* itself is an idiom that is the aim and characteristics of Islam Nusantara, which includes respect for differences, tolerance, love of peace and moderation; Islam that understands, not forces; Islam that calls for repentance is not blasphemy; Islam that embraces, not hits; Islam, which consistently fosters, is not easily insulted. In other words, Islam Nusantara represents moderate Islam, which, in practice, can survive and defend itself against the various challenges of the times.

When the NU Congress raised the theme "Strengthening Islam Nusantara to Develop Indonesian and World Civilization", while the Muhammadiyah Congress carried the theme "Enlightenment Movement towards a Progressive Indonesia", these two mass organizations, which are often considered to represent the majority of Indonesian Muslims have offered their concept of Islam. NU offers "Islam Nusantara", while Muhammadiyah offers "Progressive Islam".

In this case, Din Syamsuddin stated that Islam has a universal character that must continually be strengthened without abandoning the particular locality. It must be

empowered with a vision of progress. The vision of progress must be translated into various sectors with modern and good management processes because this can advance Indonesia. Progressive Islam goes hand in hand with the concept of the Indonesian state, which aspires to "advance the general welfare and make the life of the nation intelligent."

Progressive Islam, in Muhammadiyah's view, according to Haedar Nashir, is Islam that contains progressive values to build a major civilization and be a blessing to the universe. The Prophet Muhammad and the Muslims for 23 years have transformed rural Yathrib into al-Madīnah al-Munawwarah, a bright and enlightening city of civilization. After that, Islam became an advanced civilization on the world stage for around five to six centuries.

In the Islamic view, progress is the ultimate good, which gives birth to superiority in physical and spiritual life. Progress in the Islamic view is multi-aspect, both in religious life and all dimensions of life, giving birth to significant civilizations as alternative forms of civilization that are externally and spiritually superior. Meanwhile, Islamic da'wah, as an effort to realize Islamic values in life, is projected as a path of change (transformation) towards creating progress, goodness, justice, prosperity, and the benefit of human life without discriminating against race, ethnicity, class, religion, and division—other social barriers. Islam *rahmat lil 'alamin* must progress. Progressive Islam wants to realize an enlightened human life through a social transformation that is emancipatory, humanist, liberal, and transcendent.

Moderate Islam in Indonesia cannot possibly become a highly competitive force and can influence national life and universal humanity in the 21st century if it is weak and not advanced. Moderate Islam in Indonesia's current dynamics will face a variety of understandings and complex realities of life. The process of globalization, developments in science and technology, geopolitical changes, social changes, and modernization in the 21st century will have an influence on the character of people of any religion and anywhere, including Muslims. Likewise, moderate Islam is now required to face various Islamic understandings, both those that tend to be radical and conservative, as well as liberal and secular. In this context, moderate Islam alone is certainly not enough. In addition to having a moderate face, Indonesian Islam needs a progressive face. The face of Indonesian Islam today and in the future requires continuity; apart from maintaining its moderate character, it must also have a progressive character to compete with other people and nations. Other nations in the new world arena are in the modern century, which is very dynamic and complex. Middle



Islam (wasatīyah), which has a soft, peaceful, calm, tolerant, and harmonious face, must be integrated with progressive Islam, which displays awareness of rationality, objectivity, science, technology, hard work, discipline, independence, professionalism, and values. Other advances have allowed most Muslims to emerge as a genuinely superior force.

Since the beginning, Indonesian Islam has been characterized as being moderate and friendly to everyone with a philosophical and ideological basis, namely one of the typologies of Islam, which was born as a mediator and maintaining the balance of liberal and radical Islamic tendencies. In Indonesia, NU and Muhammadiyah are real symbols of friendly, tolerant, inclusive, constructive, and moderate Islam. Tolerance and moderation are the main characteristics of Indonesia's two largest mass organizations. NU and Muhammadiyah also act as guardians of Islamic moderation and icons of Indonesian Islam. Both mainstream Islamic groups always call for friendliness, peace, and unity amidst existing differences; Islam teaches to always maintain peace through tolerance and moderation.

At this point, a common thread can be drawn that Islam Nusantara is an Islamic identity seen from a regional perspective, which can also be equated with Turkish Islam, Indian Islam, Arab Islam, and so on. On the other hand, Islam Nusantara can be understood as a model of understanding, thinking, and practicing Islamic sharī'ah through a cultural approach; Islam Nusantara also reflects an Islam that is tolerant, moderate, peace-loving, inclusive, soothing, nurturing and respectful of diversity and its existence can be said to be the antithesis to acts of Islamic radicalism which damage the image of Islam itself; Islam Nusantara is a typology of Islam that maintains national brotherhood; Islam Nusantara relies on the principle of tasāmuh (tolerance), and prioritizes morals and upholds ethical and religious values.

The big theme, "Progressing Indonesian Islam Nusantara," is closely related to the Ministry of Religion's vision of developing a religious moderation movement. Religious moderation has become a kind of moral virtue 'spirit' that animates various activities in all work units within the Ministry of Religion. If the National Counterterrorism Agency (Badan Nasional Penanggulangan Terorisme/BNPT) uses the concept of 'deradicalization' which tends to be defensive, namely targeting those who have been exposed to the idea of radicalism, then through religious moderation, the Ministry of Religion invites all components of society

to actively carry out movements to return to *khittah* in religion, namely always be moderate, take the middle path, not be extreme in one side of the interpretation. Moderate, which in Arabic means *wasatīyah*, is closely related to being fair ('*adl*), balanced (*tawāzun*), or not being partial. A person will never have a moderate attitude toward religion if he cannot be fair and does not try to stand in the middle between other people's interpretations of the truth. The opposite of this word is *tat}arruf*, which means excessive, extreme, radical, or excessive.

The concept of *tawassut}* in Islam means an invitation always to choose the middle path, pedaling between extreme right and extreme left, between literalism and liberalism. In the context of the nation and state, especially in a plural and multicultural society like Indonesia today, religious moderation's significance is increasingly gaining momentum. The existence of the principles of *tawāzun* and *tawassut}* will undoubtedly give birth to an understanding and practice of *tasāmuh* or a tolerant attitude, which is necessary to establish a harmonious and peaceful pluralistic society. The religious moderation approach teaches us always to think and act wisely, not to be extreme, not passionate, or obsessed by one religious interpretation or view of a particular person or group, by closing our eyes to the presence of different religious interpretations and other opinions.

The term Progressive Nusantara Islam does not necessarily refer to a new variant of Islam. Normatively, Islam is believed to be one and universal, no different from Islam that developed elsewhere, which religiously teaches testimonies of faith in Allah and in the Prophet Muhammad. Furthermore, Developing Nusantara Islam must be understood in the context of the empirical experience of Islam in the Nusantara locus, which has undergone translation due to interaction and contextualization with social, cultural, and religious realities in this region. Progressive Nusantara Islam must be understood as an Islam that has developed in the face of progress over time and lives peacefully on the archipelago.

Meanwhile, the principles of Progressive Islam, which are more represented and characteristic of Muhammadiyah, are reflected in the management focus of this organization on three aspects of service for the Indonesian Muslim community: health, education, and economic empowerment. To cite an example of Muhammadiyah's success, there is uniformity in the terminology of education within Muhammadiyah, which, of course, also has implications for the uniformity of policies managed by the organization. In such conditions,

Muhammadiyah was able to produce many Muslim scholars and intellectuals who were then able to contribute to the Indonesian nation.

Apart from that, Progressive Nusantara Islam, which is currently also the vision and mission of the Ministry of Religion of the Republic of Indonesia, is nothing more than an effort to fuse Traditionalist Islam and Modernist Islam, in this case, the 'Islam' of NU and Muhammadiyah with all its uniqueness. One of the main goals is to create a harmonious life between religious communities in the Republic of Indonesia.

## CONCLUSION

This study concludes that the educational curricula of both Nahdlatul Ulama (NU) and Muhammadiyah have made significant contributions to fostering a moderate and adaptive understanding of Islam in Indonesia. NU, with its concept of *Islam Nusantara*, has successfully guided its followers to integrate Islam with Indonesia's national identity, emphasizing the harmonious relationship between religion, Pancasila, Bhinneka Tunggal Ika, and the Republic of Indonesia. On the other hand, Muhammadiyah, through its *Progressive Islam* approach, has skillfully aligned Islamic principles with modernity, encouraging its followers to embrace progress without compromising core religious values.

## REFERENCES

- Admin. (2019). *Memutus Rantai Radikalisme di Sekolah*. <https://fkd.unisnu.ac.id/memutus-rantai-radikalisme-di-sekolah>.
- Ahda, S. M., Syarifah, & Arafah, N. (2024). Strategi Kepala Madrasah dalam Implementasi Moderasi Beragama di MAN 2 Langkat. *Jurnal Ziyadah*, 1(2), 139-149. <https://jurnal.staijm.ac.id/ojs/index.php/jzh/article/view/162>.
- Almu'tasim, A. (2019). Berkaca NU dan Muhammadiyah dalam Mewujudkan Nilai-Nilai Moderasi Islam di Indonesia. *Tarbiya Islamia: Jurnal Pendidikan Dan Keislaman*, 8(2), 199-212. <https://ejournal.unim.ac.id/index.php/tarbiya/article/view/474>.
- Aristiyanto, R. (2023). Sejarah Pertumbuhan dan Perkembangan Madrasah di Indonesia Pada Era Modern. *Jurnal Ilmu Manajemen dan Pendidikan (JIMPIAN)*, 3(2), 101-108. <https://doi.org/10.30872/jimpian.v3i2.2605>.
- Burhanuddin, H., & Sulistyowati, T. (2024). Nilai - Nilai Pendidikan Ahlussunnah Wal Jama'ah An Nahdliyyah untuk Membentuk Karakter Rahmatan Lil 'Alamin Santri

- Pondok Pesantren Darul Hikmah Balen Bojonegoro. *ICHES: International Conference on Humanity Education and Society*, 3(1), 1–19. <https://proceedingsiches.com/index.php/ojs/article/view/236>.
- Chadidjah, S., Kusnayat, A., Ruswandi, U., & Arifin, B. S. (2021). Implementasi Nilai-Nilai Moderasi Beragama dalam Pembelajaran PAI (Tinjauan Analisis Pada Pendidikan Dasar, Menengah dan Tinggi). *Al-Hasanah: Jurnal Pendidikan Agama Islam*, 6(1), 115–124.
- Ghozali, I. (2024). Politik Islam Nusantara Said Aqil Siraj di Media Massa. *El-Buhuth: Borneo Journal of Islamic Studies*, 7(2), 301–316. <https://doi.org/10.21093/elbuhuth.v7i2.8029>.
- Hairit, A. (2020). Dinamika Pendidikan Islam Multikultural Perspektif Lembaga Pendidikan Muhammadiyah. *Journal of Islamic Education Policy*, 5(1), 43–58. <https://doi.org/10.30984/jiep.v5i1.1347>.
- Jinan, M. (2013). Penetrasi Islam Puritan Di Pedesaan : Kajian tentang Pola Kepengikutan Warga. *Profetika*, 14(2), 105–124.
- Khamim, M. . (2022). Nilai Universal Islam Muhammadiyah dan NU: Potret Islam Moderat Indonesia. *El-Hekam: Jurnal Studi Keislaman*, 7(1), 17. <https://doi.org/10.31958/jeh.v7i1.5796>.
- Khoiron, M. (2013). 7159 Madrasah NU Ada di Jawa Timur. <https://www.nu.or.id/nasional/7159-madrasah-nu-ada-di-jawa-timur-JL3SS>.
- Majid, R. A. (2022). BNPT: 33 Juta Penduduk Indonesia Terpapar Radikalisme, Butuh Undang-Undang Pencegahan. <https://www.kompas.tv/nasional/311315/bnpt-33-juta-penduduk-indonesia-terpapar-radikalisme-butuh-undang-undang-pencegahan>.
- Martin, R., & Simanjorang, M. M. (2022). Pentingnya Peranan Kurikulum yang Sesuai dalam Pendidikan di Indonesia. *MAHESA Research Center*, 1(1), 125–134. <https://doi.org/10.34007/ppd.v1i1.180>.
- Maulana, Y. (2021). Peneliti PKM UPI: 44 dari 100 Siswa SMA Bandung Terindikasi Paham Radikal. <https://news.detik.com/berita-jawa-barat/d-5696100/peneliti-pkm-upi-44-dari-100-siswa-sma-bandung-terindikasi-paham-radikal>.
- Nasikhin, N., Raaharjo, R., & Nasikhin, N. (2022). Moderasi Beragama Nahdlatul Ulama dan Muhammadiyah dalam Konsep Islam Nusantara dan Islam Berkemajuan. *Islamic*

*Review: Jurnal Riset dan Kajian Keislaman*, 11(1), 19–34. <https://doi.org/10.35878/islamicreview.v11i1.371>.

- Putri, O. A., & Nural, I. (2022). Aktualisasi Moderasi Beragama Dalam Pengembangan Kurikulum PAI Berbasis Merdeka Belajar. *At-Ta'dib*, 14(2), 190–199. <https://doi.org/10.47498/tadib.v14i2.1564>.
- Rahmadi. (2011). *Pengantar Metodologi Penelitian*. Antasari Press.
- Riyanto, R. (2022). Moderasi Beragama pada Kurikulum Pendidikan Agama Islam di Sekolah Dasar (Madrasah). *ICIE: International Conference on Islamic Education*, 2(1), 61–78. <https://proceeding.iainkudus.ac.id/index.php/ICIE/article/view/128>.
- Said, H. A., & Rauf, F. (2015). Radikalisme Agama dalam Perspektif Hukum Islam. *Al-Adalah*, 12(1), 593–610. <https://doi.org/10.24042/adalah.v12i1.238>.
- Sugiyono. (2019). *Metode Penelitian Pendidikan (Pendekatan Kuantitatif, Kualitatif, dan R&D)*. Alfabeta.
- Suharto, T. (2014). Gagasan Pendidikan Muhammadiyah dan NU sebagai Potret Pendidikan Islam Moderat di Indonesia. *Islamica: Jurnal Studi Keislaman*, 9(1), 81–109. <https://doi.org/10.15642/islamica.2014.9.1.81-109>.
- Syaqiq, M. (2020). Perbandingan Pelaksanaan Konsep Rahmatan Lil 'Alamin Berdasarkan Al-Quran dan Hadith di Antara Kementerian Agama Malaysia dan Nahdhatul Ulama Indonesia. *AlTakamul AlMa'rifi*, 3(1), 43–60. <http://jurnal.usas.edu.my/altakamul/index.php/altakmulfiles/article/view/70>.
- Widayanti, F. E. (2019). Implementasi Kurikulum Ismuba di MI Unggulan Muhammadiyah Lemahdadi. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 10(1), 69–82. <https://doi.org/10.24042/atjpi.v10i1.3572>.