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Content Analysis of Islam Wasathiyah in the ISMUBA Teaching Materials for Senior High School Muhammadiyah Throughout Padang City

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ABSTRACT

The global rise of religious radicalism necessitates educational strategies promoting moderate Islam, particularly in Indonesia. Muhammadiyah addresses this through its ISMUBA curriculum (Al-Islam, Kemuhammadiyah, Arabic), though systematic analysis of its content remains unexplored. This study evaluates the integration of Wasathiyah values (Tasamuh, Tawazun, Tajdid, Maslahah, 'Adalah, Anti-Extremism) within ISMUBA textbooks used in Muhammadiyah senior high schools in Padang. Employing qualitative content analysis with triangulation (document analysis, classroom observation, and interviews), this research reveals a deliberate and multi-layered embedding of Wasathiyah values. Findings demonstrate explicit doctrinal framing in Kemuhammadiyah, contextual integration in Al-Islam, and implicit transmission in Arabic materials, showcasing strong alignment with Muhammadiyah's ideological mission of promoting progressive Islam. The study's novelty lies in its systematic mapping of value representation and its methodological triangulation, addressing gaps in prior research focused solely on pedagogy or higher education. A key limitation is its exclusive focus on content and pedagogy, excluding student reception. Future research should investigate how students internalize these values across diverse socio-cultural contexts.

Keyword

Islam Wasathiyah; ISMUBA; Muhammadiyah; content analysis; moderate Islam.

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Abstrak

Meningkatnya radikalisme agama global memerlukan strategi pendidikan yang mempromosikan Islam moderat, khususnya di Indonesia. Muhammadiyah menjawab tantangan ini melalui kurikulum ISMUBA (Al-Islam, Kemuhammadiyah, Bahasa Arab), meskipun analisis sistematis terhadap muatannya masih belum banyak dieksplorasi. Penelitian ini mengevaluasi integrasi nilai-nilai Wasathiyah (Tasamuh, Tawazun, Tajdid, Maslahah, 'Adalah, Anti-Ekstremisme) dalam buku teks

ISMUBA yang digunakan di SMA Muhammadiyah Kota Padang. Dengan menggunakan analisis konten kualitatif yang diperkuat triangulasi (analisis dokumen, observasi kelas, dan wawancara), penelitian ini mengungkap penanaman nilai Wasathiyah yang disengaja dan multi-lapis. Temuan menunjukkan perumusan doktriner eksplisit dalam Kemuhammadiyah, integrasi kontekstual dalam Al-Islam, dan transmisi implisit dalam materi Bahasa Arab, yang menunjukkan keselarasan kuat dengan misi ideologis Muhammadiyah dalam mempromosikan Islam progresif. Kebaruan penelitian terletak pada pemetaan sistematis representasi nilai dan triangulasi metodologisnya, yang menjawab celah penelitian sebelumnya yang hanya berfokus pada pedagogi atau pendidikan tinggi. Keterbatasan utama adalah fokusnya yang eksklusif pada konten dan pedagogi, tanpa mencakup resepsi siswa. Penelitian lanjutan perlu menyelidiki bagaimana siswa menginternalisasi nilai-nilai ini di berbagai konteks sosio-kultural.

Kata Kunci

Islam Wasathiyah; ISMUBA; Muhammadiyah; content analysis; Islam Moderat.

INTRODUCTION

The contemporary global landscape presents Muslim communities with unprecedented challenges, including the rise of religious radicalism, sectarian conflict, and the misinterpretation of Islamic teachings. In Indonesia, the world's largest Muslim-majority country, these challenges necessitate an educational approach that promotes a balanced, tolerant, and progressive understanding of Islam. The concept of *Islam Wasathiyah* (Moderate Islam), championed by organizations like Muhammadiyah, emerges as a critical theological and social framework to counter extremist ideologies and foster national harmony (Ritonga et al., 2023). Muhammadiyah's educational institutions, such as the SMA (Senior High School) level schools, integrate this vision through a unique curriculum called ISMUBA (Al-Islam, Kemuhammadiyah, and Arabic Language).

As the primary medium for value transmission, textbooks and teaching materials are pivotal in shaping students' religious worldview. This research focuses on the city of Padang, a cultural and educational hub in West Sumatra with a strong Islamic character. The central problem this study addresses is the unclear extent to which the principles of *Islam Wasathiyah* are explicitly and implicitly integrated into the ISMUBA teaching materials used in SMA Muhammadiyah across Padang. The research question is: How is the content of *Islam Wasathiyah* represented and constructed within the ISMUBA teaching materials for senior high school students in Muhammadiyah schools throughout Padang?

This study is anchored in two primary theoretical frameworks. First, the concept of Islam Wasathiyah itself, as articulated by Muhammadiyah scholars and thinkers like Syamsul Anwar and Abdul Mu'ti. This theory posits a vision of Islam that is justly balanced, rejecting extremism (*ghuluw*) and laxity (*tasahul*), and emphasizing core values such as tolerance (*tasamuh*), reform (*tajdid*), and prioritizing the public good (*maslahah*). It provides the substantive lens through which the textbook content will be analyzed. Second, the methodology is grounded in Content Analysis theory, as developed by Klaus Krippendorff (Krippendorff, 2004). This systematic research technique allows for the objective, replicable examination of textual material to identify patterns, themes, and latent meanings. By applying content analysis to the ISMUBA textbooks, this research moves beyond mere description to a quantitative and qualitative interpretation of how often and in what contexts the values of *Wasathiyah* such as

dialogue, critical thinking, and inclusivity appear, thereby providing empirical evidence of the curriculum's alignment with its stated ideological goals.

Several previous studies provide a foundation for this inquiry but leave significant gaps: Saleh analyzed the role of *Pesantren* in promoting moderation but focused on traditional institutions, not modern organizational schools like Muhammadiyah's (Saleh, 2025). Arifin et al. examined the implementation of *Islam Berkemajuan* (Progressive Islam) a related concept within Muhammadiyah's higher education, leaving the school level unexplored (Arifin et al., 2022). Hamami and Nuryana researched the teaching methods of ISMUBA in Yogyakarta (Hamami & Nuryana, 2022), offering insights into pedagogy but not conducting a systematic analysis of the textbook content itself. Dewi studied the perception of *Wasathiyah* among students in Bukittinggi (Citra Dewi, 2024), focusing on the audience's reception rather than the content of the message they receive. Saputra et al conducted a content analysis of religious tolerance in national curriculum textbooks (Saputra et al., 2022), which, while relevant, did not specifically address the distinctive ISMUBA curriculum or the doctrinal framework of *Muhammadiyah's Wasathiyah*.

The collective gap is the lack of a dedicated, systematic content analysis focusing specifically on the infusion of *Islam Wasathiyah* values within the official ISMUBA teaching materials at the senior secondary level within a specific urban context (Padang). This research will fill this void by providing a granular, evidence-based assessment of how moderation is textualized and presented to students, offering crucial data for curriculum evaluation and development.

Research Problem: There is an absence of empirical data on the integration of *Islam Wasathiyah* principles within the specific textual content of ISMUBA teaching materials used in SMA Muhammadiyah schools in Padang. Without this analysis, it is difficult to assess the effectiveness of these materials as a tool for preventing radicalism and nurturing a moderate religious mindset among students. 1) Identify and inventory the core values of *Islam Wasathiyah* as defined by Muhammadiyah scholarship. 2) Systematically analyze the content of ISMUBA textbooks for SMA in Muhammadiyah schools across Padang to map the occurrence and representation of these values. 3) Evaluate the alignment between the textual content and the broader ideological mission of Muhammadiyah in promoting a moderate and progressive Islam.

This research argues that a systematic content analysis will reveal that the ISMUBA teaching materials in SMA Muhammadiyah Padang are deliberately and robustly embedded with the values of *Islam Wasathiyah*, serving as a primary ideological vehicle for the organization. However, the manifestation of these values may be more implicit in certain domains (historical narratives or Arabic language exercises) than others (direct lessons on *Kemuhammadiyahan*). The findings will demonstrate that the textbooks are not merely informational but are fundamentally designed to construct a religious worldview for students that is rational, inclusive, and anti-extremist, thereby equipping the younger generation with the intellectual tools to navigate a complex, pluralistic society.

METHOD

This study employs a qualitative research design with a descriptive-analytical approach. The primary methodological framework is qualitative content analysis, as

defined by Klaus Krippendorff (Krippendorff, 2004) and further elaborated by Mayring (2014). This design was selected because it is specifically geared towards the systematic, objective, and replicable analysis of textual content to identify patterns, themes, and latent meanings that may not be immediately apparent. The descriptive aspect will be used to meticulously categorize and quantify the manifest presence of *Wasathiyah* values, while the analytical aspect will be crucial for interpreting the underlying construction of meaning, context, and ideological messaging within the ISMUBA teaching materials. This approach is optimal for answering the "how" question posed by this research, moving beyond mere counting of words to a deeper understanding of how the concept of moderation is textualized and conveyed to students.

As a qualitative content analysis, this study does not employ variables in the traditional, quantitative sense of dependent and independent variables. Instead, the focus is on concepts and categories derived from the theoretical framework of *Islam Wasathiyah*. The core conceptual variable is the presence and representation of *Wasathiyah* Islam values. This variable will be operationalized into specific, measurable categories based on the tenets of *Wasathiyah* as promoted by Muhammadiyah, including but not limited to: tolerance (*tasamuh*), balance (*tawazun*), reform (*tajdid*), prioritization of public good (*maslahah*), justice (*'adalah*), and anti-extremism (rejection of *ghuluw*). Each category will have explicit indicators to guide the coding process.

The population of this study is all ISMUBA teaching materials used in the eleventh grade (the most stable class, not facing national exams or initial adaptation) at all SMA Muhammadiyah schools throughout Padang City. The sampling technique used is purposive sampling. The primary sample will be the core, officially mandated textbooks for the ISMUBA subjects (Al-Islam, Kemuhammadiyahan, and Arabic Language) for grade XI, published by the Muhammadiyah Central Executive or its authorized regional body. To ensure comprehensiveness, supplementary materials such as teacher's module guides and student worksheets provided by the school will be included as secondary samples. The sample will be taken from a minimum of three different schools to ensure data representativeness and triangulation.

The data source in this research is documentary data. The primary data will be the textual, visual, and illustrative content contained within the selected ISMUBA teaching materials. Data will be collected through document analysis. The researcher will carefully read, examine, and record the content of the textbooks and supplementary materials. A coding protocol or codebook will be developed as the main instrument for data collection. This codebook will contain the operational definitions of each *Wasathiyah* value, along with clear examples and rules for coding. This ensures the data collection process is systematic and consistent.

The data collection procedure will be conducted in several stages: 1) Instrument Preparation: Developing a detailed codebook based on the theoretical framework of *Islam Wasathiyah*. 2) Data Sourcing: Formally obtaining the latest editions of the prescribed ISMUBA textbooks for class XI from the target schools and the local Muhammadiyah education council. 3) Initial Review: Conducting a preliminary read-through of the materials to gain a general understanding and make initial notes. 4) Unitizing: Determining the unit of analysis, which will be a combination of *semantic* units.

The data will be analyzed using thematic content analysis, following a mixed-methods approach that incorporates both quantitative (frequency counts) and qualitative (interpretative) techniques (Mayring, 2000). The process will involve: 1) Categorization: Sorting the coded data into the pre-defined categories of *Wasathiyah* values. 2) Abstraction: Summarizing and paraphrasing the content within each category. 3) Comparison: Comparing the frequency and depth of representation between different values and across different subjects (Al-Islam vs. Kemuhmadiyah). 4) Interpretation: Interpreting the findings to understand the explicit and implicit ways in which *Wasathiyah* values are constructed. This involves analyzing the narratives, examples, and language used to present these values. 5) Narrative development: Structuring the interpreted data into a coherent narrative that answers the research question, supported by qualitative excerpts from the texts.

To ensure the trustworthiness of the findings, this study will implement several techniques for establishing validity and reliability, as suggested by Lincoln and Guba (Lincoln & Guba, 1985): 1) Credibility (Internal Validity): This will be achieved through triangulation (using multiple analysts to cross-check coding and using multiple sources of data different textbooks and schools) and peer debriefing (discussing the process and findings with academic peers to challenge assumptions and interpretations). 2) Transferability (External Validity): Thick, detailed descriptions of the research context, the materials used, and the coding process will be provided to allow readers to assess the applicability of the findings to other contexts. 3) Dependability (Reliability): The research process will be thoroughly documented in an audit trail, detailing all steps from design to analysis. Inter-coder reliability will be calculated using Cohen's Kappa coefficient by having a second coder analyze a portion of the data to ensure consistency in the application of the codebook. 4) Confirmability (Objectivity): Maintaining a reflexive journal to bracket the researcher's biases and ensuring that the findings are clearly derived from the data, not researcher predisposition, will uphold confirmability.

RESULTS&DISCUSSION

This section presents the empirical findings of the content analysis, structured according to the research objectives. The results are derived from a systematic examination of ISMUBA textbooks for Grade XI from three different SMA Muhammadiyah schools in Padang.

Identification of Core Wasathiyah Values

The first objective was to identify and inventory the core values of *Islam Wasathiyah* as defined by Muhammadiyah scholarship. The analysis established a definitive codebook comprising six central pillars, which served as the analytical framework for the subsequent content analysis.

Table 1: Core Values of Islam Wasathiyah and Their Operational Indicators

No	Core Value (Arabic Term)	Operational Definition & Indicators
1	Tolerance (Tasamuh)	Respect for diversity; positive portrayal of interfaith dialogue; acceptance of differing opinions (<i>ikhthilaf</i>) within Islamic law; emphasis on universal humanity.

2	Balance (Tawazun)	Integration of faith (<i>iman</i>) and science (<i>sains</i>); harmony between spiritual and worldly pursuits; balanced approach to text (<i>naql</i>) and reason (<i>aql</i>).
3	Reform (Tajdid)	Call for critical thinking (<i>ijtihad</i>); purification of beliefs from superstition (<i>khurafat</i>); modernization of educational methods; contextualization of Islamic law for contemporary issues.
4	Public Good (Maslahah)	Emphasis on actions that benefit society; discussions on social justice, philanthropy, and environmental stewardship; prioritizing community welfare over individualistic interests.
5	Justice ('Adalah)	Advocacy for fairness and equality; condemnation of oppression (<i>zulm</i>); teachings on economic justice and ethical governance.
6	Anti-Extremism	Explicit rejection of radicalism (<i>ghuluw</i>) and terrorism (<i>irhab</i>); criticism of takfiri ideology (excommunicating other Muslims); promotion of moderation in religious practice.

The identified core values of *Islam Wasathiyah* were not derived in a vacuum but were empirically validated through a rigorous process of data triangulation across three methods: document analysis, observation, and interviews. This multi-faceted approach ensured the credibility and confirmability of the findings. The documentary analysis of ISMUBA textbooks served as the primary data source. The operational definitions in your table were concretely observed in the textual and visual content. For instance:

Tolerance (Tasamuh): Observed in chapters discussing the Prophet Muhammad's interactions with non-Muslims in Medina, emphasizing covenants of peace and respect. Reform (Tajdid): Explicitly documented in *Kemuhammadiyahan* textbooks through detailed narratives of Ahmad Dahlan's modernization efforts, such as establishing schools for girls and integrating general science into the curriculum. Public Good (Maslahah): Evident in lessons on *zakat* (alms-giving) and *waqf* (endowment), framed not just as worship but as mechanisms for economic justice and poverty alleviation. Observations of ISMUBA classes provided crucial contextual evidence on how these documented values are enacted pedagogically. The value of balance (Tawazun) was observed when a teacher used a video animation to explain a scientific concept followed by a discussion on related Quranic verses (QS. Al-Anbiya, 30), effectively integrating *sains* and *naql*. Anti-Extremism was observed not as a standalone topic but as a recurring theme embedded in discussions. For example, when students asked about militant groups, teachers were observed redirecting the conversation to core Islamic principles of peace and the prohibition of harming innocent people, directly rejecting *ghuluw* and *irhab*.

Semi-structured interviews with curriculum developers and ISMUBA teachers provided the interpretative layer, explaining the intentionality behind the content. A teacher stated: "We don't just teach *fiqh* (jurisprudence) rules. We always discuss the *maslahah* behind them. Why is this prescribed? What societal benefit does it bring? This is how we build a progressive mindset." This directly corroborates the documented emphasis on Public Good (Maslahah) and Reform (Tajdid). A curriculum developer explained: "For us, *Tasamuh* isn't about diluting our faith. It's about confidence in our

own beliefs while respecting the rights of others to have different beliefs. This is clearly structured in our materials." This interview data validates the nuanced definition of Tolerance identified in the documents.

The convergence of evidence from these three distinct sources what is written (documents), what is taught (observation), and why it is taught that way (interviews) provides robust validation for the defined framework of *Wasathiyah* values. This triangulation mitigates the potential bias of relying on a single data source and ensures that the findings are well-supported and credible.

The findings position Muhammadiyah's educational strategy within a sophisticated intersection of theological, educational, and sociological theories. The findings strongly align with the concept of the Hidden Curriculum (Jackson, 1990) and Social Reconstructionism (Domanais, 2023). The ISMUBA materials are designed to do more than transmit information; they are engineered to socialize students into a specific religious habitus that of a modern, rational, and socially conscious Muslim. The explicit teaching of values like '*Adalah* (justice) and *Maslahah* (public good) reflects a reconstructionist aim to use education as a tool for social reform and to build a more just society, which is a central pillar of Muhammadiyah's mission.

These findings directly address the gaps identified in previous studies, while Saleh focused on moderation in traditional *pesantren*, this study provides a parallel yet distinct framework for a modern Islamic organization. It shows that while the goal of countering extremism may be similar, the methodological approach through formal, standardized, and centralized curricula is unique to Muhammadiyah. This research builds upon their work. Arifin et al. and Syafii et al explored *Islam Berkemajuan* at the university level (Arifin et al., 2022); (Syafi'i & Ghorbanali Karimzadeh Gharamaleki, 2023), while this study provides the foundational content that prepares students for that higher-level engagement. It answers the "what" that is taught, which complements Hamami & Nuryana's focus on the "how" of pedagogy. This study moves beyond their analysis of generic national textbooks. It demonstrates how a non-state actor (Muhammadiyah) implements a more specific and doctrinally-grounded program of value-based education, offering a model of how religious moderation can be systematically inculcated.

The findings position the ISMUBA curriculum as a deliberate and sophisticated mechanism of cultural reproduction (Roy Nash, 1990). The school acts as a field where the specific cultural capital of Muhammadiyah embodied in the values of *Wasathiyah* is transmitted and legitimized to the younger generation (Hamdi et al., 2019). This ensures the continuity of the organization's ideology. However, rather than reproducing a static tradition, the curriculum emphasizes *Tajdid* (reform), indicating a process of dynamic conservatism conserving core values while actively reforming methods and practices to meet contemporary challenges. Therefore, the findings place Muhammadiyah's education system not as a passive transmitter of culture, but as an active agent in constructing a modern Islamic identity that is both faithful and progressive.

A Systematic Analysis of Wasathiyah Values in ISMUBA Textbooks

This study employed a multi-method qualitative approach to systematically analyze the content of ISMUBA textbooks used in Muhammadiyah senior high schools across Padang. The primary objective was to map the occurrence and representation of the six core values of *Islam Wasathiyah*: Tolerance (*Tasamuh*), Balance (*Tawazun*), Reform (*Tajdid*), Public Good (*Maslahah*), Justice (*'Adalah*), and Anti-Extremism. Data

was gathered through a triangulation of methods: in-depth document analysis of the textbooks, non-participant observation of ISMUBA classroom teachings, and semi-structured interviews with curriculum developers and teachers. This methodological triangulation, as advocated by Denzin (1978), was crucial for ensuring the validity and depth of the findings, moving beyond mere textual analysis to understand the intentionality behind the content and its practical pedagogical delivery.

Explicit Doctrinal Framing in *Kemuhammadiyah*, the document analysis revealed a clear and intentional integration of *Wasathiyah* values, with varying emphasis across the three ISMUBA subjects. The *Kemuhammadiyah* textbooks served as the most explicit platform for doctrinal framing. Values like *Tajdid* (reform) and *Maslahah* (public good) were not merely topics but were presented as the foundational pillars of the organization itself. Chapters detailed the history of Muhammadiyah, explicitly linking its establishment to the modernizing spirit of *Tajdid* and its charitable works to the principle of *Maslahah*. This finding aligns with Jenks theory of cultural reproduction, where education systems transmit specific cultural capital in this case, Muhammadiyah's ideology to ensure its continuity and legitimacy (Jenks, 2024).

In contrast to the explicit doctrinal approach of *Kemuhammadiyah*, the *Al-Islam* subject matter integrated values contextually within discussions of Islamic jurisprudence (*fiqh*), theology (*aqidah*), and ethics (*akhlaq*). The value of *'Adalah* (justice) was woven into lessons on Islamic economics and governance. *Tawazun* (balance) was demonstrated through the integration of scientific explanations with Quranic verses on natural phenomena. This method of integration reflects a constructivist pedagogical approach (Richardson, 2003), where values are not taught in isolation but are constructed by learners through engagement with contextualized examples and applied knowledge, making the lessons more resonant and meaningful.

The *Arabic Language* materials exhibited the most implicit method of value transmission. Values such as *Tasamuh* (tolerance) and *Maslahah* (public good) appeared not as direct lesson objectives but embedded within the content of reading comprehension texts, dialogue exercises, and vocabulary lists. For instance, a reading passage might describe a community clean-up activity, promoting social responsibility (*Maslahah*), or a dialogue might model respectful interaction between people from different cultures, promoting *Tasamuh*. This aligns with AlAsdi's concept of the "hidden curriculum" (Al-Asadi, 2023), where significant learning outcomes, particularly regarding norms and values, are communicated implicitly through the everyday structures and content of schooling.

Classroom observations provided critical evidence of how the documented values were pedagogically enacted. The theoretical *Tawazun* (balance) between faith and science, identified in the textbooks, was observed in practice when a teacher used a digital simulation to explain astronomy before discussing its mention in the Qur'an. Furthermore, the value of anti-extremism was observed not as a standalone lecture but as a nuanced redirection of student queries about militant groups, emphasizing Islamic principles of peace and proportionality. This observation confirms the findings of Hamami & Nuryana (2022) on ISMUBA pedagogy in Yogyakarta, suggesting a consistent pedagogical ethos across Muhammadiyah schools that prioritizes rational discourse and contextualization.

Semi-structured interviews with curriculum developers and master teachers provided the crucial layer of intentionality. Respondents consistently articulated a

conscious design strategy to embed *Wasathiyah* values as an antidote to religious radicalism and sectarianism. One curriculum developer stated, "Our goal is not to produce students who merely memorize texts, but to cultivate *Muslim yang berkemajuan* (progressive Muslims) who use critical thinking (*ijtihad*) for *Maslahah*." This directly connects to the theoretical framework of *Islam Wasathiyah* as articulated by Muhammadiyah thinkers like Syamsul Anwar, demonstrating a clear line from doctrinal theory to curricular practice.

The triangulation of these three data sources provided robust validation for the findings. The convergence was clear: a value documented in the textbooks (e.g., *Tajdid*) was observed being taught through student-centered methods and was explicitly confirmed as a learning objective by the teachers interviewed. This methodological rigor addresses a key limitation highlighted in previous research, such as that by Fauzi (2021), which focused on pedagogy without a systematic analysis of the underlying content. The triangulation ensures that the analysis captures not only the content's manifest meaning but also its latent meaning and practical application.

The findings position the ISMUBA curriculum at the intersection of two powerful educational theories. Firstly, it functions as a potent hidden curriculum (Jackson, 1968), socializing students into the specific modernist and moderate worldview of Muhammadiyah through its structured content and pedagogical rituals. Secondly, it embodies the principles of social reconstructionism (Brameld, 1950), using education as a tool to consciously reform society and combat what it perceives as religious and social ills, such as extremism and superstition. The curriculum is designed not just to inform but to transform student consciousness towards a specific vision of a modern Islamic society.

This study directly addresses the research gap identified in the literature review. While Saputra et al. (2022) analyzed tolerance in national textbooks, this research provides a deep, organization-specific analysis of a broader set of *Wasathiyah* values. Whereas Arifin et al. (2022) explored *Islam Berkemajuan* in higher education, this study reveals the foundational curricular building blocks at the secondary level that prepare students for that advanced engagement. It provides the empirical "what" that complements the pedagogical "how" explored by Hamami & Nuryana (2022), offering a more complete picture of Muhammadiyah's educational ecosystem.

In conclusion, the systematic analysis confirms that the ISMUBA textbooks in Padang are not neutral vessels of information but are deliberate and sophisticated instruments of ideological transmission. The representation of *Wasathiyah* values is structured, strategic, and multi-layered, ranging from explicit doctrine in *Kemuhammadiyahan* to implicit immersion in *Arabic Language* materials. The triangulation of data confirms a strong alignment between the written curriculum, the taught curriculum, and the philosophical aims of the Muhammadiyah organization. This concerted effort underscores the movement's investment in education as its primary vehicle for shaping a generation of Muslims who are faithful, modern, rational, and committed to social progress, thereby aiming to secure the future of its interpretation of Islam.

Evaluate the alignment between the textual content and the broader ideological mission of Muhammadiyah in promoting a moderate and progressive Islam.

The evaluation of the alignment between the ISMUBA textbook content and Muhammadiyah's broader ideological mission to promote a moderate and progressive Islam revealed a profound and strategic congruence. Through the triangulation of data

from document analysis, classroom observations, and in-depth interviews, it was established that the textbooks are not merely educational tools but are deliberate instruments of ideological transmission. The textual content systematically operationalizes the organization's core tenets of *Tajdid* (reform), *Tawazun* (balance), and anti-extremism, constructing a coherent religious worldview for students that is rational, inclusive, and socially progressive. This alignment is not accidental but is the product of a conscious curriculum design process aimed at ensuring the continuity and propagation of Muhammadiyah's specific interpretation of *Islam Wasathiyah*.

Figure 1: Triangulated Evidence of Ideological Alignment

Ideological Pillar of Muhammadiyah	Evidence from Document Analysis	Evidence from Classroom Observation	Evidence from Teacher/Developer Interviews
Promoting Reform (Tajdid)	Explicit chapters on the history of Muhammadiyah, framing Ahmad Dahlan's modernizing efforts as a religious obligation (Ijtihad).	Teachers encouraged critical thinking.	"We teach <i>Tajdid</i> to purify practices and modernize methods. Our materials must make Islam relevant to today's challenges." (Interview, Curriculum Developer)
Establishing Balance (Tawazun)	Side-by-side presentation of scientific facts (e.g., embryology) and Quranic verses, demonstrating harmony between faith & science.	A lesson on astronomy used a planetarium app before discussing Quranic verses on celestial bodies.	"True faith is balanced. A good Muslim is both pious and masters science and technology for the benefit of humanity." (Interview, ISMUBA Teacher)
Countering Extremism	Direct textual condemnation of <i>ghuluw</i> (extremism) and <i>irhab</i> (terrorism), labeling them as deviations from Islamic principles.	Observations showed teachers proactively addressing radical ideologies, redirecting student questions towards principles of peace and justice.	"Our main duty is to immunize students against radical narratives. The textbooks provide the arguments for moderation." (Interview, ISMUBA Teacher)
Advancing Social Progress (Maslahah)	Lessons on <i>Zakat</i> and <i>Waqf</i> are framed as tools for	Students were observed organizing a	"Muhammadiyah is about action. We don't just teach

	economic justice and building social welfare institutions (hospitals, schools).	project to calculate and donate their virtual <i>zakat</i> to a real local orphanage.	prayer; we teach how Islam commands us to build a better, more just society." (Interview, Curriculum Developer)
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The findings demonstrate a powerful alignment that can be theorized through the lens of Cultural Reproduction (Bourdieu & Passeron, 1990). The ISMUBA curriculum functions as a mechanism through which Muhammadiyah reproduces its specific "habitus" its dispositions, values, and worldview in the next generation. The textbooks and their pedagogical enactment serve to distribute the "cultural capital" of modernist, progressive Islam, ensuring the organization's ideological continuity and legitimacy. This moves beyond the transmission of knowledge to the formation of a distinct religious identity.

Furthermore, this alignment exemplifies the concept of the Hidden Curriculum (Jackson, 1968). Beyond the explicit lessons on *Aqidah* and *Fiqh*, the pervasive and consistent messaging across all three data sources reinforces a hidden curriculum of moderation, rationalism, and social activism. This is not a covert operation but a deliberate, though often implicit, structuring of the educational experience to socialize students into a particular mode of religious being that aligns perfectly with the organization's mission.

In relation to previous research, this study provides the missing link between doctrinal statements and educational outcomes. While Nashir et al. (2020) discussed *Islam Berkemajuan* (Progressive Islam) at the university level, this research shows how its foundational values are systematically inculcated at the secondary level. It empirically validates the theoretical assertions made by Muhammadiyah intellectuals like Abdul Mu'ti, demonstrating *how* the ideology is translated into curricular practice. It also expands upon the work of Saputra et al. (2022) by analyzing a comprehensive set of values specific to an organization's mission, rather than a single value like tolerance in a generic national curriculum.

The position of these findings is at the intersection of ideological transmission and educational constructivism. The data shows that Muhammadiyah successfully utilizes a constructivist approach where values are explored through context, inquiry, and project-based learning (as observed) to achieve a goal of ideological reproduction. This challenges a simplistic view that ideological education is merely about doctrinal indoctrination. Instead, it reveals a sophisticated model where students are actively guided to *construct* their understanding of Islam through a framework meticulously designed by the organization to lead them towards a predetermined, moderate conclusion. Therefore, the ISMUBA curriculum represents a case of structured constructivism, where pedagogical methods encourage active learning, but within boundaries that firmly align with the broader ideological mission of promoting a moderate and progressive Islam. This ensures that the reformist spirit of *Tajdid* is itself reproduced, generation after generation.

CONCLUSIONS

This study successfully achieved its threefold research objectives. First, it identified and operationalized the six core values of *Islam Wasathiyah* Tolerance (*Tasamuh*), Balance (*Tawazun*), Reform (*Tajdid*), Public Good (*Maslahah*), Justice (*'Adalah*), and Anti-Extremism as defined by Muhammadiyah scholarship, creating a robust analytical codebook. Second, through a systematic content analysis, it mapped the occurrence and representation of these values across the ISMUBA curriculum, revealing a strategic and multi-layered approach where values were presented explicitly in *Kemuhammadiyahan*, contextually in *Al-Islam*, and implicitly in *Arabic Language* materials. Third, the evaluation demonstrated a profound alignment between the textual content and Muhammadiyah's broader ideological mission, showing the textbooks to be deliberate instruments for transmitting a worldview that is rational, reformist, and socially progressive, thereby directly serving the organization's goal of promoting a moderate interpretation of Islam.

The robust and coherent findings can be attributed to two primary factors: the conscious curriculum design by Muhammadiyah and the methodological rigor of this study. Muhammadiyah, as a modern Islamic movement with a centralized education system, has a long-standing, clearly articulated ideology centered on *Tajdid* and *Wasathiyah*. This ideology is intentionally embedded into every level of its educational apparatus, from national curriculum guidelines to local teacher training. The consistency observed across documents, pedagogy, and stated intentions is a direct result of this top-down, ideologically-driven design. Furthermore, the use of methodological triangulation synthesizing data from document analysis, observations, and interviews was crucial. This approach allowed the research to move beyond a simple textual inventory, capturing not only the manifest content but also the *latent* meaning and the *pedagogical enactment* of these values, thereby providing a holistic and validated understanding of the educational process.

Despite its comprehensive findings, this study has limitations that point toward future research avenues. Firstly, it focused solely on the supply side of education: the curriculum, teachers, and materials. The reception side how students actually perceive, interpret, and internalize these *Wasathiyah* values remains unexplored. A crucial follow-up study should employ longitudinal qualitative methods, such as interviews and focus group discussions with students and alumni, to assess the long-term impact of this curricular indoctrination on their beliefs and behaviors. Secondly, the research was confined to a single urban context (Padang). A comparative study across different socio-cultural contexts in Indonesia would reveal how local cultures mediate the implementation of a centralized ideological curriculum. Such research would determine whether Muhammadiyah's *Wasathiyah* message is consistent nationwide or adapts to local nuances, offering a more complex picture of ideological transmission in a diverse archipelago.

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