

Muhammadiyah Educational Institutions as the Basis of the Islamic Moderation Movement in Indonesia

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ABSTRACT

The rising phenomenon of radicalism and intolerance in Indonesia highlights the urgent need to strengthen religious moderation values through educational pathways. Muhammadiyah, as a modernist Islamic organization, has made significant contributions to promoting Islamic moderation through its educational institutions. This study aims to systematically examine the role of Muhammadiyah educational institutions in mainstreaming Islamic moderation in Indonesia. The research uses the Systematic Literature Review (SLR) method. Data were collected by reviewing relevant articles on a similar research topic. A total of nine national journal articles were selected from the Google Scholar database using the keywords "Islamic Moderation" and "Muhammadiyah Educational Institutions". The findings reveal that Muhammadiyah educational institutions actively instill the values of wasathiyah Islam through the integration of a tolerant and contextual curriculum, the internalization of moderation values through extracurricular activities, and the optimization of teachers' roles as agents of moderation. Muhammadiyah consistently promotes moderation across all levels of education through its institutions as an effort to shape a generation of Muslims who are knowledgeable, morally tolerant, and capable of living in a multicultural society.

Keywords: Educational Institutions, Muhammadiyah, Religious Moderation

1 Introduction

Muhammadiyah, as one of the largest Islamic organizations in Indonesia, has made significant contributions to mainstreaming Islamic moderation through the educational pathways. Education is a strategic tool for shaping a society characterized by moderation, tolerance, and adaptability to social change. With its foundation in reformist ideology and an extensive network of charitable enterprises, Muhammadiyah has played a vital role in contributing to the development of a peaceful and inclusive national civilization[1].

Muhammadiyah educational institutions have experienced rapid growth, with thousands of schools and more than 170 universities across Indonesia. From the outset, Muhammadiyah's educational system is founded upon the principles of *tajdid* (renewal), the purification of faith (*akidah*), and the strengthening of moral character and knowledge. Muhammadiyah education aims to develop progressive, globally minded Muslims who integrate faith, knowledge, and action to live harmoniously in a pluralistic society and contribute to national development[2].

Religious moderation is a vital necessity in countering intolerance. Muhammadiyah interprets Islamic moderation as an active stance grounded in the Qur'an and Sunnah, rejecting extremism, and upholding justice, tolerance, and respect for differences through rational and dialogical approaches[3]. Muhammadiyah rejects fanaticism, blind imitation (*taqlid*), and sectarianism, while promoting openness to knowledge and culture that align with Islamic values. Its educational institutions play a vital role in instilling moderation as a response to intolerance and radicalism[4]. Muhammadiyah's educational institutions play a crucial role in instilling the values of Islamic moderation. However, Globalization

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and digitalization pose significant challenges to the spirit of wasathiyah Islam, such as the infiltration of radical ideologies, disinformation, and the politicization of religion[5].

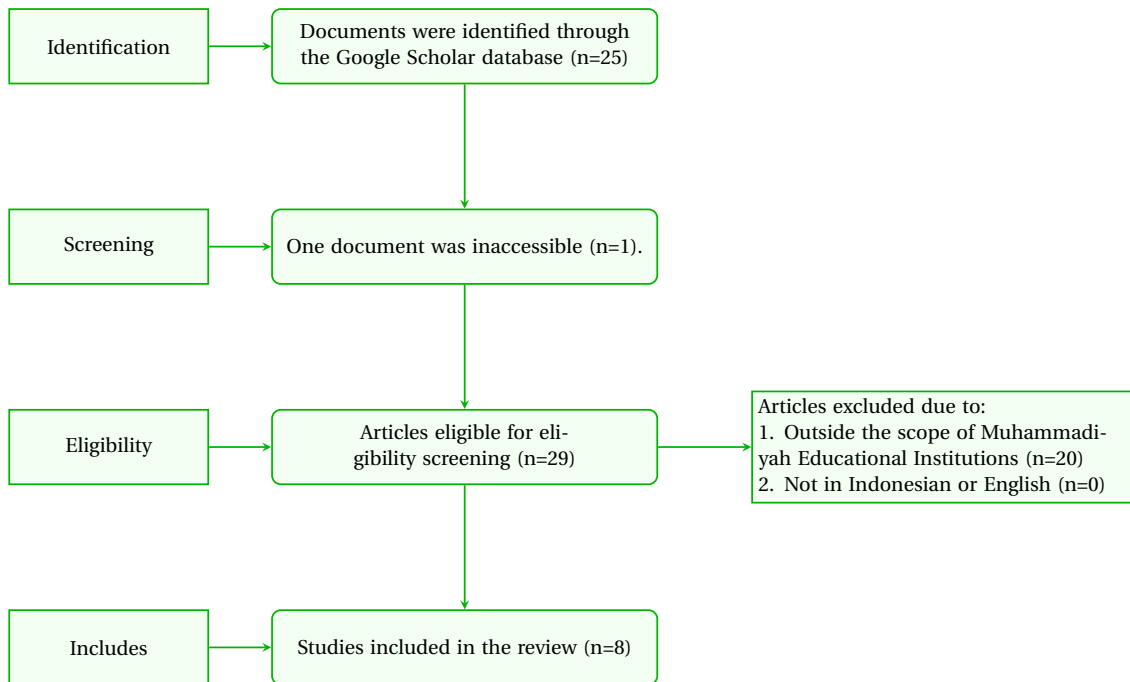
This paper aims to examine in depth how the Islamic moderation movement initiated and implemented by Muhammadiyah is realized through the contributions of its educational institutions. The focus of this study is based on two main considerations. Firstly, Muhammadiyah's consistent role as a modern Islamic organization in establishing and managing various educational institutions. Secondly, the strategic position of education in shaping national character and strengthening the values of Islamic moderation amidst the dynamics of Indonesian society. Distinct from previous descriptive studies, this research employs a systematic approach (SLR) to thematically map the contributions of Muhammadiyah educational institutions to Islamic moderation.

2 Research Methods

This study uses a literature review approach using the Systematic Literature Review (SLR) method, which is a structured and systematic technique for collecting, evaluating, and critically synthesizing previous research findings in order to answer the research questions comprehensively and objectively[6]. The SLR method in this study refers to the guidelines of the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) to ensure that the literature review process is conducted in a transparent and accountable manner[7]. The data sources were obtained through Google Scholar using the following inclusion criteria: publication year between 2014 - 2024, relevance to the topic of Islamic moderation in Muhammadiyah educational institutions, and availability in either Indonesian or English. The selected literature that met these criteria was then analyzed in depth and tabulated based on the author's name, year of publication, journal title, and key findings. The results of this analysis were used to identify each article's contribution to mainstreaming Islamic moderation within the context of Muhammadiyah education.

3 Results and Discussion

This study was conducted through a literature search using a systematic approach based on the PRISMA method, focusing on articles related to Islamic moderation within the context of Muhammadiyah educational institutions. From 30 articles identified on the first three pages of Google Scholar, 29 were accessible. Based on the screening process, 20 articles were identified that discuss Islamic moderation outside the context of Muhammadiyah educational institutions, and nine articles were found to meet the eligibility criteria.



The findings from the nine articles show that Muhammadiyah educational institutions have actively internalized the values of Islamic moderation through various approaches:

Tabel 4. Selected Studies on Religious Moderation in Muhammadiyah Education

Researcher and Year	Name	Journal Title	Research Results
Muhammad K. Ridwan (2021)		Jalan Baru Gerakan Moderasi Islam di Indonesia; Reagensi Lembaga Pendidikan Muhammadiyah sebagai Basis Gerakan Moderasi	Education is a strategic means to shape a moderate society, and Muhammadiyah, through the strength of its educational institutions, holds great potential as a driving force for Islamic moderation in Indonesia [8].
Benny (2022)	Afwadzi	Islam Moderat di Perguruan Tinggi Muhammadiyah: Interpretasi dan Penerimaan Mahasiswa	Moderate Islam is a dynamic, tolerant, and rational teaching. Education in Muhammadiyah universities plays an important role in shaping future moderate leaders [9].
Nurhidaya M (2022)		The Concept of Religious Moderation in Muhammadiyah Educational Institutions	Muhammadiyah practices moderation through inclusive and transformative education, even serving students of different religions in Muslim minority areas [10].
Najammudin Petta Solong (2022)		Moderasi Beragama Berbasis Nilai Al Islam dan Muhammadiyah	Religious moderation in Islam and Muhammadiyah promotes a fair and balanced understanding of faith to prevent extremism [11].
Muhammad Fikri & Zulfila (2022)		Internalisasi Nilai Islam Moderat di SMPS Muhammadiyah Plus Bengkalis	The internalization of moderate Islamic values at SMPS Muhammadiyah Plus Bengkalis is carried out in three stages: transformation, transaction, and trans-internalization, focusing on tolerance, uprightness, balance, equality, and deliberation [12].
Muhammad Sholeh Hoddin, Wahidmurni, Basri, Ahmad Barizi (2023)		Implementasi Moderasi Beragama dalam Pembelajaran PAI dan Budi Pekerti di SMA Muhammadiyah 1 Sumenep	Religious moderation in Islamic Religious Education is implemented through: (1) the integration of the national curriculum and Islamic teachings in IS-MUBA content development; and (2) the application of a differentiated learning approach [13].

Researcher and Year	Name	Journal Title	Research Results
Mohamad Munawar (2024)		Internalisasi Nilai-nilai Moderasi Beragama Berbasis al-Qur'an Bagi Mahasiswa STAI Muhammadiyah Blora	The internalization of religious moderation based on the Qur'an encompasses four wasathiyah aspects: justice, balance, being the best community, and having a broad perspective [14].
Jevon (2024)	Maurilla	Persepsi Mahasiswa Pendidikan Agama Islam Terhadap Moderasi Beragama Di Universitas Muhammadiyah Bengkulu	The findings show students view religious moderation as a balanced and tolerant respect for differences, aimed at fostering tolerance and peace to prevent extremism and conflict [15].
Zulfa Laila Fitri, Rofina, Betty Mauli Rofina (2024)		Internalisasi Pembelajaran Berbasis Moderasi Beragama pada Pendidikan Islam Berkemajuan	Religious moderation is internalized in the ISMUBA education curriculum as formal learning and in Hizbul Wathan as non-formal learning [16].

4 Discussion

Based on the review of nine studies concerning the implementation of Islamic moderation in Muhammadiyah educational institutions, it was found that the values of wasathiyah are applied through various approaches systematically integrated within the Muhammadiyah education system. The implementation can be classified into four main aspects as follows:

1. **Inclusive and Holistic Curriculum Based on the Values of Moderation** Muhammadiyah educational institutions design a curriculum that integrates the values of moderate Islam with modern knowledge. This curriculum emphasizes not only cognitive aspects but also instills values of spirituality, morality, and nationalism. These values align with Yusuf al-Qaradawi's concept of wasathiyah, namely balance (tawazun), justice ('adl), and openness to diversity (tasamuh). **Habituation of Moderate Values in School Activities**
The ISMUBA curriculum integrates moderation values by teaching religious subjects dialogically and critically, emphasizing compassion, tolerance, and peace. Studies by Hoddin [13] and Fikri & Zulfila [12] show this approach develops students who are intellectually capable, moderate in character, open-minded, and nationally minded.
2. **Habituation of Moderation Values Through School Culture** The values of moderation are not only taught inside the classroom but also instilled through non-formal and extracurricular activities. Activities such as regular religious gatherings, social service, and organizations like Hizbul Wathan and Tapak Suci serve as effective media to habituate students to live by values of tolerance, social empathy, and a spirit of togetherness in diversity. Research conducted by Jevon Maurilla [15] and Zulfa Laila Fitri [12] shows that these habituation activities shape students' characters to be inclusive, tolerant, and socially conscious. This habituation strategy aligns with the principle of wasathiyah as a systemic effort to build religious awareness that is contextual and friendly toward diversity.
3. **The Role of Teachers and Lecturers as Agents of Islamic Moderation** Educators within the Muhammadiyah environment serve as the frontline agents in the internalization process of Islamic moderation values. They are not only conveyors of material but also role models (uswah hasanah) who demonstrate fairness, openness, and avoidance of extremism. To support this role, Muhammadiyah actively organizes training programs for teachers and lecturers focused on strengthening moderate Islamic insight and pedagogical competence based on inclusive values. Findings from research by Nurhidaya and Ridwan [8] indicate that teacher development is carried out systematically to prevent the spread of radical and intolerant ideologies within the educational environment. This proves that Muhammadiyah teachers and lecturers have taken on the role as agents of wasathiyah, promoting the creation of a peaceful and multicultural educational ecosystem.
4. **Global Collaboration and Interfaith Dialogue as Concrete Practices of Moderation** As part of its strategy to globalize moderate Islamic education, Muhammadiyah actively establishes partnerships with international institutions and initiates interfaith dialogues. Programs such as student exchanges, cross-cultural conferences, and academic collaborations at the global level serve as

effective means to instill values of pluralism and inclusivity in students. Research by Muhammad Ridwan[8] shows that this international collaboration is not merely symbolic but has a direct impact on broadening students' perspectives in facing the diverse and multicultural realities of the global world. This demonstrates that Muhammadiyah education has comprehensively implemented the principle of wasathiyah in building a globally oriented, tolerant Muslim generation ready to become pioneers of world peace.

The comprehensive application of Islamic moderation within Muhammadiyah education across institutional, cultural, and personal levels positions it as a relevant and transformative paradigm of moderate Islamic education in the Indonesian context.

5 Conclusion

The findings consistently confirm that Muhammadiyah educational institutions have successfully actualized the values of wasathiyah in a substantive and systematic manner. This model of internalizing moderation values is not only formal-instructional but also touches on affective and practical aspects through habituation activities, educator empowerment, and engagement in global dynamics. The principles of Islamic moderation as articulated by Yusuf al-Qaradawi namely balance, justice, and tolerance are contextually implemented across various dimensions of Muhammadiyah education, making it a model of Islamic education that is adaptive to contemporary challenges and relevant to the development of a pluralistic, civilized society.

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