THE DIALECTIC OF HUMANISM IN ISLAMIC EDUCATION BY MUHAMMADIYAH AND NAHDLATUL ULAMA AS AN EVOLUTION OF SOCIAL AND RELIGIOUS THOUGHT IN INDONESIA

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Abstract

This study discusses the dialectics of Islamic humanism within the educational traditions of Muhammadiyah and Nahdlatul Ulama (NU) as a form of the evolution of socio-religious thought in Indonesia. The purpose of this research is to analyze how humanitarian and Islamic values are integrated into the educational systems of these two organizations. The study employs a qualitative approach with a library research method through the analysis of relevant scholarly literature. The results indicate that Muhammadiyah highlights a rational and modern form of humanism through an integrative education that combines religious and general sciences. Meanwhile, NU emphasizes a spiritually and culturally based humanism through the pesantren system, which instills the values of compassion, tolerance, and moderation. Although differing in methods and orientations, both organizations share a common goal: to develop individuals who are faithful, knowledgeable, and morally upright. The dialectics between tradition and modernity shape an Islamic education model that is humanistic, adaptive, and contextual to contemporary developments. Thus, Islamic humanism within Muhammadiyah and NU education plays a crucial role in realizing a moderate, inclusive, and civilized form of Islam amid the challenges of globalization.

Keywords: Islamic humanism; Islamic education; Muhammadiyah; Nahdlatul Ulama.

INTRODUCTION

Since its inception, Islamic civilization has placed humans at the center of all life dynamics. Islam is not only a theological teaching that regulates the relationship between humans and God (*hablun minallah*) but also emphasizes the importance of relationships between humans (*hablun minannas*). Through its teachings, Islam fosters human rights such as the right to fair treatment, the right to speak the truth, and the right to create compassion and other aspects (Bella et al., 2024, p. 1414). These principles form the basis for the emergence of the idea of Islamic humanism, which is used as a perspective to position humans as intelligent beings with moral capacity and spiritual freedom in relation to themselves, society, and God (Saruhan, 2020). Thus, Islamic humanism is not only oriented towards universal human values but is also deeply rooted in divine values that emphasize the balance between faith and humanity.

Throughout its history, Islamic thought has always experienced a dialectic between divine and human values. As times change, Muslim thinkers continue to bridge the gap between the normative principles of religion and the demands of social reality, as explained by Lenn E. Goodman, Islamic humanism is Islam's historical effort to balance the dimensions of equality, justice, and human dignity, which have become an important part of Islamic understanding so that it can be in line with the humanistic teachings of the Prophet Muhammad (Karimullah, 2024, pp. 94–95). In Indonesia, there are two major Islamic organizations, Muhammadiyah and Nahdlatul Ulama (NU), which are concrete representations of this dialectic. Muhammadiyah, with its spirit of modernism, promotes rationality and renewal as a form of actualizing Islamic teachings in the progress of the times (Mubarokah et al., 2025). Meanwhile, NU, with its pesantren (Islamic

boarding school) base, emphasizes the importance of preserving tradition, spirituality, and cultural values in Islamic education (Marpaung, 2023). Although different in methodology, both have the same goal, namely to build Islamic education rooted in humanistic and Islamic values, thus demonstrating the dialectic of Islamic humanism that is unique to the Indonesian context, rather than simply imitating Western secular models or being trapped in the rigidity of traditionalism.

Previous studies have shown that Islamic humanism develops through various perspectives that place humans as the main subject in the educational process without abandoning the divine dimension. In the context of education, humanism is interpreted as the process of developing the full potential of humans as social and religious beings, considering that humans are positioned as 'abdullah and khalifatullah who are entrusted with developing their potential (Yusuf, 2021, p. 38). This idea finds its relevance in the thoughts of Abdul Jabbar Rifai, a contemporary Muslim thinker from Iraq, who, through the reconstruction of modern Kalam science, emphasizes the importance of humanism by placing human dignity at the center of religious discourse without discarding the transcendental dimension of faith (Ulwan, 2024). In Indonesia, the thinking of M. Amin Abdullah, through an integrative-interconnective approach, reinforces this direction by presenting a dialogue between religious science, social science, and natural science, so that Islamic education remains rooted in revelatory values while being responsive to the challenges of the times (Solihutaufa, 2025, p. 14). Within the framework of the dialectic of Islamic educational humanism, these ideas can be understood as part of the evolution of socio-religious thought in Indonesia that has helped shape the dynamics of Islamic education in the Muhammadiyah and Nahdlatul Ulama traditions, each of which has developed a style of educational humanism based on renewal, tradition, and social responsiveness to societal change.

In an increasingly complex global society, Islamic education has become the main foundation for shaping Islamic character based on the values of honesty, justice, compassion, and responsibility, thereby producing a generation with Islamic morals and personality (Iqbal et al., 2024, p. 21). Not only that, the application of Islamic humanism is also expected to produce a generation that respects human dignity, develops its full potential, and encourages the generation to become critical, creative, and socially aware individuals (Rozi et al., 2025, p. 86). In this context, Muhammadiyah and NU, as two major Islamic forces in Indonesia, have great potential to realize these ideals through the education systems they have long developed. However, behind these hopes, there are still a number of gaps that need to be studied in more depth.

The research gap is evident in the absence of studies that simultaneously link the conceptual dimensions of Islamic humanism, the history of Islamic dialectical thought, and their implementation in Muhammadiyah and NU educational practices in a comparative manner. Previous studies have tended to be either normative-philosophical or technical-institutional in nature, thus failing to show how humanistic values are internalized and negotiated in the practice of Islamic education in Indonesia. Therefore, this study offers something new by presenting an analysis that integrates historical, philosophical, and sociological approaches in reading Islamic education as a space for the dialectic of divine and human values.

Thus, this study will focus on the conceptual understanding of Islamic humanism in the history of Islamic thought, a comparative analysis of the application of humanistic values in Muhammadiyah and NU education, and a historical study of the dialectical process of humanity and Islamic values in the Indonesian socio-cultural context. It is hoped that the results of this study can contribute theoretically to the development of Islamic educational philosophy and offer practical implications for a more humanistic and contextual renewal of Islamic education in the future.

RESEARCH METHOD

This research uses a qualitative method (Rachmad et al., 2024, p. 92) of with a library research approach as the main methodological framework (Siregar & Fahmi, 2023, p. 29). This approach was chosen because it was considered the most relevant for exploring in depth the conceptual, historical, and philosophical dimensions of the dialectic of Islamic humanism in the

educational traditions of Muhammadiyah and NU. The data sources used in this study were primary and secondary data obtained through searching and collecting various relevant literature (Andalas & Setiawan, 2020, p. 34). Primary data was obtained from major works that directly discuss the history, identity, and thoughts of both organizations, namely the manuscript *Risalah Pendjelasan Muqaddimah Anggaran Dasar Muhammadijah* by M. Djindar Tamimy (Tamimy, 1970) and the book *Risalah Ahlussunah Wal Jama'ah* by Sheikh Muhammad Hasyim Asy'ari (Asy'ari, n.d.).

Secondary data was obtained through research in various academic books and scientific journal articles discussing Islamic education and the dynamics of thought and the religious social movements of Muhammadiyah and NU. This data was then analyzed to understand the dialectic of humanism in Islamic education as part of the evolution of religious social thought in Indonesia. The data analysis process was carried out using a descriptive-analytical method, namely by organizing data, reducing it, presenting it, and drawing conclusions systematically (Elfrianto & Lesmana, 2022, p. 147). With this method, the study is expected to provide a deeper understanding of the application of human values in Islamic education in Indonesia.

RESULT AND DISCUSSION

Islamic Humanism in the History of Islamic Thought

The development of Islamic thought throughout history shows that human values have a very important position in shaping Islamic civilization. Islam is not merely a theological teaching and worship, but also a way of life that places humans in a dynamic relationship with God, nature, and their fellow human beings (F. Rachman, 2021). In this context, Islamic humanism emerges as a concept that emphasizes that human dignity is not only measured by rational ability, but also by awareness of moral and spiritual responsibility (Salabi et al., 2022). Thus, Islamic humanism becomes an important foundation for achieving a balance between the divine and human dimensions in the social life of the ummah.

Islamic humanism departs from the view that humans have high spiritual, moral, and intellectual potential. In Islamic teachings, humans are referred to as *khalifah fi al-ardh* and *'abd Allah*, both of which describe a balance between freedom and devotion (Shodiq, 2021). Thus, Islamic humanism can be understood as a form of humanism centered on God, but still providing space for humans as active subjects in building a civilization based on moral and spiritual values derived from tawhid.

Historically, the idea of Islamic humanism grew out of the classical intellectual tradition. Imam Al-Ghazali emphasized that humans are rational beings created to achieve moral and spiritual perfection (Azzura Arum Ningtias et al., 2024). This was also emphasized by Imam Al-Ghazali, who rejected formalistic religious commitment and the accompanying puritanism in Islam (Johns, 2013). This idea paves the way for a deeper understanding of the position of humans as spiritual beings who reflect the light of divinity, which then presents a further idea proposed by Sufis such as Ibn 'Arabi.

In the realm of Sufism, Ibn 'Arabi sees humans as the perfect reflection of God, because within humans there is the potential to manifest divine attributes such as compassion, justice, and wisdom. Meanwhile, in the concept of *wahdat al-wujud*, humans occupy the highest position in the universe as the place of manifestation of God's attributes (*tajalli al-Haqq*) (Badar & Riyadi, 2024). This view shows that Islamic humanism is never separated from its theological foundations. Human values are always associated with the transcendental dimension, where respect for human dignity is part of worshiping God (Kurnialoh, 2024). This has been emphasized in the Qur'an and Sunnah that human dignity is a fundamental principle in thinking rooted in the sanctity, equality, and honor of every human being (S. Ahmad & Fatima, 2025). Thus, rationality, morality, and spirituality are not three separate things, but complement each other. Reason is a means of understanding truth, morality is a guide for action, and spirituality is the spirit that enlivens all dimensions of humanity (Alamsyah, 2025). The three combine to form the character of a civilized believer.

Throughout history, Islamic humanism has continued to evolve and be reinterpreted. In the modern era, humanistic thinking has become the foundation for the Islamic reform and enlightenment movement, which seeks to integrate spiritual values with the demands of the modern era (Shodikun et al., 2023). This perspective provides an understanding that modern Islamic humanism is not merely an intellectual movement but also a moral and cultural effort to reaffirm the role of Islam as a relevant and progressive religion amid civilizational changes.

Thus, the history of Islamic thought shows that humanism is not a foreign concept in Islam, but rather the core of its teachings. Human values born from the principles of monotheism, justice, and compassion form the moral foundation that guides the development of Islamic civilization. From this perspective, Islamic humanism is not only an intellectual discourse but also an ethical guide for the education, social, and cultural life of Muslims throughout the ages (Fitriani, 2025). These values were later actualized in the traditions of education and socio-religious thought in Indonesia, as reflected in the NU and Muhammadiyah movements (Soleha & Nurmayanti, 2025).

The Tradition of Islamic Education in Muhammadiyah and NU

Islamic education in Indonesia has a long history with diverse characteristics, reflecting the social, cultural, and spiritual richness of the Muslim community in the archipelago. Throughout its history, two major organizations, Muhammadiyah and NU, have become important pillars in the development of the modern Islamic education system in the country. Both were born out of a spirit to advance the community through education, but they originated from different social, cultural, and theological contexts. Muhammadiyah grew out of a spirit of religious reform that emphasized rationality and the renewal of Islamic teachings, while NU was established to preserve the continuity of classical Islamic scholarship rooted in Islamic boarding schools. These differences in orientation did not lead to conflicting values, but rather enriched the wealth of Islamic education in Indonesia, which is based on Islamic teachings, upholds human values, and fosters a spirit of nationalism (Nuzulia et al., 2024).

Muhammadiyah was established earlier, founded by KH. Ahmad Dahlan in 1912 in Yogyakarta. At that time, Indonesian society was still under colonial pressure, which caused educational decline and backward thinking. Seeing this situation and the existence of a dichotomous education system, KH. Ahmad Dahlan proposed an idea for a modern Islamic education system that was integrated and holistic (Hamami & Nuryana, 2022, p. 5). This was done by establishing public schools that integrated Islamic sciences and madrasas that combined general sciences, so that there was no longer any separation between the two (Zailani, 2024). On the other hand, Muhammadiyah is also an Islamic organization oriented towards da'wah and renewal through the purification of teachings and the strengthening of religious practices, which are manifested in practical movements, especially in the fields of education, health, and social philanthropy (Husnaini et al., 2021). This step demonstrates K.H. Ahmad Dahlan's visionary approach in establishing an educational foundation that is not only religious but also relevant to the demands of the times (Nasrullah et al., 2023).

Ideologically, Muhammadiyah has an identity as an Islamic organization, a da'wah movement, and a reform movement that views Islam in two main dimensions, namely the purification of Islamic teachings and the renewal of their practice in social life (Tamimy, 1970). This reform movement is manifested in the form of a practical movement oriented towards real action in various sectors of life, so that Muhammadiyah is widely known for its contributions to social services, particularly in the fields of education, health, and social and humanitarian philanthropy as a manifestation of the humanistic values of Islamic education (Haris et al., 2022; Ismail, 2017).

Meanwhile, Nahdlatul Ulama was founded in 1926 in Surabaya on the initiative of KH. Hasyim Asy'ari together with Islamic boarding school scholars. The background to the establishment of NU was not only related to domestic socio-religious needs, but also a response to the reformist movement in the Islamic world and the political situation in Hijaz. NU was born with the spirit of preserving the scholarly tradition of Ahlussunnah wal Jama'ah, which emphasizes a balance between religion, culture, and the social life of the community (Albani, 2021).

In the field of education, Muhammadiyah established an educational system with a spirit of modernism and rationality. KH. Ahmad Dahlan believed that Islam must be present as a liberating and enlightening force capable of responding to the challenges of the modern era. Therefore, Muhammadiyah schools teach modern sciences such as mathematics, science, and foreign languages alongside religious studies, something that was considered a major breakthrough at the time (Ritonga et al., 2023). The principle of purification or refinement of Islamic teachings became the main foundation of this movement, which aimed to return the people to the pure Al-Qur'an and Sunnah while avoiding baseless religious practices (Panca Hardian Putra et al., 2025). Thus, education in Muhammadiyah's view is not merely an intellectual ritual, but a means of shaping people who are faithful, knowledgeable, and progressive.

Unlike Muhammadiyah, NU developed a system rooted in the pesantren tradition. NU's adherence to traditionalism does not mean rejecting progress, but rather striving to maintain the continuity of classical Islamic educational values and methods, such as learning from classical Islamic texts, scientific discussions (*halaqah*), and shaping the character of students (Nasrullah et al., 2023). Additionally, culturalism in NU education is evident in its ability to adapt Islamic teachings to local culture without compromising sharia values. This has given rise to a form of Islamic education that is friendly, tolerant, and deeply rooted in community life (Wahyuni et al., 2025). This approach shows that NU education has succeeded in harmonizing tradition and modernity, making it an adaptive educational model that also preserves Islamic identity.

In practice, Muhammadiyah develops a humanistic orientation based on rationality, liberation, and human empowerment. Through its modern educational institutions, Muhammadiyah encourages the growth of independent, creative, and productive individuals (Illona et al., 2025) . As quoted by Busahdiar, et al. explain that the slogan "*insan berkemajuan*" (progressive individuals) introduced by Muhammadiyah reflects the view that humans must be agents of change that bring benefits to society. Human values, hard work, and social responsibility are seen as part of worshiping God (Illona et al., 2025) . Therefore, education at Muhammadiyah is not only aimed at producing Muslim scholars, but also at producing cadres who have high social awareness and are ready to contribute to the progress of the nation.

Meanwhile, the humanistic orientation in NU education is evident in the values upheld in the pesantren tradition. NU views humans as beings with high dignity because they are God's vicegerents on earth. Therefore, the educational process must foster compassion, tolerance (*tasamuh*), moderation (*tawassuth*), and justice (*ta'adul*) (Mujahid, 2023b). Education in the NU environment not only teaches religious knowledge but also instills social empathy and appreciation for diversity. Thus, the ultimate goal is not only to produce intelligent humans but also civilized humans with noble souls (Mi'raj, 2025).

From this, it can be understood that the educational traditions of Muhammadiyah and NU reflect two complementary faces of Islamic humanism. Both play an important role in shaping people who are faithful, knowledgeable, and moral, while also demonstrating that Islamic education can be a force for social transformation that maintains a balance between religious values, humanity, and progress. This approach also equips the younger generation with critical thinking and social empathy skills, preparing them to face global challenges. In addition, the synergy between tradition and innovation in Islamic education strengthens cultural identity while opening up opportunities to contribute to a pluralistic society.

The Dialectic of Islamic Humanism in the Educational Traditions of Muhammadiyah and NU

The contemporary Islamic revival is seen as a critical response to secular modernity, especially to Western secularism that was born out of the new world order, Western democracy, humanism, secularism, and feminism (Ali, 2022, p. 2). This view is in line with the reality of Islamic education in Indonesia, where there are views related to the dialectic of Islamic humanism in Muhammadiyah and NU education that reflect a combination of humanistic and Islamic values that balance spiritual, moral, and intellectual aspects. Muhammadiyah emphasizes rationality and

educational system reform, while NU stands out through its spiritual-cultural traditions (Zulfirman et al., 2024).

In the Muhammadiyah tradition, the dialectic of humanism and Islam is evident through a modern education system that emphasizes the integration of religious and general knowledge. According to Kossah et al., Muhammadiyah education places humans as active subjects who are faithful, knowledgeable, and progressive, in accordance with the vision of progressive humans initiated by KH. Ahmad Dahlan (Kossah et al., 2022). Meanwhile, the NU tradition shows a more cultural and Sufi form of dialectics. This is confirmed by Nafi' in the Ta'limuna Journal that the NU pesantren system emphasizes a balance between mastery of knowledge and purification of the heart, so that education does not stop at the intellectual aspect, but also touches on the spiritual and moral dimensions of humanity (Ramadhani et al., 2025). Both educational approaches show that Islamic humanism in Indonesia develops in different ways but shares the same goal: to shape individuals who are faithful, knowledgeable, and of noble character.

Meanwhile, this dialectical process does not stop at the level of ideas but is concretely manifested in the implementation of education. Muhammadiyah emphasizes the equality between Islamic religious material and general knowledge in a progressive manner, while NU focuses more on religious knowledge with a gradual introduction to general knowledge, so that the curriculum is evolutionary in nature (Sumanti et al., 2018, p. 32). These differences are concretely realized in educational practices in Indonesia. The Muhammadiyah school curriculum, for example, integrates religious education with character education and social skills (N. A. Rachman et al., 2023). Meanwhile, in the context of NU Islamic boarding schools, the halaqah and sorogan methods create a dialogical and egalitarian relationship between teachers and students (Wirayanti et al., 2024) . These two educational models show that Islamic humanist values are not only taught but also lived out in daily educational practices.

On the other hand, the interaction between religious tradition, rationality, and humanity in both institutions shows a distinctive dynamic. Muhammadiyah emphasizes *tajdid* (renewal) and rationality (Jasmaludin & Suyanta, 2025). Thus, education in both organizations becomes a dialectical space between revelation and reason, between spirituality and humanity, and between tradition and modernity, while NU adheres to the principle of *al-muhafaẓatu 'ala al-qadimi al-saliḥ wa al-akhdu bi al-jadid al-aṣlaḥ*, which is to preserve good old traditions while accepting new things that are better (Fuadi, 2022).

However, this dialectical process is not without challenges in the modern era. Transformation often causes tension between the rationality of modern education and Islamic principles rooted in spirituality and human values (Walid, 2022). Understanding this, both organizations are able to present a transformative and character-based educational model. Halim Purnomo explains that the spirit of Progressive Islam in Muhammadiyah and *Islam Nusantara* in NU is the foundation for education that instills the values of humanization, liberation, and transcendence. Through character building, such as independence, cooperation, empathy, and moderation (*tawassuth, tasamuh*, and *ta'adul*), these two organizations have succeeded in balancing spiritual and social orientations in educational practices, both in Indonesia and in overseas institutions such as the Indonesian School in Jeddah (Purnomo, 2024).

Ultimately, from a broader perspective, Muhammadiyah and NU have a significant opportunity to strengthen the paradigm of Islamic humanism in the digital age. Advances in science and technology present both challenges and opportunities for Islamic educational institutions to develop innovative curricula, methods, and human resources based on the values of tawhid and akhlak (Marisa et al., 2025). Therefore, through the integration of digitalization in learning and the strengthening of the vision of progressive Islamic education, these two organizations have the potential to produce a generation of Muslims who are faithful, rational, and civilized. Thus, curriculum renewal, teacher competency improvement, and religious character strengthening need to be continuously carried out so that Islamic humanistic values do not stop at the discourse level but are truly internalized in students and become moral energy for the advancement of Indonesian Islamic civilization (Taufiq & Setiawan, 2023).

The Evolution of Thought in the Social History of Islam in Indonesia

Basically, the social and cultural transformation of Islam in Indonesia requires religious institutions to adapt to the pluralistic and dynamic context of the archipelago. Muhammadiyah and NU, as the two main pillars of Indonesian Islam since the early 20th century, have responded to these changes through education and da'wah that do not merely convey doctrine, but also shape social and humanitarian awareness. For example, Muhammadiyah's education, through its modern education system, emphasizes a balance between religious knowledge and general knowledge, as well as appreciation for the potential of individuals as human beings created in God's image (Wifaqi, 2025). Meanwhile, NU's education has shifted from a conservative approach to a model that integrates rational and sociological aspects, making it more inclusive of the challenges of modernity (Mujahid, 2023a). Such transformations reflect that Islam as a social force does not stop at the realm of ritual and text, but also extends into the public sphere, education, and character building.

In addition, education as the second main domain of these two organizations has become a field of dialectics between the dogmatic paradigm, which places text memorization and structural conformity at the center, and the humanistic paradigm, which focuses on human dignity, individual potential, and social sensitivity. In Muhammadiyah educational institutions, a "humanistic education" model is found that provides space for the development of talent, creativity, and independence of students within the framework of Islamic values (Lazuardi, 2020). NU has also shown an evolution in its pesantren, which were previously very traditional, becoming more open to new learning methods and social-community development in Islamic education (Qotrunada et al., 2025). This provides an understanding that Islamic humanism is not just a slogan, but is realized through educational strategies that bring together religious values with humanistic and contextual parameters.

The role of Muhammadiyah and NU in shaping the face of humanistic Islam in Indonesia is not limited to formal education but also extends to building collective awareness among the people and the nation. Muhammadiyah, through its institutions, provides education that is responsive to social issues, such as poverty, inequality, and modernity that shifts the values of (Mufarriju, 2024) while NU, with its pesantren tradition, strives to instill the values of togetherness, mutual cooperation, and respect for diversity as part of Islam Nusantara. Thus, these two organizations are in a strategic position as a bridge between religious texts and social reality, embodying Islamic humanism that is relevant to the Indonesian context (L. Ahmad et al., 2025).

However, the process of shifting towards this humanistic education paradigm also faces historical and conceptual challenges. Muhammadiyah faces challenges in consistently implementing humanistic education, as its massive and modern institutional model sometimes clashes with the deep internalization of human values in all its institutions (Lazuardi, 2020) . Meanwhile, for NU, the transition from a conservative approach to a more rational-sociological model requires restructuring the curriculum, pedagogical approach, and orientation of Islamic boarding schools to remain relevant in the era of globalization (Mun'im & Yanto, 2025) . This challenge indicates that the evolution of thought cannot be separated from the framework of educational implementation and contextualization, not just from discourse.

Thus, Islamic humanism in the educational traditions of Muhammadiyah and NU demonstrates the maturity of Indonesian Muslims in integrating religious values with humanity. Through education that fosters social awareness, morality, and spiritual intelligence, these two organizations have successfully realized a moderate, inclusive, and civilized Islam. Islamic humanism is not merely an idea, but has become a real practice in the social and educational life of the Indonesian nation.

CONCLUSION

Islamic humanism is the core of Islamic teachings, which place humans as rational, moral, and spiritual beings who have social and religious responsibilities. Through the dialectic of divine

and human values, the educational traditions of Muhammadiyah and NU are a tangible representation of the application of Islamic humanism in Indonesia. Muhammadiyah, with its spirit of modernism, emphasizes rationality, renewal, and human empowerment. Meanwhile, NU, with its pesantren tradition approach, emphasizes spiritual, cultural, and moral values. Although different in method and orientation, both have the same goal, namely to shape people who are faithful, knowledgeable, moral, and have a high social personality.

The dialectic between tradition and modernity that is intertwined in these two organizations shows that Islamic education in Indonesia has evolved into a humanistic, adaptive, and contextual system. Muhammadiyah and NU have successfully demonstrated that the values of Islamic humanism do not only stop at the conceptual level, but are also implemented in a real way in an education system that fosters empathy, tolerance, and social responsibility. Thus, Islamic humanism in Muhammadiyah and NU education has become an important foundation for the formation of a moderate, inclusive, and civilized Indonesian Islamic civilization amid the challenges of globalization and modernity.

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