

Islamic Moderatism in Curriculum Development Of Islamic Educational Institutions in Aceh

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ABSTRACT

Purpose – This study aims to analyze the moderation of Islam developed in the curriculum of Islamic educational institutions in Aceh, a special province with the implementation of Islamic law and a unique Dayah education system.

Design/methods/approach – This study uses a phenomenological and sociological approach. In-depth interviews were conducted with leaders of Islamic boarding schools, madrasas, and schools, teachers, and students, accompanied by observation and documentation, which were analyzed using the Milles and Huberman model.

Findings – The results of the study indicate that Islamic educational institutions in Aceh have provided their students with an understanding of religious moderation through the internalization of moderate religious values in the learning process. These Islamic moderate values are internalized through intraschool, extracurricular, and hidden curriculum programs by instilling attitudes that enable students to understand various deviations and differences in religious beliefs, act proportionally, non-discriminatorily, and respect ethnic and religious diversity. This moderate attitude can be found in social interactions between students, teachers, and people outside the school environment.

Research implications/limitations – This study implies the importance of Islamic educational institutions in Aceh internalizing the values of Islamic moderation in the development of their curriculum to shape moderate attitudes in students.

Originality/value – Many studies have been conducted on Islamic moderation in learning. However, studies on Islamic moderation in curriculum development in Islamic educational institutions in Dayah, Dayah Muhammadiyah, and Islamic schools in Aceh have not been explored much.

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Introduction

The presence of Islamic educational institutions such as Islamic boarding schools, madrasas, and Islamic schools is not only a local response to Indonesia, but also a representation of religious movements and groups such as Nahdlatul Ulama (NU), Muhammadiyah, and Salafi, which have given rise to a variety of ideological orientations in educational institutions, resulting in internal struggles within the muslim community. Jackson and Parker note that although Islamic educational institutions established by these religious organizations are integrated into the national education system, they merely align with the quality standards of general education (Elisabeth Jackson, 2008). These religious groups also have ideological interests (Masita, 2022; Muharir, 2022; Muliono, 2021; Pulthinka et al., 2021; Supani, 2014). Despite the transformation, the ideological identity of Islamic educational institutions is still upheld by Islamic groups. For example, in the curriculum taught, whether it is curricular, extracurricular, or hidden curriculum.

The formation of ideological identity by making schools, madrasas, and Islamic boarding schools as means of contestation will provide opportunities to make Islamic educational institutions as media for teaching the truth of certain groups (Arhanuddin, Almunauwar, 2021; Ma'rif, 2014; Muharir, n.d.; Saparudin, 2017; Umayya, 2018). In addition, this situation will influence students' mindset making it very easy to blame others who have different religious practices and beliefs, leading to intolerance. It will also turn students into militant cadres for the continuation of the ideology and religious organization in question. Another effect is that schools, madrasahs, and pesantren are burdened with an already heavy curriculum, further compounded by ideological content in the curriculum as demanded by the organizing institutions (Sumanti et al., 2021; Zaini Tamin A, 2018).

Educational institutions today offer a variety of methodologies, some of which implement sound curricula with an emphasis on effective pedagogical approaches to nurture the current generation. These institutions formulate curricula that are relevant to various levels and stages of education. On the other hand, certain institutions have been negatively impacted both ideologically and practically due to the prevalence of western ideology, imported theories, and a shift toward secularism or globalization in the contemporary era. Unfortunately, they seem to have neglected their primary responsibility in selecting optimal means for education and nurturing, designing programs, and focusing on appropriate educational goals. The authentic principles of Islamic education, based on the Quran and the noble hadiths of prophet Muhammad, must serve as the foundation for determining these objectives (Al Hejori, M. J., & Al Balawi, 2023).

Preserving the continuity and sustainability of Arab Islamic cultural and historical heritage, as well as human heritage, is of utmost importance. By upholding the values enshrined in the Quran and the teachings of the prophet, we can ensure the continuity and renewal of historical and cultural heritage (Alshahwan, 2018).

The negative stigma associated with Islamic educational institutions, particularly boarding schools, as breeding grounds for radicalism and terrorism must be eliminated. Islamic educational institutions need to counter these issues and provide their students with an understanding of Islamic moderation. The spread of radicalism and liberalism is also

determined by the ideological currents of their leaders (Farida, 2015). Educational institutions need to be managed based on Islamic moderation (Fathurrochman et al., 2020; Hidayah, 2021; Zainal & Suhadi Mohammed, 2024) and serve as a laboratory for religious moderation, adopting a socio-religious approach to religion and governance (Bosra, 2020; Sutrisno, 2019). Involving external institutions to provide religious moderation training to students is also necessary (Hameed & Salih, 2016). This includes the need to internalize the values of Islamic moderation in the curriculum of Islamic educational institutions (Hermawan, 2020; Maghfuri, 2019; Prasetiawan, 2021). According to Yulia, religious education conducted in public schools can instill nationalist and Islamic values, thereby shaping the character of students into ideal individuals (Rahman, Yulia., & Rahman, 2021)

Research on Islamic moderation in the development of Islamic educational institutions curricula has not received much attention from education researchers. Several relevant books and research articles can be cited, such as *religious moderation* (ministry of religious affairs of the republic of Indonesia, 2019); *Islamic educational institutions in Indonesia in the 20th century: the struggle between modernization and identity* (Arief Subhan, 2012); *a pocket guide to religious moderation for muslim women* (Huriani et al., 2022); *religious moderation in a multicultural society* (Juwaini et al., 2022). A research report titled *assessing religious moderation in a sharia state: an analysis of the implementation of religious moderation policies at State Islamic Religious Universities (PTKIN) in Aceh* (Maizuddin et al., 2021).

In addition to books, there are several relevant articles, including a study conducted by Siswanto on *the values of Islamic moderation in the Islamic education curriculum in the Islamic religious education and morality textbooks* (Siswanto, 2020). Research on *the values of Islamic moderation in the Islamic education curriculum* (Futaqi, 2018; Suprpto, 2020; Yunus & Salim, 2018). Noorhaidi, in his article *education, young Islamists and Integrated Islamic schools in Indonesia*, identifies integrated Islamic schools (SIT) affiliated with the *tarbiyah ikhwan al-muslim* movement as having gained public attention, stating that by promoting the ideological ideas of Hasan Al-Banna, SIT has developed into a new trend in Islamic education in Indonesia (Hasan, 2012). A specific study on curriculum moderation can be found in the research conducted by Ekawati et al., titled “*curriculum moderation in Islamic higher education institutions in religious deradicalization in Indonesia*” (Ekawati et al., 2018) and from other research on *the development of religious moderation in the learning process at Indonesian Islamic boarding schools through the application of Islamic wasatiyah values*. Research related to the curriculum of educational institutions in Aceh is more oriented toward the development of local content curricula (A Musanna (2009); M. Nasir (2013) and curriculum integration in Islamic educational institutions (R. Hanum 2019; Tabrani ZA 2021). The article written by Razali et al. focuses on examining the role of dayah administrators (tengku) in fostering moderation among students at dayah educational institutions in Aceh (Mahmud & Nasution, 2023). Studies on Islamic moderation in the development of curricula at Islamic educational institutions in *dayah*, *dayah Muhammadiyah*, and Islamic schools have not yet been conducted.

This article attempts to fill this gap by discussing Islamic moderation in the development of the curriculum of Islamic educational institutions in Aceh. This paper is based on two arguments. First, Aceh is a province with special status in education. Specifically, the education system in Aceh is based on Law No. 11 of 2006 on the government of Aceh and Qanun province Nanggroe Aceh Darussalam No. 23 of 2002 on education in Aceh, which more specifically regulates the education system applicable in Aceh. Second, Aceh, as a province that implements Islamic law, is considered intolerant by some people (Alkhaidar 2015; Zukhdi 2017; Kamaruzzaman 2016; Husni 2019; T. Saifullah; Ahamd Solihin; Amiruddin; M. Anzaikhan; Syafieh). However, in reality, the development of its educational institution curriculum is very moderate.

This study aims to analyze the development of a moderate curriculum in Islamic educational institutions in Aceh through intracurricular, extracurricular, and hidden curriculum activities.

Methods

This study uses qualitative methods with a phenomenological and sociological approach. Phenomenology is used because the researcher is the key instrument who will go into the field for a sufficient amount of time. To closely examine individuals' interpretations of their experiences, requiring the researcher to integrate with the research subjects and supporting subjects (Creswell, 2012; Hadi et al., 2021), the sociological approach is used to examine how the moderate Islamic curriculum is developed in Islamic educational institutions in Aceh (Krippendorff, 2019). The research informants are individuals from schools, madrasahs, and Islamic boarding schools in Aceh. In this case, the researcher will interview school principals, madrasah principals, or Islamic boarding school principals, teachers, extracurricular activity managers, and 21 students. This research was conducted at SMA IT Al-Arabiyan, dayah Baitul Arqam Muhammadiyah, and dayah Darul Ulum Alfata in Aceh in 2021.

Research data was collected through in-depth interviews, observation, and documentation, which were used simultaneously. Interviews were conducted with actors in each educational institution, including students. Documentation studies were conducted to obtain data in the form of regulatory documents, curricula, program books, and others. Meanwhile, observations were conducted to observe various activities, both intraschool and extracurricular, in each school. The analysis procedure proposed by Milles and Huberman is used as a reference for analyzing the research data, starting from data collection, data reduction, data presentation, and drawing conclusions or verification (Milles, Matthew B., and Huberman, 2003).

Data collection was conducted through interviews, observation, and documentation. Interviews were conducted with the principal, vice principal, teachers, and students. The implementation of Islamic moderation values in school activities was observed, and curriculum documents were analyzed. Data reduction was carried out by filtering relevant data, grouping it, and removing data unrelated to the research focus.

After the data was reduced, the study presented the research data in the form of a descriptive narrative before drawing conclusions.

Result and Discussion

1. Islamic Moderateism in the Intracurricular Activities of Islamic Educational Institutions in Aceh

Dayah Darul Ulum Alfata is a traditional Islamic boarding school that follows the Shafii school of thought in its religious practices, adhering to the *ahlussunnah waljamaah* creed. Almost all Islamic boarding schools in Aceh follow the shafii school of thought, including dayah Darul Ulum Alfata (F. Fauzi, 2017; Safaini, 2021; Zukhdi, 2017). According to Tengku H. Marwan Abdullah, the curriculum is solely a boarding school curriculum, and students do not study general subjects. The books studied are classical texts written by scholars of the Shafii school and other schools. Through these classical texts, students are taught about the values of Islamic moderation. For fiqh lessons, the books studied are those written by scholars of the Shafil school.

Table 1. List of Subjects in the Book
(Source: Administration Office of Darul Ulum Al Fata Islamic Boarding School)

NO	AL-MAWAD	ASMAUL KUTUB	ASMAUL MUSANNIF
1	<i>Fiqh</i>	<i>Qaliubi Wa' Umairah III – IV</i>	Syaikh Jalaluddin Al-Mahalli
2	<i>Tauhid</i>	<i>Ad-Dusuqy</i>	Syaikh Ibrahim Ad-Dusuqi
3	<i>Tashawuf</i>	<i>Ihya 'Ulumuddin</i>	Syaikh Imam Al-Ghazali
4	<i>Nahwu</i>	<i>Ibnu 'Aqil</i>	Syaikh Ibnu 'Aqil
5	<i>Sharaf</i>	<i>Al-Maqsud</i>	Abu Hanifah/Nu'man Bin Tsabit
6	<i>Tarikh</i>	<i>Qishashul Ambia</i>	Syaikh Khalil Darin Al-Azhari
7	<i>Ushul Fiqh</i>	<i>Ghayatul Wushul</i>	Syaikh Zakaria Al Ansari
8	<i>Manthiq</i>	<i>Shabban Al-Malawi</i>	Abi Irfan Muhammad Bin Ali As Sabban
9	<i>Tafsir</i>	<i>Shawi</i>	Shihabuddin Ahmad Bin M. Al Khuluti As Sawi
10	<i>Hadits</i>	<i>Al Baiquni</i>	Umar Bin Muhammad Bin Futuh Al Baiquni
11	<i>Bayan</i>	<i>Majmu' Khamsin</i>	Ahmad Bin Ali
12	<i>Jawi</i>	<i>Sirus Salikin</i>	Syaikh Abdus Samad Al-Falambani

Wa' umairah III-IV written by Sheikh Jalaluddin Al-Mahalli, the book *fathul muin* was written by Sheikh Zainuddin Abdul Aziz Al Malibari. For the subject of tauhid, the books studied are those written by scholars who adhere to Asyari tauhid, such as the book *ad dusuqi* by Sheikh Ibrahim Ad Dusuki and the book *kifayatul awwam* by Sheikh Nawawi al-Bantani. Similarly, for the subject of Sufism, the books used are *muraqil 'ubudiyah* by Sheikh Muhammad Nawawi Al-Jawi and *ihya ulumuddin* by Imam Al-Ghazali. Even within the books of the shafii school of thought, there are differences of opinion among scholars, and this is natural given that the shafii school of thought has developed over nearly a thousand years.

Books outside the shafii school of thought are also studied, such as the book *bidayatul mujtahid wanihayatul muqtashid* by Al Qadhi Abu Al Walid Ibnu Ar Rosyid from the Maliki school of thought, and *fathul qarib al mujib* by Sheikh Zakariya al Ansari. This indicates that Darul Ulum Alfata Islamic boarding school, in developing its curriculum, has

taught its students the importance of tolerance (*Tasammuh*) in respecting the differing opinions of scholars, fostering moderation (*Tawassuth*), avoiding extremism in religious practice, and refraining from discriminating against other schools of thought or beliefs (equality). The methods used in teaching are discussion and *muzakarah*.

Unlike SMA IT Al Arabiyah, which is a preparatory school for studying in the Middle East that uses a national curriculum integrated with a preparatory curriculum for studying in the middle east, SMA IT Al Arabiyah does not adhere to a single school of thought. Indeed, at first, everyone who was unfamiliar with this school assumed that SMA IT Al Arabiyah was part of the Salafi group. The ideological roots of the integrated Islamic school follow the *Muwasafat*, which is the characteristic of the muslim brotherhood movement (Muallimin, 2017). Ustad Fazil Maulana emphasized that SMA IT Al Arabiyah has no connection with the Salafi group. The school is very open to differences in schools of thought. Parents who enroll their children in this school come from various backgrounds, including *Aswaja Ahlus Sunnah wal Jamaah*, traditionalists, moderates, Muhammadiyah, and Salafi groups, all of whom entrust the education of their children to us. The diverse religious backgrounds of the students make it easier for them to accept differences (Prasetiawan, 2021).

Furthermore, Ust. Fazil Maulana explained that at SMAIT Al Arabiyah, students study two curricula: the national curriculum and the middle eastern curriculum. One of the subjects studied by the students is Pancasila and Civics Education. This subject is taught to the students so that they become good citizens with a tolerant attitude, free from discrimination, and always prioritize consultation. Meanwhile, in the Middle Eastern Curriculum, there are several subjects taught to students, including the subject of *sirah nabawiyah*. This subject teaches students about the life of prophet Muhammad from birth to death. It also highlights how the prophet demonstrated tolerance toward non muslims. By studying *sirah nabawiyah*, it is hoped that students can emulate the prophets behavior toward people of different religions. The combination of the national curriculum and the middle eastern curriculum will produce students who have a balance between worldly and spiritual matters (*Tawazun*). (Interview with the principal of SMAIT Al Arabiyah on October 16, 2021).

Reinforcing the above findings, according to Ustad Muazim, in their studies, the students learn the books of the Shafii school of thought, but they are also taught the opinions of other schools of thought. As a result, the students have a broad perspective and are able to accept differences of opinion. This finding aligns with field data indicating that the teachers at SMAIT Al Arabiyah never impose a single school of thought, students are given the freedom to choose their opinions. Although the books studied are those of the Shafii school of thought, the school never forces students to adopt the Shafii school of thought. (Interview with the deputy head of student affairs on October 16, 2021).

The above findings are not significantly different from those obtained at *dayah Baitul Arqam Muhammadiyah*. According to Tengku Azhar, for religious education and book studies, all Muhammadiyah boarding schools use the same textbooks, as this is regulated by the Muhammadiyah Central Board. In Muhammadiyah, the term *manhaj tarjih*

is used as a guide in implementing ideology. Thus, students study Muhammadiyah *tarjih Fiqh*, the *tafsir al Azhar* by Buya Hamka, and the *tasauif ta'lim mutaallim* text. Muhammadiyah *tarjih fiqh* does not rely on a single school of thought but combines the opinions of scholars from various relevant schools of thought. To support the *manhaj tarjih* concept, a mandatory subject was created by the Muhammadiyah Central Boards curriculum team. The subject is Muhammadiyah identity aimed at character development of students. This character development aligns with the concept of moderate education (*wasathiyah*) (A. Fauzi & Afifi, 2021). Thus, *dayah* Baitul Arqam does not study a specific school of thought because Muhammadiyah itself does not adhere to any particular school of thought. As explained by Abdul Mu'ti, Muhammadiyah declares it self not bound to any particular school of thought, as according to Muhammadiyah, the codified results of scholars *ijtihad* that form schools of thought are merely religious interpretations that are not binding (Mu'ti, 2016).

Based on this data, it indicates that the three Islamic educational institutions mentioned above incorporate the values of Islamic moderation in their intraschool development, including the attitudes of *tawassuth*, *tawaazun*, *tasammuh*, and *musawwah*. *Dayah* Darul Ulum Al fata has taught its students about tolerance, the willingness to accept others truths, broad-mindedness toward differing opinions, non discrimination toward differing beliefs, and moderation in religious practice through the study of classical texts such as books on *fiqh*, *tasawwuf*, and *tauhid* (Fajrussalam, 2020; Juhaeriyah, 2022; Najmudin et al., 2020). SMAIT Al Arabiyah teaches students to adopt a moderate stance through Pancasila and Civics Education (Adya Winata, 2020; Hizbullah, 2021; Norhidayah, 2022) and the *sirah nabawiyah* (Adiba, 2023). Meanwhile, Darul Arqam Muhammadiyah teaches moderation through Muhammadiyah related subjects. The *fiqh* studied is Muhammadiyah *fiqh tajih* (Liando & Hadirman, 2022; Umam, 2022). In addition to through subjects, the values of moderation in these three Islamic educational institutions can also be seen from the teaching methods used, which include discussion and *muzakarah*.

2. Islamic Moderateism in Extracurricular Activities at Islamic Educational Institutions in Aceh

Dayah Darul Ulum Alfata develops extracurricular activities including embroidery, agriculture, martial arts, preaching, and sports. From these extracurricular activities, we can find the values of Islamic moderation instilled in the students. The presence of embroidery, agriculture, sports, and self defense activities demonstrates that *dayah* Darul Ulum Alfata does not only prepare its graduates for the hereafter but also for the material world. This balance between the worldly and the hereafter is a characteristic of moderate Muslims known as *tawazzun*. (Interview with the head of *dayah* Darul Ulum Al fata on October 18, 2021).

At SMAIT Al Arabiyah, extracurricular activities include scouting, mathematics olympiads, archery, *Futsal*, *taekwondo*, *pencak Silat*, table tennis, *Arabic club*, *Arabic debate*, *English debate*, *English club*, reading the Quran, Quran memorization, and *Nasyid*. The focus is on arabic language and quran memorization. The school also has flagship programs,

including Arabic Language Education, Quran memorization, and character education. Additionally, the school offers six mandatory skill programs for students: Fluency in Arabic, the ability to lead prayers, the ability to deliver sermons, the ability to perform the obligatory duties of preparing the deceased for burial, the ability to memorize the Quran, and leadership skills.

This data indicates that SMAIT Al Arabiyah, through its extracurricular activities, strives to cultivate moderate attitudes among its students. The presence of scouting activities fosters a firm stance (*I'tidal*), tolerance (*tasammuh*), and emphasizes consensus-building (*syura*). The presence of mandatory programs such as fluency in arabic, leading prayers, friday sermons, Quran memorization and understanding, as well as funeral arrangements, indicates that the school equips students to succeed in both this world and the hereafter, or what is known as a balanced attitude (*tawazun*).

Meanwhile, at *dayah* Baitul Arqam Muhammadiyah, extracurricular activities include: *Tapak Suci* (Pencak Silat in Muhammadiyah), *hizbul wathan*, journalism, club of bulletin boards and drum band, as well as Quran memorization. Islamic moderation can be found in extracurricular activities such as Pencak silat. Pencak silat is one of the traditional Indonesian martial arts styles with cultural roots and spiritual values. Tapak suci features a wide variety of movements and techniques, including strikes, kicks, throws, locks, and weapon defense. However, beyond these physical aspects, tapak suci also instills spiritual and philosophical values such as honesty, discipline, respect, and faith in the one true God.

Islamic moderation values are also present in scouting activities known in Muhammadiyah schools as *hizbul wathan*. These *hizbul wathan* activities aim to instill in students values of love for the homeland, national unity, and cultural diversity in Indonesia. There are also leadership activities or leadership training.

Based on the data, it can be concluded that Islamic moderation is not explicitly found in the extracurricular activities at *dayah* Darul Ulum Al Fata, SMA IT Al Arabiyah, or *dayah* Darul Arqam Muhammadiyah. However, implicitly, the values of Islamic moderation can be found in various forms of extracurricular activities at the three Islamic educational institutions (Diana, Eka, and Farokhah, 2023; Sugiarti & Ozay, 2022). The values of moderation identified include balance between this world and the hereafter (*tawazun*), tolerance (*tasammuh*), firmness and integrity (*I'tidal*), prioritizing the principle of deliberation (*syura*), and love for one's homeland.

3. Islamic Moderateism in the Hidden Curriculum of Islamic Educational Institutions in Aceh

Islamic moderation in the hidden curriculum at *Dayah* Darul Ulum Al Fata can be found in the social interactions between students. Students at this *dayah* come not only from Aceh, but also from outside Aceh, such as North Sumatra and West Sumatra. Although students from Aceh are in the majority, they are able to work together, be united, help each other, and respect each others differences.

The value of Islamic moderation is also evident in the attitudes demonstrated by the teachers/*ustadz*, both during and outside of the learning process, who consistently

emphasize the importance of respecting differences and prioritizing unity. As explained by Baba Marwan, “Sometimes I am invited by Muhammadiyah members to attend an event, and similarly, when we invite Muhammadiyah members, they come to the *dayah*”. So there is no issue with differences in fact, our goals are the same (interview on October 18, 2021).

What is interesting about SMA IT Al Arabiyah is that the value of moderation in the hidden curriculum can be found in its diverse teaching staff. The teaching staff includes moderates, members of the Ikhwan PKS, members of the *Tablig Jamaah*, and *Salafis*, but they all adhere to the schools policy of never raising controversial issues at school. When teaching about the comparison of schools of thought, they professionally mention popular opinions without encouraging students to choose, support, or criticize other opinions. In practice, the school allows the school community or students to learn about differences on their own through practice, for example, in the performance of *subuh* prayer. If the *imam* recites the *qunut*, all the congregation recite the *qunut*. If the *imam* does not recite the *qunut*, none of the congregation recite it, and there has never been any conflict over this.

Regarding religious activities such as *maulid nabi* (prophet's birthday) with *shalawat* (prayers), students at Al-Arabiyan Islamic High School do not celebrate it, but if another school invites them, the teachers and students will attend. Even the school leaders will attend the *maulidan* if invited to the *maulidan* event. The school leadership's stance is actually intended to set an example for the students that we must respect differing opinions, especially in matters of *furu'iyah* rather than *Ashal*.

Moderate Islamic values, such as respecting differences of opinion and fostering a sense of togetherness, are also found in the hidden curriculum at the Baitul Arqam Islamic boarding school, which also teaches religious moderation (Sulaiman et al., 2024). According to Tengku Azhar, I occasionally attend the Prophet's birthday celebrations. Internally, Muhammadiyah views me as someone without a clear methodology, although it is merely the approach I apply. There is something different we do with the students at Baitul Arqam, which we call Cultural Da'wah. For example, we teach the students that at Baitul Arqam, the *imam* recites the Bismillah in a specific way. However, if many students in the community recite the Bismillah in a different way, they should follow that for now.

Islamic educational institutions in Aceh develop a moderate Islamic curriculum through curricular, extracurricular, and hidden curriculum activities, which is highly justified. Islamic moderation is not merely a subject taught in the classroom but must be applied across various aspects of education. Therefore, Islamic educational institutions in Aceh not only teach the concept of Islamic moderation in religious education subjects but also integrate it into extracurricular activities and the hidden curriculum. Additionally, this finding is based on its relevance to the socio-cultural conditions of Aceh. Aceh has the characteristic of being a region that implements Islamic law in its government system. In facing the challenges of globalization and diversity, the approach of Islamic moderation is crucial to maintaining a balance between religious values and openness to differences. Therefore, Islamic educational institutions strive to internalize Islamic moderation into

their curriculum to produce a generation that upholds Islamic values but remains tolerant and inclusive.

The need for moderate and adaptive graduates is also a reason for this research finding. Islamic educational institutions have a responsibility to produce graduates who not only understand religious teachings correctly but are also capable of living in a religious society. Therefore, Islamic moderation is incorporated into character development to enable students to contribute positively to societal life, both in Aceh and at the national and global levels.

Conclusion

Based on the above description, it can be concluded that Islamic educational institutions in Aceh, such as dayah Darul Ulum Alfata, SMA IT Al Arabiyah, and Baitul Arqam Muhammadiyah, have taught their students Islamic moderation values such as *tawassuth*, *tawaazun*, *tasammuh*, *musawwah*, and *tahadhdhur*. These values are internalized through classical texts, subjects such as Pancasila and Civics Education, the *sirah nabawiyah*, and subjects related to Muhammadiyah ideology and Muhammadiyah jurisprudence.

The teaching method uses discussion and *muzakarah*. Activities such as embroidery, agriculture, and religious extracurricular activities like being able to lead prayers, deliver sermons, perform the obligatory duties of preparing the deceased for burial, and memorize the Quran. Scouting activities or *hizbul wathan*, *Tapak Suci*, and leadership training. Moderate attitudes are evident in social interactions between students, teachers, and individuals outside the school environment. The attitudes demonstrated by teachers/instructors, both during and outside of the learning process, consistently emphasize the importance of respecting differences and prioritizing unity. This includes the diverse teaching staff, which comprises individuals from various backgrounds, including moderate groups, the *Ikhwan PKS*, the *Jamaah Tablig*, and *Salafi* communities.

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