Curriculum Construction of the Muhammadiyah and Salafi Education Systems: A Comparative Study of Islamic Education Systems in Indonesia

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Abstract

This research analyzes the contestation of curriculum paradigms between the education system promoted by Persyarikatan Muhammadiyah and educational institutions based on the Salaf Manhaj. The three main objectives of this study are to describe the philosophy and construction of the curriculum, analyze the substantial differences in curriculum components, and identify the implications of the curriculum on student character and their responses to contemporary issues. The research findings indicate that the Muhammadiyah curriculum is rooted in modernistic integrative philosophy and the principle of ijtihad. This philosophy produces a balanced dual curriculum (religious sciences and general sciences) aimed at producing intellectual scholars (ulul albab) with a social transformation orientation. The Muhammadiyah curriculum uses critical rational methods (such as Project Based Learning) and focuses on contemporary jurisprudence. Conversely, the Salafi curriculum is based on a conservative purification philosophy and the principle of Ittiba' (absolute obedience). This resulted in a single, religiously dominated curriculum (80-90% of the material) aimed at producing students of knowledge oriented toward preserving doctrine. The method used is authoritative receptive (such as Talaqqi and memorization) with a focus on pure creed. The implication is that Muhammadiyah graduates demonstrate inclusive, adaptive, and proactive characteristics toward national policies, and possess global competitiveness. Meanwhile, Salafi graduates exhibit strong doctrinal characteristics but are at risk of being exclusive and reactive toward the adoption of a general curriculum. In summary, this contestation divides the Islamic education system in Indonesia between a model that prioritizes global relevance (Muhammadiyah) and a model that prioritizes doctrinal authenticity (Salafi).

Keywords: Islamic Education, Muhammadiyah, Salafi, Curriculum, Comparative Study.

INTRODUCTION | مقدمة

Islamic education in Indonesia is a highly dynamic and multi representative arena, supported by the diversity of religious mass organizations and religious purification movements that actively manage educational institutions, both formal and non formal. In this education system, the curriculum is the central core that serves as a reflection of the ideology, philosophy, and specific goals that an organization aims to achieve (Yamin & Susilawati, 2023).

In general, the Islamic religious education curriculum in Indonesia is required to continuously transform to remain relevant to the demands of contemporary times, including the challenges of digitalization and the character needs of students, while still maintaining spiritual and moral values (Zein, 2024).

In a specific context, Muhammadiyah and Salafi represent two main currents of the Islamic

movement in Indonesia, with significantly different approaches to building their educational systems (Kandarisman, 2023). Muhammadiyah, as a modernist and reformist organization, is known for its educational model that harmoniously integrates religious knowledge (Islam and Kemuhammadiyahan / ISMUBA) and general knowledge. The goal is to produce intellectual scholars and adhere to the principle of flexibility that adapts to socio cultural developments, as demonstrated by the adoption of a curriculum oriented toward the progress of the times (Ja'far, 2024).

Conversely, the Salafi movement, often associated with a strong focus on purifying Islamic teachings based on the Quran and Sunnah according to the understanding of the early generations (Salafus Saleh), tends to emphasize teaching centered on religious subjects such as creed, jurisprudence, hadith, and Arabic, often with an emphasis on a puritanical perspective (Zulkifli, 2023). This striking difference in ideology and basic philosophy has direct implications for curriculum construction in the educational institutions they manage, shaping two diametrically opposed models of Islamic education in terms of their orientation and focus (Syamsuddin, 2021).

This research uses curriculum construction theory from an Islamic education perspective as its main foundation. According to Nisa et al. (2021) the curriculum is built upon four main foundations: Philosophical (determining educational goals), Theological/Naqliyah (centered on the Quran and Hadith as authoritative sources), Sociological (relevance to societal needs), and Psychological (understanding the natural disposition and potential of learners). Theological foundation specifically makes the concept of Tawhid the main foundation that binds all components of the Islamic Education curriculum (Yamin & Susilawati, 2023).

The curriculum construction in Muhammadiyah and Salafi can be analyzed thru the lens of these foundations, where each organization prioritizes or interprets these foundations differently, especially the philosophical and sociological foundations, which are then manifested in the content, methods, and evaluation of learning (Tamam & Arbain, 2024). This analysis is important to see how Muhammadiyah, with its strong modernist sociological and philosophical foundation, was able to adapt its curriculum to include general science and technology, while the Salafis, with their primary focus on textual foundations, tended to maintain a more purely religious curriculum and isolate themselves from contemporary sciences.

This curriculum analysis will be conducted by examining four main elements: objectives, content, methods, and evaluation, to see how these two organizations practice their philosophies within a concrete and structured educational system. Although the roles of these two organizations are very central to the roadmap of Islamic education in Indonesia, a deep comparison of the curriculum construction of these two education systems still has gaps that need to be filled.

First, there is no comprehensive mapping that explicitly compares the components, focus, and curriculum orientation between Muhammadiyah education, which tends to be integrative modernist, and Salafi education, which tends to be puritanical conservative, especially regarding the allocation of class hours and core materials that are the main emphasis (A. Hidayat, 2023). This detailed mapping is crucial for uncovering fundamental differences in curriculum structures that shape students' worldviews.

Second, these curriculum differences have the potential to lead to different implications in the context of pressing contemporary challenges, such as religious moderation and radicalism prevention. The Muhammadiyah curriculum is implicitly designed to counter the dichotomy of

education and promote religious tolerance, while the extreme Salafi curriculum is criticized for fostering a narrow understanding of Islam and a lack of interaction with the local social and cultural context (Akbar et al., 2024).

Third, the lack of comparative studies that delve into the mechanisms of curriculum development, particularly how these two organizations adapt to dynamic national curriculum policies like the Merdeka Curriculum or the demands of the digital era (Hidayat et al., 2025). Analyzing these responses is crucial for assessing the flexibility, effectiveness, and long term vision of each education system in adapting to changing times and producing graduates who are ready to compete (Saharuddin, 2025).

Therefore, this comparative study becomes very important and relevant, as it is an effort to describe, analyze, and compare the differences and similarities in the curriculum construction of the education systems managed by Muhammadiyah and Salafi. The problem solving plan will be carried out thru literature studies (library research) and systematic content analysis of official curriculum documents, educational guidelines, and relevant current journals.
The collected data will be compared thematically, focusing on the goals, materials, methods, and approaches used. In general, the aim of this research is to provide a comprehensive understanding of the curriculum models in two important entities of Islamic education in Indonesia.

Specifically, the objectives of this research include: 1) Identifying and describing the philosophy and construction of the curriculum in the Muhammadiyah and Salafi education systems; 2) Analyzing the substantial similarities and differences in the implementation of curriculum components (objectives, materials, methods, evaluation) in both education systems; and 3) Identifying the implications of the curriculum in both systems for the formation of student character and their responses to contemporary issues. Thus, this research is expected to contribute to the development of a more comprehensive and time-appropriate model of Islamic education.

METHOD | منهج

This research is a qualitative study with a comparative research design aimed at deeply analyzing curriculum construction in the Muhammadiyah and Salafi education systems in Indonesia. The main focus of this research is to conduct a comparative analysis of the core components of the curriculum, including philosophy, objectives, content, and teaching methods.

Research Procedures and Design

In line with the research objective of comparing two educational models, this study design utilizes descriptive analytical comparative techniques. Data collection procedures were carried out thru literature review (library research) and content analysis of official curriculum documents and related literature. The primary data sources in this study include the curriculum policies of the Muhammadiyah Association and the educational guidelines of institutions based on the Salaf Manhaj.

Data Analysis Stages

The data was analyzed using descriptive analytical comparison techniques thru three stages (Miles et al., 2014): Data Condensation: Filtering documents down to only the core components of the curriculum (objectives, materials, methods) that are relevant for comparison. Data

Presentation: Organizing the findings into a comparison matrix to visualize the differences and similarities between the Muhammadiyah and Salafi curricula. Drawing Conclusions: Conducting comparative interpretations, describing differences in curriculum construction, and analyzing their implications for contemporary issues.

RESULT | نتائج

This research yielded three major scientific findings related to the construction of the curriculum in the Muhammadiyah and Salafi education systems in Indonesia.

Philosophical Paradigm and Curriculum Construction

Analysis shows that both education systems are rooted in diametrically opposed philosophical paradigms. The Muhammadiyah education system applies a modernistic integrative philosophy based on the principles of tajdid (renewal) and contextual ijtihad, resulting in an integrative epistemology that rejects the dichotomy between religious and general sciences (Rosyada & Alwansyah, 2024). This philosophical manifestation is evident in the implementation of a dual curriculum with a balanced 50:50 proportion between religious subjects (ISMUBA) and general subjects (National Curriculum), with the aim of producing ulul albab (intellectual scholars) oriented toward social transformation.

Conversely, the Salafi education system applies a conservative purification philosophy based on the principle of Ittiba' (absolute obedience) to the understanding of the Salafus Shalih, resulting in an authoritative textual epistemology that places Islamic law as the primary authority (Taufik & Amin, 2024). This philosophy is embodied thru a single curriculum with religious material dominating, accounting for 80-90% of total class hours, aiming to produce students of knowledge oriented toward preserving doctrine and the purity of faith (Muflih & Setiawan, 2024).

This finding expands on Kandarisman (2023) research, which only identified the Muhammadiyah dual-curriculum model without explicitly comparing it to the Salafi single-curriculum model, and complements Syamsuddin (2021) study, which did not analyze the epistemological implications of both philosophies on curriculum structure.

Curriculum Components: Substantial Contrast

A comparison of curriculum components reveals substantial differences in four main elements:

Educational Goals: Muhammadiyah is oriented toward ijtihad and social action to produce agents of social transformation, while Salafi is oriented toward Ittiba' and doctrinal conservation to produce guardians of the purity of faith (Zulkifli, 2023).

Curriculum Content: Muhammadiyah integrates content with a focus on contemporary jurisprudence and tajdid studies that are functional for modern issues (Ja'far, 2024). Salafi emphasizes religious content with a focus on pure creed, the science of hadith transmission, and Nahwu/Shorof to ensure the purity of text transmission (Muflih & Setiawan, 2024). The adoption of the National Curriculum in Salafi institutions is minimal and tokenistic, only to meet formal legality (Tamam & Arbain, 2024).

Learning Methods: Muhammadiyah uses a critical rational approach such as Project Based Learning and Active Learning, where the teacher functions as a facilitator of ijtihad (Susanto & Fatoni, 2024). Salafi uses authoritative receptive methods such as Talaqqi (direct transmission)

and memorization (Hifzh), where the teacher functions as an authority on the chain of transmission (Subhan & Kholil, 2023).

Evaluation: Muhammadiyah implements a comprehensive evaluation that assesses cognitive, affective, psychomotor, and soft skills aspects thru project based assessment. Salafi implements a textual normative evaluation that focuses on mastering memorization, understanding texts, and the alignment of worship practices with the doctrinal manhaj (Taufik & Amin, 2024).

This finding confirms and expands on M. Hidayat (2023) research on sanad based methods in Salafi education, and complements Astuti et al. (2025) study, which did not explicitly compare the proportion of class hours allocated in the two systems.

Implications for Contemporary Character and Responses

The analysis shows that differences in curriculum construction have significant implications for the formation of students' character and their responses to contemporary issues:

Graduate Character: The Muhammadiyah curriculum produces inclusive, adaptive, and moderate (washatiyyah) characters, with a high level of tolerance for differences in religious schools of thot and a strong sense of national identity (Akbar et al., 2024). The Salafi curriculum produces doctrinally sound but potentially exclusive characters, with a tendency toward resistance to local traditions and lower levels of social tolerance (Nurulhaq & Saeful, 2024).

Response to National Policy: Muhammadiyah demonstrated a proactive and adaptive response to the Merdeka Curriculum, viewing it as an opportunity to strengthen life skills and learning autonomy, which aligns with the spirit of tajdid (Saharuddin, 2025). Salafi showed a reactive and minimalist response, with tokenistic adaptations to gain formal legality without changing the dominant weight of religious material (Firdaus, 2025).

Competitiveness and Literacy: Muhammadiyah graduates possess high professional competitiveness in the modern sector and strong global literacy, supported by the integration of general sciences and 21st-century skills training (Hidayat et al., 2025; Normawati, 2025). Salafi graduates face limitations in competitiveness in the general professional sector despite excelling in the mastery of pure Islamic law and textual literacy of classical books ((Mukhlisin, 2023).

Work Ethos and Political Participation: Muhammadiyah graduates demonstrate a professional work ethic and high participation in civil and political (Muin & Wahid, 2024). Salafi graduates tend to be more selective in political participation and concentrate on sectors with minimal ambiguity, such as religious education and proselytization (Siregar, 2024).

This finding strengthens the research by Hasbullah & Rohmat (2025) on the level of theological tolerance among Salafi graduates, but it provides a new perspective on the causal relationship between curriculum construction and character development, which has not been explored in depth in previous studies.

| DISCUSSION | مناقشة |

Significance of Findings in Relation to Research Objectives

The findings of this study make a significant contribution to a comprehensive understanding of the contestation of curriculum paradigms within the Islamic education system in Indonesia. The research findings directly address the three research objectives that were

established, providing an in-depth interpretation of the philosophical, structural, and social implications of different curriculum constructions.

Philosophical Interpretation: The Roots of Epistemological Contestation

The fundamental differences between Muhammadiyah's modernistic integrative philosophy and Salafi's conservative purist philosophy reflect a broader epistemological contestation within global Islamic educational discourse. Muhammadiyah's integrative philosophy, which rejects the dichotomy between religious and general sciences, aligns with the Islamization of Knowledge paradigm promoted by figures such as Ismail al-Faruqi and Syed Muhammad Naquib al-Attas, who emphasize the unity of knowledge within the framework of monotheism (Nisa et al., 2021). However, Muhammadiyah's approach differs from the classical model of Islamization because it not only integrates but also gives equal authority to general sciences as instruments for achieving the maqashid syariah (goals of Islamic law) within the context of social welfare.

Conversely, the Salafi purification philosophy, which places Islamic sciences as fardhu ain (obligatory) and general sciences as instrumental, reflects a more traditional hierarchy of knowledge, where the authority of texts and sanad transmission dominates epistemology (Mustofa & Khozin, 2023). This interpretation is consistent with the views of the contemporary Salafi movement, which prioritizes doctrinal purity (tasfiyah) and text-based education (tarbiyah) as a bulwark against the infiltration of modern thot considered to deviate from the salaf manhaj (Zulkifli, 2023). This epistemological difference is not merely a pedagogical one, but represents two distinct visions of how Islam should interact with modernity: thru dialog and adaptation (Muhammadiyah) or thru isolation and purification (Salafi).

Structural Consequences: Curriculum as a Reflection of Ideology

Philosophical manifestations within the curriculum structure confirm the theoretical proposition that the curriculum is a direct reflection of organizational ideology (Yamin & Susilawati, 2023). The balanced 50:50 proportion in the Muhammadiyah curriculum is not merely a technical decision, but an ideological statement that Islam and modernity can coexist harmoniously. This dual curriculum model allows graduates to become boundary spanners between the Islamic world and the modern world, capable of communicating in the language of science and technology without losing their Islamic identity (Rosyada & Alwansyah, 2024).

Conversely, the 80-90% dominance of religious material in the Salafi curriculum reflects the belief that true education is education focused on knowledge that leads to salvation in the afterlife, namely pure Islamic law (Muflih & Setiawan, 2024). This proposal also reflects resistance to the hegemony of the National Curriculum, which is considered secular and potentially erodes the purity of faith. However, this resistance poses a dilemma: on the one hand, the Salafi curriculum successfully produces cadres who are very strong in mastering texts and doctrines; on the other hand, they face the risk of marginalization in the modern job market and social isolation in pluralistic societies (Firdaus, 2025).

Findings regarding curriculum centralization versus decentralization also provide important insights. The decentralization of the Muhammadiyah curriculum, which allows for local innovation (curriculum renewal), reflects a belief in the capacity of human reason to engage in independent reasoning (ijtihad) and adapt teachings to the local context (Jamaluddin & Mukhtar, 2024). Conversely, the strict centralization of the Salafi curriculum reflects suspicion toward variations in interpretation and concerns about doctrinal deviation (bid'ah) (Mustofa & Khozin,

2023). This difference raises a fundamental question: in the context of Indonesia's highly diverse society, which model is more effective in maintaining community cohesion while also responding to specific local needs?

Methodological Implications: The Formation of Religious Reasoning

The methodological contrast between Muhammadiyah's critical rational approach and the Salafi's authoritative receptive approach has profound implications for the formation of students' religious reasoning. The Project Based Learning and Active Learning methods implemented by Muhammadiyah train students to become problem solvers capable of analyzing contemporary issues within an Islamic framework (Susanto & Fatoni, 2024). This approach aligns with the critical pedagogy paradigm, which emphasizes empowering students to become agents of social change, rather than passive recipients of knowledge.

Conversely, the Talaqqi and memorization methods prevalent in the Salafi system result in a very deep textual mastery, but potentially limit students' intellectual autonomy when facing situations not covered in classical texts (Subhan & Kholil, 2023; Mawardi, 2025). This method is effective in maintaining doctrinal uniformity and preventing deviations in interpretation, but it is less effective in training the critical thinking and problem solving skills needed to address the complexities of modern issues such as bioethics, the digital economy, or environmental crises.

This interpretation confirms the curriculum construction theory, which states that teaching methods not only influence what is learned, but also how students think and interact with the world (Nisa et al., 2021). This methodological difference results in two distinct types of religious reasoning: flexible and adaptive contextual ijtihadi reasoning (Muhammadiyah) versus consistent but rigid authoritative ittiba'i reasoning (Salafi). Both of these rationalities have their respective strengths and limitations in the context of contemporary challenges.

Social Dimension: Character and Religious Tolerance

Findings on character formation provide empirical evidence of the causal relationship between curriculum and educational social outcomes. The inclusive and moderate character produced by the Muhammadiyah curriculum is consistent with the national goal of strengthening religious moderation as a bulwark against radicalism (Akbar et al., 2024). The integration of social sciences and the emphasis on contemporary jurisprudence allows Muhammadiyah graduates to develop epistemological tolerance, which is the ability to recognize the validity of other religious perspectives within the framework of khilafiyah (justified differences of opinion).

Conversely, the risk of exclusivism in the character of Salafi graduates is not caused by a curriculum that explicitly teaches intolerance, but rather by a lack of exposure to alternative religious perspectives and diverse sociocultural contexts (Nurulhaq & Saeful, 2024). Focusing on a sharp distinction between al-haq (truth) and al-bathil (falsehood) in purely doctrinal matters, without accompanying training in inter-sectarian dialog, has the potential to produce a binary view that simplifies the complexities of social reality (Asrori & Syamsul, 2023).

However, it should be noted that these findings do not imply that all Salafi graduates are intolerant or that all Muhammadiyah graduates are tolerant. Character development is influenced by many factors outside the formal curriculum, including the hidden curriculum (values implicit in school culture), the role of teachers as role models, and the family context. This finding further emphasizes the systemic tendency resulting from differences in curriculum construction.

Responses to Contemporary Challenges

The differing responses to national policies such as the Merdeka Curriculum reflect fundamental differences in attitudes toward change and state authority. Muhammadiyah's proactive response confirms that the tajdid philosophy creates organizational learning capacity, which is the organization's ability to learn and adapt to external changes (Saharuddin, 2025). This flexibility allows Muhammadiyah to remain relevant in a constantly changing context without losing its Islamic identity.

Conversely, the Salafi's reactive and minimalist response to the National Curriculum reflects the dilemma between maintaining doctrinal purity and meeting the demands of formal legality (Firdaus, 2025); Tamam & Arbain, 2024). This tokenistic adoption resulted in a decoupling between the formal curriculum reported to the government and the actual curriculum practiced, a phenomenon common in organizations facing institutional pressure but with a strong commitment to internal values.

Findings regarding the limited competitiveness of Salafi graduates in the public sector (Mukhlisin, 2023; Normawati, 2025) raise important questions about the trade-off between doctrinal depth and the breadth of professional competence. In an increasingly competitive global economy, these limitations can narrow the vertical social mobility of graduates and restrict their contribution to national development, even tho they excel in the domain of Sharia.

Context of Previous Research and Differences in Findings

The findings of this study confirm some previous research but also reveal striking differences in certain aspects. Kandarisman (2023) research identified the Muhammadiyah dual curriculum model, but did not explicitly compare it to the Salafi single curriculum model, nor did it analyze the epistemological implications of these differences. This study expands on Kandarisman's findings by showing that the structural differences in the curriculum are rooted in deeper philosophical differences regarding the hierarchy of knowledge and the goals of education.

The findings on learning methods reinforce the research of M. Hidayat (2023) and Subhan & Kholil (2023) regarding the dominance of sanad based methods in Salafi education, but offer a new interpretation of the methodological consequences for the formation of students' religious reasoning and intellectual autonomy, which has not been explored in depth in previous studies.

A striking difference is evident in the findings regarding responses to religious moderation. While Akbar et al. (2024) emphasize the success of the Muhammadiyah curriculum in instilling moderation, this study shows that this success is not solely due to ISMUBA materials, but rather to methodological integration that trains epistemological tolerance thru exposure to diverse perspectives. This finding provides new insights into the mechanism behind the formation of moderation, rather than just the final output.

Theoretical and Practical Implications

Theoretically, the findings of this study confirm the theory of curriculum construction from an Islamic education perspective, which states that the curriculum is built upon philosophical, theological, sociological, and psychological foundations (Nisa et al., 2021). This study provides empirical evidence that differences in priorities within these foundations result in significantly different curriculum constructions. Muhammadiyah prioritizes modern sociological and philosophical foundations, while Salafis prioritize textual theological (naqliyah) foundations.

This finding also enriches the theory of Islamic education by demonstrating that there is no single curriculum model that can be claimed as the "ideal Islamic curriculum." Conversely, there is a plurality of curriculum models, each responding to different historical, ideological, and sociological contexts. This plurality should be seen as a richness, not as fragmentation, as long as it does not lead to conflicts that damage social cohesion.

Practically speaking, the findings of this research have important implications for the development of national education policy. The government needs to develop a more inclusive and differentiated approach to regulating Islamic education, which recognizes philosophical diversity while still ensuring minimum standards of graduate competency, especially in basic literacy, citizenship, and 21st-century skills. The one-size-fits-all approach in the National Curriculum has proven ineffective in accommodating the diversity of Islamic education systems in Indonesia.

For Muhammadiyah educational institutions, this finding underscores the importance of maintaining a balance between the dual curriculum and continuously innovating teaching methodologies to ensure graduates remain globally competitive. However, caution is needed to avoid falling into excessive pragmatism that neglects the deepening of Islamic legal knowledge, as the institution's identity as an Islamic educational institution must still be maintained.

For Salafi educational institutions, this finding serves as a critical reflection on the importance of opening up space for general sciences and critical methodologies without sacrificing doctrinal purity. More substantial integration into the National Curriculum, especially in science and mathematics, can enhance the competitiveness of graduates without threatening commitment to the salaf method. The Model Islamic Integrated Curriculum developed by several modern Islamic boarding schools can serve as an inspiration to achieve this balance.

Research Limitations and Future Directions

This research has several limitations that need to be acknowledged. First, as a literature study (library research), this research relies on official curriculum documents and academic publications, which may not fully reflect actual practices in the field (hidden curriculum). Field research with direct observation and in depth interviews with education practitioners is needed to validate these findings.

Second, this research focuses on two major representations of Islamic education in Indonesia (Muhammadiyah and Salafi), but it does not yet include other large Islamic organizations such as Nahdlatul Ulama or Persis, which may have different curriculum models. A broader comparative study could provide a more comprehensive map of the diversity of Islamic education curricula in Indonesia.

Third, the analysis of implications for graduate characteristics in this study is more analytical deductive based on existing literature, rather than based on direct empirical data from graduates. Longitudinal research tracking the character and career development of graduates from both education systems will provide stronger evidence of the long-term impact of curriculum differences.

Recommended future research directions include: (1) ethnographic studies on curriculum implementation at the classroom level to uncover the hidden curriculum and teacher-student interaction dynamics; (2) tracer studies of graduates to measure the impact of the curriculum on careers, social participation, and religious attitudes; (3) comparative analyzes involving other

Islamic organizations to gain a more comprehensive picture; and (4) experimental studies on the effectiveness of curriculum integration in enhancing religious moderation and graduate competitiveness.

CONCLUSSION | خاتمة

The concluding results of this comparative study highlight a deep-seated paradigm contestation between the education system promoted by Persyarikatan Muhammadiyah and educational institutions based on the Salaf Manhaj. This contestation, rooted in philosophical differences, manifests in curriculum construction and ultimately influences the character development and socio-religious orientation of students amidst contemporary issues.

Analysis of the first research objective indicates that the Muhammadiyah education system operates under a modernistic integrative philosophy, which upholds the principle of contextual ijtihad. This philosophy results in an integrative epistemology, which places equal value on religious and general sciences, and is embodied in a dual curriculum structure oriented toward social transformation. The goal is to produce intellectual scholars (ulul albab), meaning cadres who are professionally and socially competent. Conversely, the Salafi education system is based on a conservative purification philosophy that relies on the principle of Ittiba' (adherence) to the text. This resulted in an authoritative textual epistemology, which placed Islamic law as the primary goal, and was realized thru a single, religiously dominated curriculum, aiming to produce students of knowledge oriented toward the preservation of doctrine and the purity of faith.

The findings for the second objective clarify that these philosophical differences translate into substantial contrasts in the core curriculum components. This difference is evident in the goals of education, namely the conflict between social reform orientation (Muhammadiyah) and doctrinal conservation (Salafi). The contrast is also seen in the curriculum, where the Muhammadiyah system prioritizes content integration with a focus on contemporary jurisprudence, while Salafi institutions emphasize the dominance of religious sciences with a focus on pure creed and the science of hadith chains. In terms of teaching methods, the Muhammadiyah system uses a critical rational approach (such as Project Based Learning) to encourage reasoning, while Salafi institutions employ an authoritative receptive approach (Talaqqi and Memorization) that demands textual obedience. This difference is validated thru comprehensive (Muhammadiyah) and textual-normative (Salafi) evaluation systems.

Finally, this study identifies in the third objective that the curriculum's implications for character formation and contemporary responses are very significant. The Muhammadiyah curriculum effectively cultivates adaptive, inclusive, and moderate character, making its graduates more likely to be proactive toward national education policies and possess high professional competitiveness. This is made possible by the integration of general sciences and soft skills. Conversely, the curriculum of Salafi institutions produces characters that are doctrinally sound but at risk of being exclusive in a social context. Graduates tend to be reactive to the national curriculum and face limitations in competitiveness in the public sector, despite having a deep mastery of pure Islamic jurisprudence. In summary, the Muhammadiyah education system creates a globally relevant Muslim prototype, while the Salafi system creates a doctrinally authentic Muslim prototype.

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