

Planning Internalization of Moderate Islamic Education

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The purpose of this research is to investigate the concept program of moderate Islamic education at Yayasan Nur Ibrahimy, the integrated schools of SMK Madani and SMA Muhammadiyah 10 Rantauprapat, including the steps, obstacles, support, and efforts involved. This research utilized a qualitative method and was conducted at Senior High School Nur Ibrahimy, the integrated school of SMK Madani, and SMA Muhammadiyah 10 Rantauprapat. The data collection techniques included interviews, field research, and documentation studies. The rolling technique and data analysis involved data reduction, analysis of available data, and conclusion. The research was conducted from May 21, 2023, to February 21, 2024. The research findings at SMK Madani identified four concepts: employing future life skills to combat violence or learning through the principles of Ahlu Sunnah Wal Jama'ah An-Nahdiyin. At MAS Nur Ibrahimy, the concepts included Islamic brotherhood (ukhuwáh Islámiyah), national brotherhood (ukhuwáh wathániyah), and human brotherhood (ukhuwáh Insániah). SMA Muhammadiyah 10 focused on two concepts: Islamic education (al-Islam) and Muhammadiyah principles (Kemuhammadiyah).

Kata kunci:

Perencanaan Internalisasi,
Pendidikan Islam Moderat, dan
Sekolah

Abstrak.

Tujuan penelitian ini adalah untuk mengetahui perencanaan konsep internalisasi pendidikan Islam moderat di MAS yayasan Nur Ibrahimy, SMK Swasta Islam terpadu Madani, dan SMA Muhammadiyah 10 Rantau Prapat, langkah-langkahnya, faktor penghambat dan dukungannya dan upayanya. Penelitian ini menggunakan metode kualitatif. Penelitian ini bertempat di MAS Nur Ibrahimy, SMK Swasta Islam terpadu Madani dan SMA Muhammadiyah 10 Rantau Prapat. Teknik pengumpulan data menggunakan wawancara, observasi lapangan dan studi dokumentasi. Teknik pengolahan dan analisa data menggunakan reduksi data, penyajian data dan penarikan kesimpulan. Waktu penelitian dimulai dari penelitian awal pada tanggal 21 Mei 2023 sampai tanggal 21 Februari 2024. Hasilnya bahwa perencanaannya di SMK Swasta Islam terpadu madani dalam perencanaannya menggunakan empat konsep, a) pandangan hidup, b) anti kekerasan, c) ajaran Islam, dan d) prinsip-prinsip ahlu sunnah wal jama'ah an-nahdiyin. MAS Nur Ibrahimy; a) ukhuwáh Islámiyah, b) ukhuwáh wathániyah, dan c) ukhuwáh Insániah. SMA Muhammadiyah 10 Rantauprapat; a) pendidikan Al Islam dan b) Kemuhammadiyah.

INTRODUCTION

Moderate Islam is often interpreted as encompassing principles of appreciation, comparability, and acknowledgment of individuals leading unequal lives (Syam Nur dan Nawawi, 2019). This term, moderate Islam, is frequently propagated as an alternative interpretation sharing similar content, commonly known as religious moderation (Aprilianto, Rofiq, Sirojuddin, Muchtar, & Mumtahana, 2023; Arifianto, 2021; Baidhawry, 2015; Davids, 2017). as observed by Muhammad

Heriyudanta in his work titled “*Internalization of Moderate Islamic Values in the Process of Islamic Education in Indonesia*” (Heriyudanta, 2023). (National Journal). The conclusions drawn are twofold: Firstly, moderate Islamic values encompass various aspects including *Tawaasuth*, *Tawazoon*, *Y’Tidal*, *Tsamah*, *Masawah*, *Sevra*, *Arms*, *Olavia*, *Qudwa*, *Tahadur*, among others (Menchik, 2019). Secondly, the integration of moderate Islamic values into Indonesian educational institutions involves establishing a moderate educational environment through the recruitment of moderate teachers and educational staff (Sodikin, Anas, & Arif, 2020). Additionally, the infusion of moderate Islamic values can occur through the Islamic education curriculum, incorporating them into learning objectives, materials, methods, media, and evaluation processes (Ni’am, 2015). Muchlis Hanafi, the head of the Qur’anic *pentashih laznah* at the Ministry of Religion of the Republic of Indonesia, elaborated that moderation entails a method of thinking and behaving appropriately, as encapsulated by the concepts of *Wasáth*, *Tawazun*, and *I’tidal*. Furthermore, within Islamic thought, moderation is also referred to as *Tawásáth* (moderation), *Tawazun* (balance), and *I’tidal* (equilibrium) (M. Hilmy, 2013).

In the realm of religious moderation, Islam adopts a gentle, peaceful demeanor, refraining from imposing will forcefully and avoiding extreme positions on the ideological spectrum, thereby influencing the character of Islamic *da’wah*. (Khozin, 2013). Despite this moderate stance, Islam upholds the principle of *Amar Ma’roof Nahi Munkar* (enjoining what is right and forbidding what is wrong) within society. Within this climate of freedom, new actors in Islamic movements have emerged, such as the Tarbiyah movement (later evolving into the PKS party) and *Hiżbu at-Tabrir* Indonesia (HTI), operating outside the dominant framework of mainstream Indonesian Islam, represented by organizations like NU and Muhammadiyah (H. Latif, 2013). Moderate Islam also faces significant criticism, particularly concerning the enforcement of Sharia law, which is perceived by some as requiring strict adherence (Abdurrohman, 2018). Moderates and radicals often present Islam in a dichotomous manner, with the possibility of reshaping it to coexist harmoniously with other belief systems and human connections. This harmony and coexistence can be fostered through the integration of Sufism with education and other sciences (Nafis. MM dan Najib, 2017). The presence or emergence of moderate Islam stands in stark contrast to radical Islam, characterized by its harsh and impolite nature. Radical Islam is sometimes described as a reductionist interpretation of Islam, lacking contextual understanding (Ali, Afwadzi, Abdullah, & Mukmin, 2021; M.S.Muchith, 2016; Widjaja, Bhattacharya, Ma`arif, & Aslan, 2022).

Based on historical evidence, Indonesia has witnessed numerous criminal incidents such as terrorism and radicalism, notably the Bali bombings 1 and 2 (Mahyudin, 2016). Additionally, attacks have targeted various religious institutions, including churches and mosques, such as the library at Jakarta’s Istiqlal mosque in 1999, often purportedly in the name of jihad and Islam, although these allegations may not always be accurate (S. Arifin, 2014). Southeast Asia, particularly Indonesia, has been labeled as a second battlefield by jihadists, or what the US terms extremist groups and terrorists. Even before the events of September 11, 2001, Southeast Asia had become a hub for various global terrorism activities, partly attributed to the perceived weaknesses in Indonesia’s government response to terrorism, the vulnerability of its people, and porous borders. The Bali bombing attack was allegedly in response to a voice recording by Al-Qaeda leader Osama bin Laden and his senior deputy, Ayman al-Zawahiri, disseminated by al-Jazeera on October 6, 2002, urging attacks on US and Western interests (Federal Bureau of Investigation, 2005). These circumstances have prompted researchers to investigate the teaching and implementation of

moderate education learning models at MAS Nur Ibrahimy, an integrated Islamic vocational school, and SMA Muhammadiyah 10 in Rantau Prapat, Labuhanbatu Regency.

During the initial interviews conducted by researchers for their dissertation, Labuhanbatu district government officials and representatives from the Labuhanbatu police station provided their perspectives. The objective was to gain a comprehensive understanding of the efforts to prevent radicalism in Labuhanbatu Regency. Recognizing that Islamic Education plays a crucial role in shaping individual personalities within educational institutions, environments, daily lives, and family settings, educational institutions in Labuhanbatu Regency, particularly MAS Nur Ibrahim, the integrated Islamic Vocational School, and Muhammadiyah 10 High School, adhere to the concept of *tasamuh* ideology Islamic education at MAS Nur Ibrahimy, SMK Islam Terpadu (or SMK Swasta Islam Terpadu Madani), and SMA Muhammadiyah 10 Labuhanbatu Rantau Prapat reject all forms of radicalism and extremism, as well as acts of terror that could potentially disrupt the harmony and peaceful environment for students in these three schools. This dissertation elucidates the roles, steps, teaching methods, and strategies involved in instilling moderate Islamic educational values within intracurricular, extracurricular, and co-curricular activities.

Based on the research findings mentioned above, these findings are further supported by Yedi Purwanto's study, which delves into the internalization of Islamic moderation values through Islamic Religious Education (PAI) at Public Universities (PTU). The importance of internalizing religious moderation, including within Islam, is highlighted within the diverse Indonesian society, encapsulated by the motto '*Bhinneka Tunggal Ika*' (Unity in Diversity). This is particularly crucial amidst the dynamic environment, where misunderstandings can potentially undermine unity. Purwanto's research, conducted at the Indonesian University of Education (UPI) in Bandung, adopts a qualitative approach, utilizing observation and interview techniques for data collection. The study demonstrates the pattern of internalizing moderation values through PAI courses at UPI Bandung, with course materials tailored to student input, lecturer competence, and support from the UPI campus environment. The curriculum is designed per Higher Education (PT) regulations, and the internalization method involves face-to-face interactions in lectures, tutorials, seminars, and similar activities. Evaluation is conducted through oral and written assessments of students' understanding of Islamic insights, as reflected in periodic reports by lecturers and tutors (Purwanto, Qowaid, Ma'rifatani, & Fauzi, 2019).

RESEARCH METHODS

This type of research employs qualitative methods, which involve data analysis and collection techniques without the use of numerical or nominal fractions, as it focuses on conceptual understanding derived from fieldwork (J.Moleong, 2005). Information is gathered primarily through informant accounts. The study was conducted at MAS Nur Ibrahimy, SMK Swasta Islam Terpadu Madani, and SMA Muhammadiyah 10 Rantau Prapat to investigate the internalization planning of Islamic Education. The research period spanned from the assignment of the dissertation title on May 21, 2023, until the completion of the research, estimated to be February 21, 2024.

Data collection techniques included interviews, observation, and documentation. Inductive analysis was employed for data analysis, focusing on interpreting descriptions and specific data to derive generalized conclusions, in contrast to deductive analysis. According to Suharsimi Arikunto,

data sources originate from the subject from where where it was taken and obtained the data (Arikunto, 2006).

Data sources for this study are categorized into primary and secondary sources. Primary data sources include the heads of the Madrasahs in the three schools mentioned, teachers of Islamic subjects, extracurricular activity coordinators, vice principals responsible for curriculum, and students from MAS Nur Ibrahimy, SMA Muhammadiyah 10 Rantau Prapat, and integrated Islamic schools. Secondary data sources encompass information gathered from the internet, books, and other relevant documents associated with the study or research subject.

RESULTS AND DISCUSSION

Result

Planning for the internalization of moderate Islamic education at MAS Nur Ibrahimy, SMK Swasta Islam Terpadu Madani, and SMA Muhammadiyah 10 Rantau Prapat begins with MAS Nur Ibrahimy. Particularly in this Madrasah Aliyah, the planning for the internalization of moderate Islamic education is shaped and achieved through the development of Islamiyah ukhuwah, the dissemination and training of ukhuwah wathaniyah, and the reinforcement of ukhuwah Insaniyah material while exploring national and international urgency on the principles of al-ikhlas (sincerity).

In addition to the aforementioned points concerning ukhuwah Islamiyah, ukhuwah wathaniyah, and ukhuwah Insaniyah on the principles of al-ikhlas, there's further elaboration regarding the planning of the concept of internalizing moderate Islamic education at MAS Nur Ibrahimy. After conducting observations and interviews with several students and educational communities regarding this concept, researchers found data indicating its implementation in the school (MAS Nur Ibrahimy). The planning of internalizing moderate Islamic education includes the establishment of an independent curriculum based on multicultural education.

The planning for internalizing moderate Islamic education includes several key elements, one of which involves implementing an independent curriculum rooted in multicultural education. This approach was articulated by the head of MAS Nur Ibrahimy, Zulfadli Nasution, during an interview conducted on Wednesday, November 15, 2023, from 10:00 to 11:20 WIB.

"In the process of internalizing moderate values in Islamic education, the PAI teachers in this madrasah, led by Mrs. Ruwaidah, implement a multicultural education curriculum. The planned concept is certainly grounded in Islamic values, as well as the universal principles of Multicultural Education in Islam taught in our school, focusing on truth and justice. Therefore, it is essential for Mrs. Ruwaidah to also emphasize the importance of building the welfare of humanity as a central teaching for her followers. Islam advocates for always living on the right path (goodness) and abandoning the bad path (evil), hence the teachings in moderate Islamic education at our madrasah, led by Mrs. Ruwaidah, are based on and elaborated through multicultural education. Thus, there are three points contained within the multicultural-based moderate Islamic education taught in this madrasah, namely based on the values of freedom and equality reflected in the teaching and learning process at the Mosque Institutions. Students have the freedom to choose their learning materials and teachers, then rely on the values of justice, poverty, and the backwardness of minority groups without a recruitment process. Underprivileged students and orphaned students are given equal opportunities to pursue knowledge, and the values of justice and harmonious relationships are reflected in the teacher-student relationship during the teaching and learning process."



Figure 1: Learning Activities at Madrasah MAS Nur Ibrahimy in Moderate Islamic Education Learning

The concept of planning for the internalization of moderate Islamic education at MAS Nur Ibrahimy was achieved through the development of Islámiyah ukhuwáh. This development is carried out through several approaches, including the enhancement of learning activities. In these activities, teachers focus on teaching tolerance. Islam holds that all human beings are equal, with no distinctions based on race, color, language, or other socio-cultural identities. This principle of equality stems from the value of tolerance fostered through inclusivity. By adopting this inclusive attitude, the educated learning community at MAS Nur Ibrahimy is exposed to universal truths that naturally counteract exclusivity.

Furthermore, concerning the planning for the internalization of moderate Islamic education at SMA Muhammadiyah 10 Rantau Prapat, the researchers found that the planning for this concept was outlined, including the integration of the Al-Islam and Kemuhammadiyah curriculum. Al-Islam Education refers to Islamic Religious Education within Muhammadiyah educational circles, a part of the strengthening representation in the Muhammadiyah Basic Education Council. Alongside the Al-Islam curriculum, the cultivation of moderate Islamic values is realized by internalizing them in the form of values such as tawásuth, tawázun, tasámuh, tajrid, tajdid, and shura, as stated by Mr. Masud Hafiz, the principal of SMA Muhammadiyah 10:

"The values we develop to shape moderate graduates are imparted through Mrs. Ruwaidah's teachings in Al-Islam and Kemuhammadiyah. Additionally, we foster values that promote the formation of moderate graduates, including the development of Sufism, tajdid purification, and the implementation of Muhammadiyah teachings with utmost purity and shura. We instill all of these in the learning community (students) so that, in the future, the broader community will not harbor young individuals prone to heretical or extremist ideologies. Thus, the bulwark to safeguard against this is truly instilling the concept of Islamic education. Moderate education, represented by Al-Islam and Muhammadiyah, forms the two foundational pillars in affirming purifistic (purity) progressivism within Muhammadiyah."

From the excerpted interview above with WKS1 in the curriculum field of Muhammadiyah 10 Rantau Prapat High School, it is evident that instilling the value of tasámuh in the learning

community is crucial. By instilling this value, the learning community can coexist harmoniously, regardless of background, and embrace each other's differences both within and beyond the school environment.

In addition to the informants mentioned (principal, deputy principal, homeroom teacher, and students), the researcher discovered documentation of the value of tolerance (tasámuh) being taught, instilled, and upheld by the teachers of SMA Muhammadiyah 10 Rantauprapat, particularly in class XI subjects, as shown in Table 1 below:

Table 1.
Form of Values (Moderate Islamic Education) in Learning PAI Muhammadiyah and Al-Islam at SMA Muhammadiyah 10 Rantauprapat

No	Moderate Islamic Values	Information
1.	Tolerance value (tasámuh)	Directing an educated learning community to have an attitude of respecting each other, respecting all differences, accepting all differences gracefully, and not hating people who hold different opinions from us.
2.	Moderation value (tawásuth)	SMA Muhammadiyah 10 Rantauprapat instills moderate values in all its students to steer the educated learning community away from radicalism and foster a generation that avoids extremism. This includes fostering an open attitude, meaning accepting input to become better individuals, always thinking rationally, and being humble at heart.
3.	Renewal Value (tajdid and tajrid)	At-Tajdid, which is instilled at SMA Muhammadiyah 10 Rantauprapat, is an attitude of renewal. This renewal is aimed at training the educated learning community to rectify understandings that are not in line with the Quran and Hadith in their surroundings. By instilling at-Tajdid thinking, students can keep up with new developments without falling behind the progress of the times.
4.	Value of Deliberation (Shura)	As-Shura is a process of making the right decision through deliberation or exchanging ideas collectively. Students are taught that when facing a problem, it must be resolved through deliberation, and choosing the best course of action through joint decision-making.

Dokumentasi tentang Bentuk Nilai (Pendidikan Islam Moderat) dalam Pembelajaran PAI KeMuhammadiyah dan Al-Islam di SMA Muhammadiyah 10 Rantauprapat



Figure 2. Learning Activities at SMA Muhammadiyah 10 in Moderate Islamic Education Learning.

Meanwhile, concerning the planning of the concept of internalizing moderate Islamic education at Madani Integrated Islamic Private Vocational School, researchers conducted observations and interviews with several students and the educated learning community regarding this concept. They found data indicating its implementation within the school. The planning of internalizing moderate Islamic education includes the establishment of an independent, education-based curriculum with a multicultural focus.

Based on an interview with Ismail Lubis, the principal of a private integrated Islamic vocational school, Madani, stated that "The concept of educational planning, with the implementation of moderate Islamic values through multicultural-based education taught at this school, consists of four concepts of Ibu Ruwaidah. Firstly, implementing an anti-violence outlook on life in Islamic invitations or in learning through the principles of Ahlu Sunnah wal Jama'ah An-Nahdiyin. Secondly, adopting the principles of modern life and all its derivatives, such as science and technology, democracy, and human rights, but also filtering them. Thirdly, using rational thinking in approaching and understanding sources of Islamic teachings by cultivating morals with classical books and their writings to avoid liberalism. Fourthly, using a contextual approach in understanding the sources of Islamic teachings. The implications of implementing moderate Islamic values through multicultural-based education in private Islamic integrated vocational high schools include the creation of a moderate character in the educated learning community, both inside and outside the institution, either during or upon completion of their education."

DISCUSSION

In the findings regarding the planning of internalizing moderate Islamic education at MAS Nur Ibrahimy, Madani Integrated Islamic Private Vocational School, and SMA Muhammadiyah 10 Rantau Prapat, it was observed that at MAS Nur Ibrahimy, the internalization planning of moderate Islamic education takes shape through the development of Islamiyah ukhuwah, dissemination and training of ukhuwah wathaniyah, and strengthening the material of ukhuwah

Insániyah, along with exploring national and international urgency on the principles of al-ikhlásh (sincerity).

Based on observational records, interviews, and documentation, researchers found and analyzed that multicultural education within the concept of moderate Islamic education at MAS Nur Ibrahimy encompasses seven elements or main functions, namely: 1), Learning to live with differences: Recognizing that society is inherently diverse, even if it appears homogeneous, as predestined by God. 2), Building mutual trust: Acknowledging the importance of mutual trust as a significant social capital in fostering civil society. 3), Maintaining mutual understanding: Understanding that differing values may coexist and complement each other, contributing dynamically to social relations (Komarodin & Rofiq, 2023). 4), Upholding mutual respect: Recognizing the equality of all humans and rejecting notions of dominance or superiority. 5), Encouraging open thinking: Viewing similarities and differences proportionally, while remaining open to various information crucial for social life. This exposure to different cultures and traditions aids in the maturation process of becoming an educated and enlightened community (Evan & Rahmat, 2023; Sunardi, Fathoni, & Munfarida, 2024). 6), Promoting appreciation and interdependence: Encouraging students to develop concern for others and cultivate an attitude of mutual dependence. 7), Establishing multicultural religious education based on conflict resolution and nonviolent resolution. In Islamic religious education, the idea of multiculturalism is not new or feared for several reasons: Islam teaches respect and recognition of others' existence, Islamic brotherhood extends beyond sects or factions, and the highest value in Islam lies in piety and closeness to God (M. Arifin & Kartiko, 2022; Syamsul Arifin, Utama, Aryani, Prayitno, & Waston, 2023; Jayadi, Abduh, & Basri, 2022).

Based on the initial interview results with the school principal of Nur Ibrahimy, it was found that the educational curriculum used is a general education system, with learning activities primarily focused on extracurricular activities. These extracurricular activities include scouting, silat (martial arts), skill development, artistry, drum band, *qasidah* contemporary music, and computer studies.

Through discussions (comprising interviews, observations, field notes, and documentation), it was determined that the concept of planning the internalization of moderate Islamic education at MAS Nur Ibrahimy emphasizes moderate Islamic values with a focus on multicultural education. This planning includes the development of Islámiyah ukhuwáh, the dissemination and training of ukhuwáh wathániyah, and the reinforcement of ukhuwáh Insániyah, along with an exploration of national and international urgency regarding the principles of al-ikhlásh (sincerity). This is based on six components or concepts: 1), Applying a nonviolent worldview in Islamic teachings and learning, particularly emphasizing the nonviolent perspective in religious subjects, especially in class X. 2), Adopting principles of modern life, including science, technology, democracy, and human rights, while also subjecting them to critical examination through technology-based training such as GSE (Ground Support Equipment) and STEAM (Science, Technology, Engineering, Arts, Mathematics), as well as establishing a democratic student council and IPNU. 3), Utilizing rational thinking in approaching and understanding the sources of Islamic teachings, supplemented by moral cultivation through classical texts and contemporary writings to avoid liberalism. 4), Implementing contextual approaches in understanding Islamic teachings or learning, focusing on the 3-Ps: products, projects, and practices. These values are imparted to a diverse educated learning community comprising individuals of different ethnicities, backgrounds, cultures, and economic statuses, as well as varying

levels of intelligence, throughout the stages of inspiration, planning, processes, and actions or movements.

Based on the four findings above, it can be analyzed that the implications of planning the internalization of moderate Islamic education through multicultural-based education at MAS Nur Ibrahimy are the creation of a moderate character in the educated learning community, both within and outside the institution, both during their time as students and upon completion of their education. The moderate character (*tawásuth*) in *Islámiyah ukhúwáh*, *ukhúwáh wathániyah*, and *ukhúwáh Insániyah*, along with national and international urgency regarding the principles of al-ikhhlásh (sincerity), is the most prominent characteristic of *Ahlu Sunnah Wal Jama'ah*. In addition to being fair (*I'tidal*) and balanced (*tawázun*), it also embodies tolerance (*tasámuh*), thereby rejecting all forms of extreme actions and thoughts (*tatharruf*) that could lead to deviations from Islamic teachings (Hafidz, 2021; Mujani, Rozali, & Zakaria, 2015).

Based on the explanation of the above findings, the theory that aligns with them elaborates on Zamakshari Dhofier's opinion that the character of moderation (*Tawásuth*) is the most prominent feature of Ahlu Sunnah Wal Jama'ah's thinking and creed. In addition to behaving with fairness (*I'tidal*), balance (*Tawázun*), and tolerance (*tasámuh*), it also rejects all forms of extremist actions and views (*Tatharruf*) that may lead to deviations from Islamic principles (Dhofier, 1990).

Masdar Hilmy further explained that moderation is a challenging concept to define, encompassing aspects such as *al-tawásuth* (moderation), *al-Qisth* (justice), *al-Tawázun* (balance), and *al-I'tidal* (harmony). In the Indonesian context, various characteristics of Islamic moderatism are highlighted (Azra, 2009). Meanwhile, (Emmerich, 2019) interpreted moderate Islam as being distinct from hardline visions and actions. According to his interpretation, moderate Islam in Indonesia refers to the Islamic community that emphasizes normal behavior (*Tawásuth*) in the implementation of the religious teachings they uphold. They are tolerant of diverse opinions, refrain from acts of violence, and prioritize thought and dialogue as their strategy (Rozaq, Basri, & Indah, 2022; Sinaga, Dalimunthe, & Daulay, 2023).

SMK Islam Terpadu Madani integrates moderate education principles into its curriculum, including; a) Emphasizing togetherness, where achieving good goals necessitates cooperation, even with non-Muslims in matters of *mu'amalah*, b) Promoting harmony, togetherness, honesty, and discipline, c) Maintaining traditional values while exploring new ones. The three educational teachings within the curriculum of this integrated civil Islamic school exhibit moderate Islamic characteristics in both intra-curricular and extracurricular activities. As evidenced by the researcher's interview with a teacher from this school, education is grounded in Qur'anic and Hadith teachings and aligns with the principle of *amar makruf nabi munkar* (enjoining good and forbidding wrong) with wisdom (Kader, Rofiq, & Ma'arif, 2024). The school promotes religious tolerance, aims to advance the Muslim generation, and applies flexible interpretations regarding the veil. Furthermore, it emphasizes the importance of *ukhúwáh Islámiyah*, *ukhúwáh wathániyah*, and *ukhúwáh Insániyah*. An implication of these teachings is the instillation of the Islamic creed *ahlusunnah wal jama'ah* in all students at the integrated Madani Islamic school.

The learning activities conducted in these schools align with the description of independent curriculum activities, which are currently being emphasized by the government. These activities prioritize extracurricular engagement and reflect efforts to promote equal distribution of education by the government, fostering diversity and particularly emphasizing the development of religious moderation (Ahmadi, Syukur, Shodiq, & Rahman, 2022; Hasan, Azizah, & Rozaq, 2023; Masturin, 2022).

Based on the results of observations, interviews, and documentation gathered in the research field, researchers discuss and analyze that planning the concept of internalization of moderate Islamic education involves two basic concepts of education within the Muhammadiyah organization: strengthening the Al Islam education curriculum and Muhammadiyah education. These educational curricula serve as foundational elements in promoting moderate Islamic values, including the cultivation of *tasámuh* (tolerance). By instilling the value of *tasámuh*, teachers at SMA Muhammadiyah 10 Rantauprapat prioritize two key programs: Al Islam education and Kemuhammadiyah (Aryati & Suradi, 2022; Watung, Sunarno, Fitriyah, Saputra, & Abas, 2023).

The first step is to instill and help the educated learning community (students) understand the value of *tasámuh* in their daily lives. According to Miswari's theory, *tasámuh* embodies an attitude of respect for others and appreciation for every difference. This mindset fosters tolerance and acceptance of societal diversity, encompassing differences in culture, customs, religion, beliefs, and perspectives. Essentially, *tasámuh* promotes mutual understanding, which is crucial for fostering peace and mutual acceptance among individuals.

Building upon this theory, SMA Muhammadiyah 10 Rantauprapat demonstrates a shared ideology in promoting *tasámuh*. This is evident in the mutual respect and commitment to tolerance towards differences within the school community, whether they are differences in opinions or organizational backgrounds. The school embraces these principles in its planning concept, upholding the values of *ukhuwah Islamiyah and ukhuwah Wathoniyah*.

Based on the explanation (gathered from interviews, observations, and documentation), in line with M. Quraish Shihab's revelation that *tajdid* is a renewal movement aimed at returning to the originality and purity of Islamic teachings, as interpreted in his publication "*Grounding the Qur'an Volume 2.*" *Tajdid*, or renewal, is seen as essential for Islamic teachings to remain relevant across time, space, and context, embodying the concepts of stabilization, enlightenment, and renewal (M. Quraish Shihab, 1992; 283). The findings from the research field indicate that the form of *tajdid* values at SMA Muhammadiyah 10 Rantauprapat is planned to internalize renewal both within the broader field of education and within specific learning contexts. This approach aligns with a quote from Haedar Nashir, who perceives Islam as *din al-hadrah*, or a 'progressive Islamic ideology.' This ideology suggests that Muhammadiyah aims to manifest an Islamic style characterized by purification and renewal while remaining moderate in its belief and implementation of Islamic teachings.

The second aspect involves instilling an understanding of purification (*tajrid*) among the educated learning community regarding its daily significance. Muhammadiyah, as a movement with a focus on *tajdid and tajrid*, emphasizes the concepts of purification and reform, seeking renewal in the understanding and practice of Islamic teachings to align with the authenticity and purity of the Qur'an and Sunnah. In line with the findings of researchers at SMA Muhammadiyah 10 Rantauprapat, the school teaches and instills *tajrid and tarjih* thoughts as essential provisions for the educated learning community (students) to adhere to Muhammadiyah teachings with utmost purity (Sodikin, 2019; Sodikin & Ma`arif, 2021).

Then, based on the results of observations, interviews, and documentation, in the analysis of the findings, the researcher analyzed and concluded that the teaching of Al Islam and Kemuhammadiyah, which has consistently been imparted at SMA Muhammadiyah 10 Rantauprapat, embodies, in its concept of internalizing moderate Islamic education, the value of deliberation (*shura*). One manifestation of this value in Islamic religious education at SMA Muhammadiyah 10 Rantauprapat is through *shura*, which entails educating and training the

educated learning community to collaborate in problem-solving through discussion or deliberation. This value reflects an ethos of prioritizing unity in addressing problems, seeking counsel, and resolving issues through deliberative processes, whether within the classroom or beyond. The teaching of shura is also integrated into the Al-Islam curriculum at SMA Muhammadiyah 10 Rantauprapat.

The above is in line with Ahmad Sukarja's theory, which posits that shura is an attitude that prioritizes the exchange of ideas in accurately resolving a problem. Indeed, shura is commonly understood as deliberation or the process of reaching a consensus. The value of shura serves as the cornerstone of social life within a nation and state, as this approach fosters unity by bridging differences when addressing issues. It underscores that deliberation is a concerted effort aimed at achieving a collective decision.

CONCLUSION

Planning for the internalization of moderate Islamic education at MAS Nur Ibrahimy, SMK Private Islam Integrated Madani, and SMA Muhammadiyah 10 Rantauprapat in Labuhanbatu Regency consists of 1). Planning for the internalization of moderate Islamic education at MAS Nur Ibrahimy was achieved through planning in the form of; a) Development of *Islamiyah ukhrawah*; b) Dissemination and training of *ukhrawah wathaniyah*; c) Strengthening the material *ukhrawah Insaniyah*; d) Explore the principles of al-ikhlas (sincerity). 2). Planning for the internalization of moderate Islamic education in integrated Islamic Private Vocational Schools uses four concepts, namely; a) Adopting a view of life; b) Applying the principles of the *sunnah wal jama'ah an-nabdiyin*; c) Adopting the principles of modern life; d) Using rational thinking. 3). Planning for the internalization of moderate Islamic education at SMA Muhammadiyah 10 Rantauprapat uses two concepts elaborated in the curriculum, namely; a) Through the education of Al Islam and Kemuhammadiyah; b) Through character education by habitualizing a way of life.

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