



## How Do Value Conflicts In Islamic Religious Education Arise Among Muhammadiyah School Students From Nahdatul Ulama Families?

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### **Abstract:**

The phenomenon of many Nahdlatul Ulama (NU) parents who send their children to Muhammadiyah high schools and vocational high schools raises the potential for religious value conflicts. This study aims to reveal the dynamics of the value conflict in Islamic Religious Education among students. The method employed is a mixed-methods approach with *concurrent triangulation*, where qualitative and quantitative data are collected simultaneously through questionnaires, interviews, and documentation from students, principals, Islamic Education and Cultivation teachers, and Al-Islam and Muhammadiyah teachers. This research was conducted in six Muhammadiyah schools in Banjarmasin. The results showed that most students experienced conflict between the religious teachings at school and their family traditions, so they tended to be ambivalent about following Muhammadiyah worship practices at school and reverting to NU practices when at home. A small number of students chose to consistently follow Muhammadiyah's teachings even though it caused tension with their parents. The conclusion of this study reveals that the value of Islamic Religious Education in Muhammadiyah schools influences the religious identity of students from NU backgrounds. The implications of this research include input and suggestions related to the concept of inter-religious harmony.

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### Introduction

Muhammadiyah as a social and religious organization since its establishment in 1912 by KH. Ahmad Dahlan has played many roles in building the nation in the fields of education, health, social and religious activities. In the field of education, Muhammadiyah established educational institutions ranging from elementary (MI), junior high school (MTs), high school/vocational (MA) and even higher education. According to the Muhammadiyah database, there are presently 1.291 Muhammadiyah high schools and vocational high schools distributed across Indonesia. The established and advancement of educational institutions as a manifestation of Muhammadiyah's commitment to the Indonesian citizenry and nation (Fuad, 2020; Sukarta & Saudi, 2023). As a cadre organization, each Muhammadiyah compassion is design to cultivate Muhammadiyah cadres, particularly in the realm of education. Educational institutions are meant as an endeavor to grow individuals to become of faith and devotion by applying Islamic law in Muhammadiyah methods, hence the curriculum in schools taught must include information and ways of doing worship and muamalah in the Muhammadiyah version (Indra et al, 2023).

Many aspects of worship contrast between the views of Muhammadiyah and NU. For instance, regarding *qunut* in the *subh* (dawn prayer), NU scholars assert that *qunut* is a *sunnah ab'ad*, which, if omitted, necessitates the performance of *sujud As-Sahw*. Conversely, Muhammadiyah maintains that *qunut* is not obligatory, since it is a topic of contention among fuqaha, thus permitting its omission. There are significant disparities between NU and Muhammadiyah's perspectives on Friday prayer. The contrasts in practice in Banjarmasin are obvious, beginning with the implementation of the *adzan* (call to prayer), the method for *khuthbah*, how to read the *wirid* after Friday prayer, and even on the platform where the preacher preaches. The majority of NU adherents are sincere in their convictions, while Muhammadiyah devotees exhibit similar eagerness for their ideas, resulting in their exclusive attendance in mosques that align with their doctrines (Katili & Suparto, 2024).

As indicated in an interview with the head of Muhammadiyah II Vocational High School Banjarmasin, the Muhammadiyah Education Section's policy mandates that school instructs Al Islam and Muhammadiyah subjects to impart an understanding of Islam in accordance with Muhammadiyah principles and organizations. Furthermore, Islam, as understood by Muhammadiyah, is incorporated into the curriculum of Islamic Religious Education and Ethics Education. Both subjects are mandatory for all the students, even more for those whose parents adhere to a belief system other than Muhammadiyah. The interview also revealed that plenty of students at Muhammadiyah II Vocational High School Banjarmasin had parents that hold NU religious beliefs.

These discrepancies have the potential to lead to arguments over the importance of Islamic Religious Education among students, particularly between children who attend Muhammadiyah educational facilities and their parents or family members. The conflict arises from Muhammadiyah values that are taught and implemented in everyday life, which impact the values of Islamic Religious Education at home. It is feared that students from NU backgrounds will acquire accustomed to adopting Muhammad's worship practices (Zakiyah, 2021).

Islamic Religious Education values are fundamental principles that influence individuals' thinking, behavior, and actions in conformity with religious teachings. Islamic religious education acts as the main means in internalizing Islamic values to students, so that they can develop characters based on faith and piety (Almu'tasim, 2019). The value system in Islamic Religious Education comes from the Qur'an, Hadith, and Islamic scientific tradition. These values include aspects of *aqidah* (faith in God), worship (religious practices), and morals (good moral behavior) (Sukarta & Saudi, 2023). Islamic Religious Education aims to form *insan kamil*, which is a human being who has a balance between spiritual, intellectual, and moral in his life, so that he does not see differences in carrying out different religious laws (Al-Ansi et al, 2019).

Formal religious education in schools, namely Islamic Religious Education, is not only taught as a subject, but also internalized through school culture, teacher exemplary, and educational institution policies (Daulay & Dalimunthe, 2022). Learning methods in Islamic Religious Education play an important role in shaping the value system (Ishak, 2021). Some methods for instilling the value of Islamic Religious Education are lecture methods, discussions, worshipping practices, and habituation in everyday life (Hayumi, 2019). The cultivation of Islamic Religious Education values aims to create students who not only understand the teachings of Islam in theory, but are also able to practice them in real life (Hayumi, 2019).

Learning practices, the religious ideology adopted by an educational institution greatly influences the way teachers deliver teaching materials, especially in Islamic Religious Education subjects (Novera, 2021). NU and Muhammadiyah as the two largest Islamic organizations in Indonesia have their own characteristics in understanding and teaching Islamic teachings, including in formal education (Anam & Maimun, 2024). NU as an organization that aims to promote the teachings of *Ahlussunnah wal Jamaah* and religious traditions that have long developed in Indonesia. NU as a cadre organization also has a different way of religious law from Muhammadiyah. NU has its own characteristics in determining what constitutes religious law in *worship*, *muamalah* and *shari'ah*.

Muhammadiyah and NU are social religious organizations that also have a way of religious law with their existence in the form of educational institutions in various sectors. Muhammadiyah's diverse charitable initiatives enhance vibrancy across the nation, particularly in education, social services, and religious activities (Arifin et al, 2022). Muhammadiyah carries out business charities as part of the contribution of the people and the Indonesian nation. The contribution of the Indonesian nation means that those who utilize Muhammadiyah's business charities are not only citizens who have Muhammadiyah Membership Cards but all Muslims.

## Research Method

This research employs a mixed methods approach, integrating both quantitative and qualitative methodologies, as it necessitates the collection of both types of data (Sugiyono, 2018). This integration technique employs a *concurrent triangulation* strategy, wherein quantitative and qualitative data collecting occurs

simultaneously. This technique enables cross-validation across the two data kinds, hence enhancing the reliability and validity in research outcomes.

Data were gathered by questionnaires, interviews, and documentation. The research sites comprised four Muhammadiyah vocational schools and two Muhammadiyah high schools in Banjarmasin. The research subjects included principals, Islamic Religious Education (PAI) teachers, Al-Islam Kemuhammadiyah teachers, and students from these institutions. The data analysis utilized a descriptive analytic technique that linked findings to substantive theory. Quantitative data was examined by descriptive percentage analysis, displayed as a frequency distribution to discern trends in the findings. Data visualization was performed using bar charts and pie charts. The propensity was categorized into three levels: low, medium, and high.

### Results and Discussion

The results of the research executed at Muhammadiyah I Senior High School, Muhammadiyah II Senior High School, Muhammadiyah I Vocational High School, Muhammadiyah II Vocational High School, Muhammadiyah III Vocational High School, and Muhammadiyah Al Furqon Vocational High School. The results of qualitative research showed the values of Islamic Religious Education in Muhammadiyah schools, namely the adoption of the Muhammadiyah curriculum in Muhammadiyah schools, learning differences in fiqh in Muhammadiyah and NU schools and worship practices in Muhammadiyah schools with NU fiqh. The qualitative results of this study show that the value of Islamic Religious Education in Muhammadiyah schools has a clear boundary on fiqh.

Curriculum adoption is carefully planned using curricular, co-curricular, and extracurricular techniques. In terms of curriculum, one of the concrete steps made is the incorporation of special subjects, namely Al-Islam and Muhammadiyah, into the curriculum structure with an allocation of two hours of class per week at each grade level, beginning with grade X and progressing to grade XII.

Muhammadiyah curriculum subjects have their own syllabus, which is formally prepared by the Muhammadiyah Central Leadership Secondary Education Council, assuring consistency in material and ideological orientation across organizational boundaries. Furthermore, Muhammadiyah principles are incorporated into Islamic Religious Education and Cultivation disciplines in an effort to improve value integration in the theme learning process. In the realm of co-curricular and extracurricular activities, the cultivation of Muhammadiyah values is carried out through typical Muhammadiyah scouting activities known as Hizbul Wathan, as well as through martial arts training under Tapak Suci association, and drumband activities. Muhammadiyah provides ISMUBA (Islam, Muhammadiyah, and Arabic) training organized by the Muhammadiyah Regional Leadership of Banjarmasin City as a form of strengthening the ideological and pedagogical capacity of teachers.

Learning the differences in fiqh between Muhammadiyah and NU is taught both when delivering Al Islam and Kemuhammadiyah lessons as well as during religious lectures on "Friday Taqwa". Indirect learning through the practice of worship when praying *zuhur* in congregation, praying *dhuha*, reciting the *Qur'an* and *dhikr*

every day, in the mosque owned by the Muhammadiyah college, then fiqh/worship is instilled by conveying the basics of the footing sourced from the *Qur'an* and from the Hadith set by the Tarjih Muhammadiyah Central Team. From the pulpit of Islamic Religious Education value building, a comparison is presented with what is implemented according to NU, without blaming the fiqh/worship implemented in NU.

During the delivery of Fiqh/Worship according to the Muhammadiyah version, there are often students who ask about things that are taught that are different from what they knew in the previous junior high school/MTs or what was carried out in their respective homes. For this reason, PAI teachers or teachers of Al Islam and Kemuhammadiyah subjects at Vocational High School/Senior High School Muhammadiyah Banjarmasin provide explanations of what the basics of both the *Qur'an* and the Hadith are used to determine the law/way of worship of the thing being asked. So far, after being given an explanation by the teacher, students can accept what is explained.

For example, a student of Muhammadiyah I Vocational High School asked: "Why does Muhammadiyah not use the word *Syaidina* when reciting *salawat* in prayer?". I answered the question: the word *Syaidina* means friend. Because prayer is facing Allah, we must follow what the Prophet Muhammad did. The Prophet Muhammad did not use the word *Syaidina* when he prayed" (Muhammadiyahahan teacher at Muhammadiyah I Vocational High School, direct interview, October 1<sup>st</sup>, 2021).

The cultivation of Muhammadiyah values in the field of Fiqh/Worship is not done by force. When the practice of worship is carried out in the mosque during the *zuhur* congregational prayer, or during the *dhuha* prayer, there is no teacher supervision for students, starting with students making ablutions, performing the *sunnat Qabliyah* and *Ba'diyah zuhur* prayers, performing *zuhur* prayers and reading *wirid* after prayer. The school only conveys and introduces Muhammadiyah values in the field of Fiqh/Worship and the acceptance and practice by students is up to the students. Although the school wishes that all students can practice what is taught in Muhammadiyah schools (Head of SMA Muhammadiyah 2, direct interview, September 30<sup>th</sup>, 2023).

Based on the results of interviews with the Head of Senior High School/Vocational High School Muhammadiyah, Islamic Religious Education Teachers of that schools, and Muhammadiyah teachers in Banjarmasin, the things that occur differences between NU and Muhammadiyah are differences in terms of ablution, differences in mandatory prayers, differences in prayers, differences in *dhikr*, differences in mandatory prayers, differences in Friday prayers and differences in funeral prayers. In terms of ablution, what differs between the NU and Muhammadiyah versions is how to wash body parts. Another thing that distinguishes is the ablution void.

The most difference is during the obligatory prayer, starting from the intention, *iftitah* and other readings in prayer. One example is the *iftitah* prayer recited by Muhammadiyah is

اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ اللَّهُمَّ نَقِّنِي مِنَ الْخَطَايَا كَمَا يُنَقَّى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ اللَّهُمَّ اغْسِلْ خَطَايَايَ بِالْمَاءِ وَالتَّلَجِ وَالْبَرَدِ

Or, by reciting:

وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا مُسْلِمًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ (وَأَنَا مِنَ الْمُسْلِمِينَ)، اللَّهُمَّ أَنْتَ الْمَلِكُ لَا إِلَهَ إِلَّا أَنْتَ أَنْتَ رَبِّي وَأَنَا عَبْدُكَ ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذُنُوبِي فَأَعْفُزُ لِي دُئُوبِي جَمِيعًا لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ وَاهْدِنِي لِأَحْسَنِ الْأَخْلَاقِ لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ وَاصْرِفْ عَنِّي سَيِّئَهَا لَا يَصْرِفُ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ لَبِيكَ وَسَعْدَيْكَ وَالْخَيْرُ كُلُّهُ فِي يَدَيْكَ وَالشَّرُّ لَيْسَ إِلَيْكَ أَنَا بِكَ وَإِلَيْكَ تَبَارَكْتَ وَتَعَالَيْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

Although there are two options, most of those taught take the first recitation option. While in NU the recitation of the prayer of *iftitah* is:

اللَّهُ أَكْبَرُ كَبِيرًا وَالْحَمْدُ لِلَّهِ كَثِيرًا وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا. وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا مُسْلِمًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ. إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ. لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ

Another difference is that in prayer the *bismillah* is not read aloud because it is considered an opening part, not part of the verse. NU reads aloud *bismillah* because it is considered part of the verse read in the Qur'an.

Dhikr and prayer, Muhammadiyah does not carry out in congregation, but by each individual. In addition, dhikr and prayer are not led by the prayer leader, and not in a loud voice. As for NU, dhikr and prayer after congregational prayer are led by the prayer leader with a loud voice.



Figure 1. Difference between NU and Muhammadiyah Dhikr

(Source: [www.cnnindonesia.com/edukasi/20230405115957-569-933844/bacaan-doa-istighosah-lengkap-arab-latin-dan-artinya](http://www.cnnindonesia.com/edukasi/20230405115957-569-933844/bacaan-doa-istighosah-lengkap-arab-latin-dan-artinya))

In Figure 1, it can be seen that the way students do dhikr for NU and Muhammadiyah looks different. When approaching the Final Examination, there is no joint prayer performed by Muhammadiyah. Prayers are done together with mandatory prayers, not looking for a separate time like NU. The recitation of prayers and dhikr is not done together with a loud voice.



The difference in Friday prayers can be seen from the number of azan Friday prayers and the absence of *bilal*. In Muhammadiyah, the call to prayer for Friday prayer is only once, namely after the *khatib* (preacher) ascends the pulpit and then says greetings. Whereas in NU after entering the Friday prayer time the *muezzin* immediately announced the call to prayer. When the call to prayer is finished the congregation performs the Friday sunnat prayer. After the sunnat Jum'ah prayer, the *khatib* ascends the pulpit and says salam, which is followed by the *muezzin* to call the azan a second time.



Figure 2. Muhammadiyah Friday Prayer Pulpit

(Source L: <https://www.alamy.com/stock-photo/imam-sermon.html>)

In Figure 2 we can see that the pulpit for Friday prayers is like a podium. There is no *bilal* who opens the start of the khutbah. The *khatib* ascends the pulpit after which the adhan is announced.

When the *muezzin* is between sermons, he does not read anything. While at NU, the *muezzin* recites when the *khatib* sits in between the two sermons, the *bilal* officer recites *sholawat*, which is frequently employed as follows:

اَللّٰهُمَّ صَلِّ وَسَلِّمْ ، وَزِدْهُ اَنْعَمَ وَتَفَضَّلْ وَبَارِكْ ، بِجَلَالِكَ وَكَمَالِكَ عَلَى زَيْنِ عِبَادِكَ ، وَاشْرَفِ عِبَادِكَ ، سَيِّدِ الْعَرَبِ  
وَالْعَجَمِ ، وَامَامِ طَيِّبَةَ الْحَرَمِ ، سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ وَرَضِيَ اللَّهُ تَبَارَكَ وَتَعَالَى عَنْ كُلِّ  
صَحَابَةٍ رَسُولِ اللَّهِ أَجْمَعِينَ

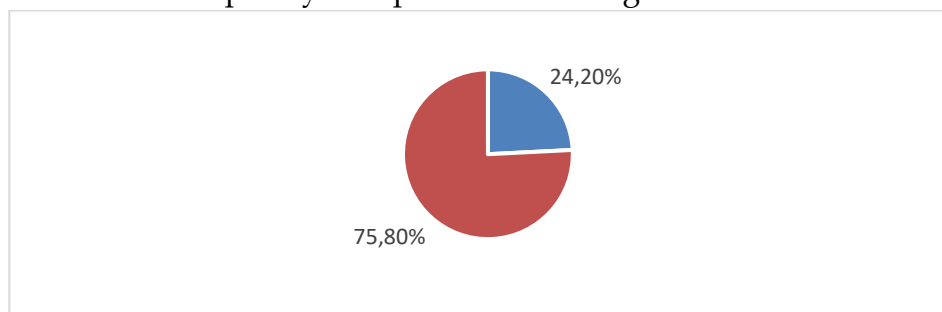
In Muhammadiyah, the amount of rak'ahs in tarawih prayer is 8 rak'ahs plus 3 rak'ahs of sunnat witir, for a total of 11 rak'ahs. In NU, the tarawih prayer is 20 rak'ahs with an additional 3 rak'ahs for witr. Another distinction is the manner in which the tarawih prayer is performed. In Muhammadiyah, the tarawih prayer is performed four rak'ahs at once, whereas in NU, the greeting is performed every two rak'ahs. Every time NU greets each other after tarawih, they recite dhikr together. In Muhammadiyah, no dhikr is read after the greeting of each of the 4 rak'ahs of tarawih prayer.

In the basic concept of organizing a corpse for NU and Muhammadiyah circles it is the same, but in field practice there are some differences (Islamic Religious Education Teacher of Muhammadiyah II Senior High School, direct interview, October 2023). The practice can be seen from various activities ranging from bathing the corpse,

shrouding the corpse, praying for the corpse and burying the corpse. The thing that is different from NU practice is the absence of *tahlil* (death commemoration ceremony) in Muhammadiyah. The difference in the value of Islamic Religious Education is given directly through Muhammadiyah learning and direct religious practice.

Quantitative results were obtained from the results of questionnaires filled out by high school and vocational school students at Muhammadiyah schools in Banjarmasin. A total of 62 high school and vocational school students who filled out the questionnaire obtained the fact that all students admitted that there were differences in Fiqh/Worship or worship practices. Learning Islamic Religious Education with what is known and practiced in worship is different between in their respective families and students. The value of Islamic Religious Education causes student conflict when practicing religion.

Thus, there exist two conflicting value systems that might lead to value conflicts. This is evident from students' attitudes about practicing the fiqh/worship taught at school and at home. According to the data, many students worship (whudu, prayer, dhikr, reading wirid) using the Muhammadiyah approach at school and then switch to the NU method at home. Some others consistently worship (whudu, prayer, dhikr, and reading wirid) in the muhammadiyah manner at school and home. The distribution of data frequency is depicted in the diagram below.



**Diagram 1. Muhammadiyah and NU Muamalah Procedures**

Diagram 1 demonstrates that 75,8% of students worship according to their location. When they are at school, they worship the Muhammadiyah manner, but at home, they worship the NU way. As many as 24,20% of students worship continuously, including at school, and students with NU backgrounds continue to practice NU fiqh. Many students continue to pray with recitation utilizing the NU method. Students said that they did not memorize the Muhammadiyah method's recitations of the iftitah prayer, the ruku' prayer, and the prayer of prostration while praying.

Students who are uncertain about utilizing the Muhammadiyah technique at school and the NU approach at home claim that they are not reprimanded by either their parents or their teachers. Students indicated that they accepted the ideals of fiqh/worship taught at Senior High School/Vocational High School Muhammadiyah because the teacher's explanation was clear and supported by justifications for the arguments used to determine the law/procedures for worship implementation. Students who consistently practice worship as instructed by the school in the Muhammadiyah approach both at home and at school have 18% of their



parents scolding them because they witness their children worshipping in a non-NU manner. The data distribution is shown in diagram 2 below.

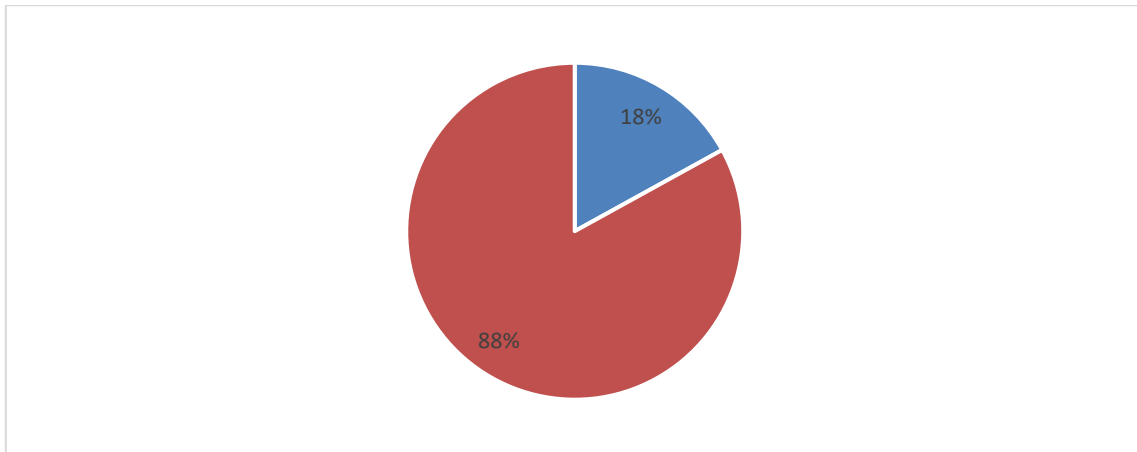


Diagram 2. Diagram Scolded by Parents

According to diagram above, 2,9% of parents who chastised their children for worshipping in the Muhammadiyah method used harsh and hurtful words, whereas 97,1% claimed that their parents rebuked their children but did not use harsh and hurtful words. Diagram 3 below shows information about how to scold.

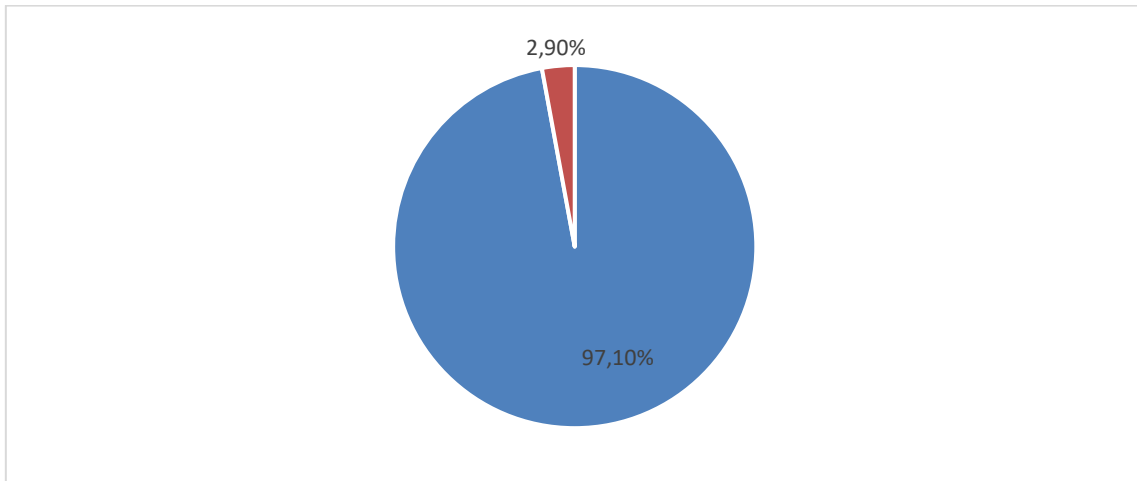
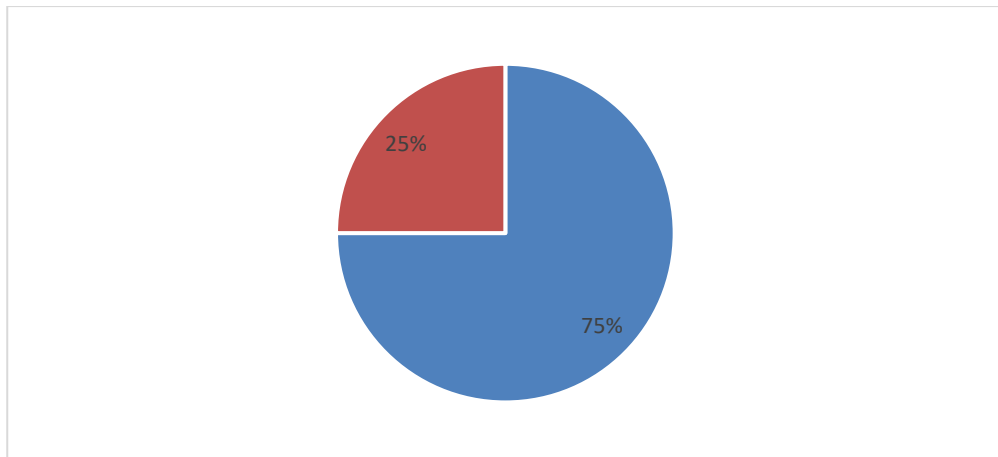


Diagram 3. How parents scold

Diagram 3 indicates that the majority of parents reprimand using gentle language. This serves as a rationale for parents' comprehension of the presence of Muhammadiyah schools.

Students are expected to practice the worship ideals taught by Senior High School/Vocational High School Muhammadiyah at home and school. According to the interview with the Head of Senior High School/Vocational High School Muhammadiyah in Banjarmasin, the school implements mandatory activities for

students, such as zuhur prayer in congregation, dhuha prayer, recitation, dhikr every day, and Friday Taqwa in the Muhammadiyah college mosque. Although it looks to the teacher that students have practiced what they have been taught, such as how to make ablutions, pray, dhikr, and pray according to the Muhammadiyah version, some pupils (25%) do so solely out fear of being punished by the teacher. Details can be found in diagram 4.



**Diagram 4. Reasons for Students Performing Muhammadiyah Worship**

Diagram 4 depicts students realizing that Muhammadiyah teachers and school officials want them to practice worship in accordance with what they are taught in their schools.

Students who practice worship at home but do not adhere to the Muhammadiyah method taught in school reported feeling no guilt regarding the Religious Education and Cultivation teacher or the Al Islam and Muhammadiyah teacher. The majority indicated familiarity with the methods and readings practiced at home, specifically worshipping in the NU tradition (65,6%). Additionally, a minority of students expressed that the teacher at by Senior High School/Vocational High School Muhammadiyah had not provided acceptable justifications (7,8%), while others feared being perceived as affiliated with Muhammadiyah (6,3%). Furthermore, some maintained that their parents' practices were correct (20,3%). Diagram 5 illustrates the distribution of student reasons as follows:

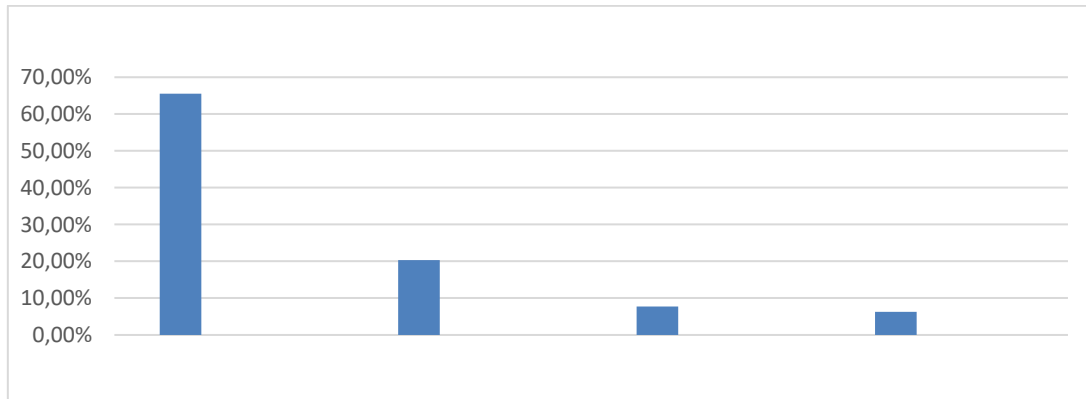


Diagram 5. Distribution of Student Reasons

Diagram 5 demonstrates that the most prevalent motive for students is to respect teachers at school. Students feel that the Muhammadiyah worship style is a form of obedience.

The questionnaire data indicates that students perceive a conflict between the fiqh/worship values taught in Muhammadiyah high schools and vocational schools and those instilled by parents within the family context. Students are classified into two categories to address this issue. The first category of students engages in worship practices (ablution, prayer, remembrance, recitation) as instructed in school and continues these practices as a habitual routine at home. The initial category comprises a substantial quantity. The second category comprises students who consistently engage in worship practices (whudu, prayer, dhikr, reading wirid) as instructed in school, following the Muhammadiyah method, both in educational settings and at home. Students in this second group mitigate parental conflict by presenting explanations supported by arguments derived from the Qur'an and al Hadith, as instructed in their educational curriculum. Diagram 6 presents the data for each group as follows:

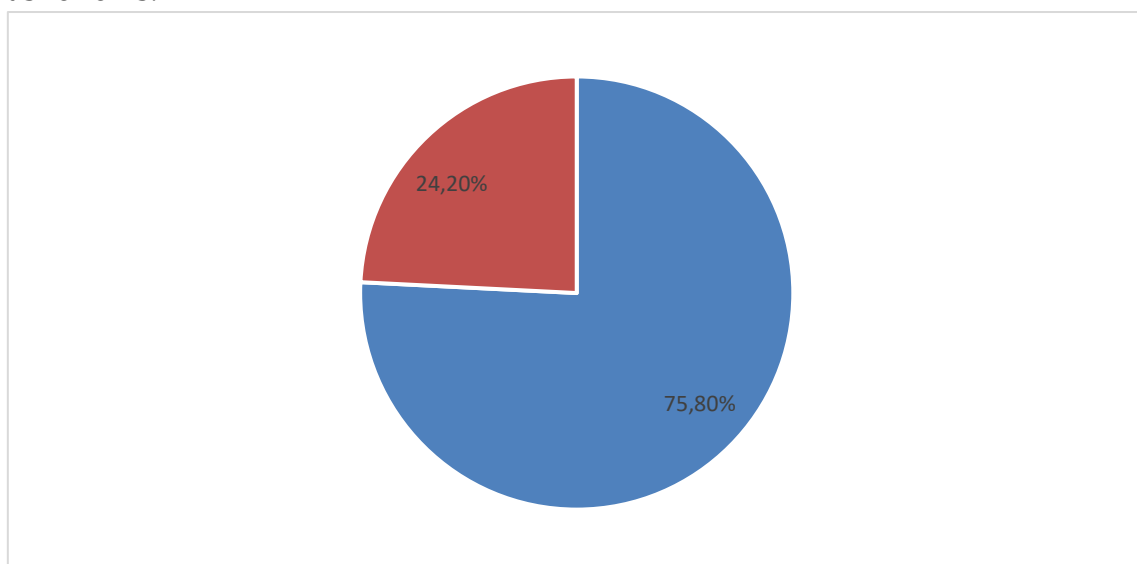


Diagram 6. How Muhammadiyah's Students Worship

Diagram 6 indicates that data collected from interviews with Al Islam and Kemuhammadiyah teachers, Islamic Religious Education and Cultivation teachers, and the Head of Senior High School/Vocational High School Muhammadiyah in Banjarmasin reveal notable differences in fiqh/worship teachings between those provided in Senior High School/Vocational High School Muhammadiyah and those imparted by NU-minded parents at home. The questionnaire results indicated that students reported discrepancies in Fiqh/worship compared to their prior education and family practices associated with the NU version of religion.

It can be concluded that numerous students from Muhammadiyah high schools and vocational schools exhibit divergent values regarding fiqh and worship due to their educational experiences in these institutions. The differences in certain aspects will not result in issues, such as the procedures for wudhu, recitation of the iftitah prayer, recitation of ruku', recitation of prostration in prayer, praying after prayer, dhikr, and other sunnah practices. In various aspects, particularly in post-death ceremonies, specific events are observed: 3 days (*maniga hari*), 7 days (*memitung hari*), 25 days (*menyalawi hari*), 40 days (*mamatang puluh hari*), 70 days (*memitung puluh hari*), 100 days (*menyatus hari*), and 1 year (*Hijriah or Haulan*) by Muhammadiyah are regarded as bid'ah (Hatimah et al, 2021; Fatimah et al, 2023). The Muhammadiyah Tarjih Team has determined that ceremonies related to the seven-day, forty-day, or one-hundred-day commemorations of death are prohibited (Arifin et al, 2022). For the NU, the act is deemed justified and the law is considered permissible. The commemoration of these days encompasses several values, specifically the value of almsgiving, the value of assistance, and the value of maintaining familial and social ties (Fatimah et al., 2024).

The divergence in values of Islamic Religious Education between Muhammadiyah and NU leads many students to adopt a dual approach. They engage in worship and fiqh practices aligned with Muhammadiyah's perspectives while at school, such as in activities related to wudu, prayer, dhikr, reading wirid, Friday prayers, and dhuha prayers, only to revert to NU practices when at home. This mindset enables students to evade reprimands from their parents at home and from their teachers during worship at the Mosque in school. Unbeknownst to them, they have transcended the phase of religious moderation or internal religious harmony (Sodikin, Anas, & Arif, 2021).

Consequently, parents with NU backgrounds desire their children to adhere to worship practices aligned with the NU tradition. According to prior data, a minority of students (18%) have faced reprimands from their parents due to their adherence to the Muhammadiyah worship practices. Among the parents who reprimanded their children practicing the NU method, 2,9% employed hurtful language during the scolding. Parents desire their children to adhere to the NU approach to worship, despite having acquired knowledge of fiqh as practiced by Muhammadiyah. The data on the number of students who have never been scolded by their parents suggests that this phenomenon is largely attributable to many children adhering to the NU method of worship at home (Hamdi et al, 2021).

The psychological development of adolescents in relation to religion indicates that during this stage, cognitive and mental growth fosters a critical perspective towards religious beliefs. Adolescents exhibit skepticism regarding moral and religious teachings and have not yet attained conviction in the veracity of religion and morals. This condition may lead to 24,2% of students transitioning from worship practices aligned with NU to those of Muhammadiyah, resulting in consistent adherence to Muhammadiyah practices both in school and at home.

The significance of Islamic Religious Education in Muhammadiyah schools primarily focuses on the purification of Islamic teachings, which are directly aligned with the Qur'an and authentic Sunnah (Zulfirman et al, 2024). The teaching methods employed by Islamic Religious Education and Al-Islam and Kemuhammadiyahan teachers demonstrate an effort to engage students in comprehending the fundamentals of worship through the use of evidence, logic, and reasoning (Arifin et al., 2022). The Muhammadiyah approach is characterized by a more critical and rational perspective when compared to NU traditions, which include practices such as *tahlilan*, *qunut*, and grave pilgrimage accompanied by specific rituals. Students are instructed not only to adhere to practices but also to comprehend their theological and historical contexts (Ahdar et al, 2020; Hawari et al, 2023). This instills the value of *istikamah* (consistency in religion), *tadabbur* (deep understanding), and *pure tawhid* which is at the core of Muhammadiyah's da'wah mission (Imron et al, 2025; Mundofi, 2024).

In addition, religious education in Muhammadiyah schools also teaches the value of tolerance and scientific dialogue of differences. Although the teachings conveyed are different from the NU tradition which is more nuanced sufistic and local culture, the teachers do not teach in a confrontational way, but rather open space for healthy discussion and appreciate the diversity of practices in society (Wahab et al, 2023). The value of *ukhuwah Islamiyah* is still instilled, so that students are invited to respect their families or neighborhoods that may still practice NU-style religious traditions, without necessarily considering it a mistake (Azizah et al, 2023). With this approach, religious education in Muhammadiyah schools not only trains students in the consistency of worship practices according to the Muhammadiyah manhaj, but also forms a mature attitude in facing the reality of diversity in Muslims (Ishak, 2021; Zakiyah, 2021).

## Conclusion

Research conducted in Muhammadiyah schools, predominantly attended by students from Nahdlatul Ulama (NU) families, indicates that Muhammadiyah high school principals in Banjarmasin implement a strategy to integrate Muhammadiyah teachings into the curriculum. This is achieved by embedding fiqh and worship values within the Islamic Religious Education and Cultivation subjects, as well as in Al-Islam and Muhammadiyah courses. Muhammadiyah values are integrated through extracurricular activities, including Hizbul Wathan, Tapak Suci, and Drumband. The



enhancement of Muhammadiyah worship practices occurs through theoretical education and practical worship activities conducted within the school setting, particularly at the Muhammadiyah mosque. The school does not mandate students to adhere to Muhammadiyah worship practices, including those conducted in the school mosque.

Differences in understanding lead to value conflicts among students. To mitigate potential conflict, most students adopt a dual approach as a social and religious strategy – practicing Muhammadiyah worship at school while adhering to NU traditions at home. This approach is viewed as a balanced method for fostering positive relationships with educators at school and parents at home. The inclination of students to consistently engage in worship according to the Muhammadiyah version across various locations is minimal. Students pursuing this path often articulate their perspectives to their parents by referencing arguments derived from the Qur'an and Hadith acquired in school, serving as a means of justification and defense for their newly adopted beliefs. This research aims to offer insights into the concept of moderation and internal religious harmony.

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