

The principal's strategy in implementing progressive Islam: efforts to counter religious radicalism at Muhammadiyah 1 Vocational School, Palu, Indonesia

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Abstract

This study aims to analyze the Principal's strategies for implementing the values of Progressive Islam to counter religious radicalism at SMK Muhammadiyah 1 Palu and to assess their effectiveness. The research employs a qualitative, narrative design. Data were collected through in-depth interviews with the Principal, vice principals, teachers, guidance and counseling teachers, students, and parents, as well as through participatory observation and analysis of institutional documents. The validity of the data was ensured through source and method triangulation techniques. The findings indicate that the Principal's strategy for implementing the values of progressive Islam was carried out through several strategies, namely: 1. The formulation of school policies based on the values of tawasuth (moderation), tasamuh (tolerance), islah (reform), and tajdid (renewal); 2. The integration of Progressive Islam values into the curriculum and learning processes, both in Islamic Education and vocational subjects; 3. The development of students' character based on Progressive Islam values; and 4. The implementation of extracurricular activities that support the strengthening of religious moderation. The effectiveness of the strategies is reflected in the establishment of moderate and inclusive school policies, the internalization of Progressive Islam values throughout the educational process, the development of students' moderate, independent, and morally grounded character, and a decrease in tendencies toward extreme and intolerant religious narratives. This study concludes that visionary leadership grounded in Progressive Islam values plays a significant role in strengthening religious moderation and building students' ideological resilience within vocational education settings.

Keywords: School principal, Implementation strategy, Progressive Islam, Religious radicalism

1. Introduction

Education experts emphasize that schools are ideological arenas where various interests and value orientations compete to shape students' identities (Oplatka*, 2004; van Zanten*, 2009) [13, 20]. Meanwhile, Azra and Suyatno emphasized the importance of education in strengthening religious moderation as part of a systematic effort to counter radicalism. Therefore, schools are not only spaces for transmitting academic knowledge, but also serve as ideological bastions that determine the character of the nation's next generation (Delanty, 2003) [4]. Vigilance against the infiltration of radicalism into educational institutions becomes increasingly urgent as radicalization increasingly occurs through subtler methods, such as the spread of exclusive religious discourse and the manipulation of religious teachings via digital media. Palu, the capital of Central Sulawesi, with its diverse social, economic, and religious dynamics, is a strategic point where various ideologies and religious discourses converge. The city's population mobility and social heterogeneity create space for competing narratives, including among students. As noted by various studies, urbanization and student migration to Palu often make them more vulnerable to exposure to radical ideology if schools lack a strong foundation of moderation. In this context, educational institutions in Palu are required to

develop a planned, structured, and consistent system for preventing radicalism.

Within this landscape, Muhammadiyah 1 Palu Vocational High School holds a crucial position within the educational charitable endeavors of the Muhammadiyah Association. Muhammadiyah, as a modernist Islamic movement, has an ideological basis in the concept of Progressive Islam, developed by figures such as Haedar Nashir and Syafiq A. Mughni. Progressive Islam prioritizes rationality, openness, universal humanity, and nonviolence as a form of rejection of various forms of extremism. At the level of educational practice, the values of Progressive Islam are not only realized through the formal curriculum. Still, they must also be internalized in the school culture and social relations of students. Within the framework of educational management, the principal is a key actor in ensuring that the values of Progressive Islam are implemented consistently and effectively. Leadership theories such as Transformational Leadership and Instructional Leadership (Hallinger) demonstrate that the principal plays a crucial role in building school culture, designing strategies for strengthening values, and facilitating a learning environment conducive to the growth of religious moderation. On the other hand, from an educational perspective, Crow, Hausman, & Scribner (2002) [2]

and KılıÇ & Bouchareb (2025) [8] emphasized that the principal functions as an ideological guardian, ensuring that all school components operate in accordance with the principles of moderation and religious renewal.

Radicalism in education, particularly in Central Sulawesi, demands serious attention because both formal and non-formal educational institutions are not completely immune from the infiltration of extreme ideologies. Palu City, as the provincial capital with high population mobility and social heterogeneity, is a strategic arena for the intersection of various religious discourses. Students' exposure to radical ideologies, both through social interactions and digital media, demonstrates that schools function not only as spaces for transmitting knowledge but also as ideological bastions that determine the direction of character formation and moral resilience of the younger generation. In this context, SMK Muhammadiyah 1 Palu holds a strategic position as a Muhammadiyah vocational educational institution rooted in the ideology of Progressive Islam. Values such as scientific rationality, openness, universal humanity, nonviolence, and moderation are not merely theoretical but must be internalized in managerial practices, school culture, and students' social interactions. The Principal, within the framework of transformational leadership (Burns & Bass) and instructional leadership (Hallinger), is a key actor who ensures the consistent implementation of these values through policies, supervision, and facilitation of a learning environment that supports the Formation of religious moderation.

Given these conceptual, methodological, and contextual gaps, this study aims to develop a model of ideological transformational leadership grounded in Progressive Islam as a cultural preventive strategy to counter religious radicalism in Muhammadiyah schools. This research is not only practically relevant for strengthening the culture of moderation at SMK Muhammadiyah 1 Palu, but also contributes to the development of Islamic educational leadership theory by positioning the Principal as an agent of value transformation and a builder of an ideologically resilient school ecosystem. Thus, this study offers a conceptual and methodological synthesis that integrates the dimensions of leadership, ideological values, and cultural preventive strategies into a comprehensive framework, while addressing a gap in empirical studies on Muhammadiyah vocational schools in Central Sulawesi.

2. Literature review

2.1 Principal's strategy

Strategy is a long-term, comprehensive plan designed to achieve specific goals or objectives by effectively using resources (Cummings & Daellenbach, 2009; Sridharan, Go, Zinzow, Gray, & Gutierrez Barrett, 2007) [3, 18]. It involves the art of managing situations, making decisions, and taking targeted action to face competition, whether in business, the military, or everyday life. Meanwhile, the Principal's strategy comprises mindsets, policies, planning, organizing, implementation, and supervision carried out by the Principal to achieve predetermined educational goals effectively and efficiently (Justus, Arghode, & Barker, 2022) [7]. The

Principal's strategy is also understood as a comprehensive approach including planning, organizing, and monitoring to achieve the school's vision and mission and minimize failure. Key strategies include increasing teacher motivation, developing human resources, improving the curriculum, establishing a culture of discipline, and transparent management of facilities and finances (Caliskan, 2021) [1]. In this study, the strategy includes the Principal's systematic efforts to motivate teachers, students, and all school members toward the creation of a conducive, character-based school culture. In the context of this research, strategy is specifically defined as the policies and actions of the Principal of Muhammadiyah 1 Vocational School, Palu, to internalize the values of Progressive Islam and prevent the infiltration of religious radicalism.

2.2 Progressive Islam

Progressive Islam is a concept of Islam developed by Muhammadiyah characterized by rationality, moderation, inclusiveness, nonviolence, a focus on scientific advancement, and a commitment to universal humanitarian values (Farid, 2018; Pędziwiatr, 2011) [5, 14]. In this study, Progressive Islam is defined as a framework of religious values and practices that serves as the ideological and operational foundation of Muhammadiyah schools in the educational process, encompassing learning, school culture, and extracurricular activities. Progressive Islam serves as a counter-narrative to extreme and radical ideologies.

2.3 Religious radicalism

Religious radicalism refers to religious understandings and practices that are extreme, exclusive, intolerant, anti-Unitary State of the Republic of Indonesia, and tend to use or justify violence to achieve certain ideological goals (Galland, Muxel, & Hamilton, 2020; Pędziwiatr, 2011) [6, 14]. In the context of education, specifically at SMK Muhammadiyah 1 Palu, religious radicalism is religious thoughts or actions that deviate from the principles of moderation and tolerance, entering through student activities, digital content, or teacher-student interactions, and have the potential to disrupt school stability and endanger the character formation of students at SMK Muhammadiyah 1 Palu. Efforts to counter radicalism are all forms of prevention, intervention, and supervision carried out by schools to prevent students from exposure to extreme ideologies. These efforts include: internalizing moderate values, strengthening religious literacy, supervising religious activities, character building, and collaboration with stakeholders. In this study, efforts to counter radicalism are understood as the implementation of the Principal's strategy in building a safe, moderate, and Muhammadiyah-compliant educational culture.

3. Methodology

This study uses qualitative methods. In qualitative research, the use of theory is only a guide for data gathering and analysis (Nurdin & Pettalongi, 2022; Nurdin, Stockdale, & Scheepers, 2016) [9, 1]. The data was collected through direct observation,

in-depth interviews, and written document analysis at the research site (Rusli, Hasyim, & Nurdin, 2021; Rusli & Nurdin, 2022). The research was conducted in Vocational School of Muhammadiyah Palu, Indonesia. The researcher chose the location based on the consideration that the school belongs to a progressive Islamic organization. The results of this study can later serve as a reference and a guideline for building a peaceful life and for making the schools a model for other educational institutions.

Data were collected through direct observation, focus group discussion, in-depth interviews, and written document analysis. The interviews involved the school principal, five teachers, and ten students. The interviews were recorded and transcribed. The transcripts were consulted with participants to obtain their consent (Nurdin, Scheepers, & Stockdale, 2022; Nurdin, Stockdale, & Scheepers, 2014) ^[10, 11]. The data analysis used a deductive approach, which can be interpreted as a research procedure that produces deductive data from interviews and field notes. Data analysis was conducted using thematic analysis from Strauss and Corbin (1998) ^[19]. The analysis started with open, axial, and selective coding. The final result of the data analysis is the set of themes identified from the data.

4. Results and Discussion

4.1 Progressive Islamic-based principal policy

Based on field research conducted at Muhammadiyah 1 Vocational School in Palu, it is clear that policies grounded in Progressive Islam form the foundation of the school's institutional strategy to respond to and counter the infiltration of religious radicalism. The policy formulation process is not only directed at strengthening regulations structurally, but also aimed at building a moderate, inclusive ideological culture that aligns with the principles of wasathiyah and the spirit of Muhammadiyah's *tajdid* (renewal). Through data triangulation, including in-depth interviews, document analysis, and participant observation, it was found that strengthening internal regulations, establishing a code of ethics for teachers and students, and integrating Progressive Islam values into the school's vision and mission are three complementary strategic pillars in building the school's ideological resilience. These three aspects will be the focus of the discussion in the following section.

a. Strengthening internal regulations

Strengthening internal regulations based on wasathiyah values is one of the central strategies identified in research on policies based on Progressive Islam, as one of the Principal's strategies for implementing Progressive Islam at SMK Muhammadiyah 1 Palu. This strategy is understood as a systematic effort to ensure that school governance instruments function not only as normative rules but also as an ideological mechanism that instills the principles of Progressive Islam, balance, and openness in all institutional activities. By internalizing wasathiyah values into regulations, the school strives to build an educational environment capable of preventing the development of extreme religious orientations while strengthening an institutional identity aligned with the spirit of

Muhammadiyah *tajdid*. Thus, strengthening internal regulations grounded in wasathiyah values is not only a component of policy but also a strategic foundation for building the school's ideological resilience against the penetration of radicalism.

The Principal, in an interview, emphasized that these regulations simultaneously serve as the school's ideological instrument to ensure there are no loopholes for the infiltration of teachings that conflict with national values and Progressive Islam. This finding reinforces the understanding that school policies are formulated as a form of proactive ideological protection. This was also stressed by the vice principal of curriculum as follows:

We have always emphasized that all school regulations must be based on wasathiyah values. If the principles of Progressive Islam do not guide internal regulations, then space can open for the infiltration of extremist religious ideologies. Therefore, strengthening these regulations is not merely a matter of administrative discipline, but part of our commitment to ensuring that the school culture remains within the framework of Progressive Islam.

Based on the interviews above, the Principal and Vice Principal of Curriculum at Muhammadiyah 1 Palu Vocational School consistently emphasized that the school's internal regulations serve as formal ideological instruments to prevent radicalism. The Principal's assertion that regulations serve to "ensure there are no loopholes for the entry of teachings that contradict national values and the religion of Progressive Islam" demonstrates the adoption of proactive Value-Based Leadership. This was reinforced by the Vice Principal, who stated that all internal regulations must be based on the principles of Wasathiyah (Progressive Islam), emphasizing that strengthening regulations is part of an ideological commitment to maintaining the school culture within the corridor of Progressive Islam, not merely administrative discipline. This analysis concludes that this leadership strategy is systemic and preventative, using the school's normative structure as an effective cultural filter to mainstream Progressive Islam and immunize the educational environment from extremist ideologies.

In my document analysis, I found a School Regulation on Moderate Religious Understanding that sets standards for organizing religious activities, provides guidelines for teacher and student behavior, and establishes mechanisms to curb the spread of extremist ideologies. This regulation is designed not only to limit but also to direct the entire school community to practice religious values aligned with Muhammadiyah's *tarjih* method and oriented toward peace and nonviolence. This was also confirmed by an Islamic Religious Education teacher as follows:

We developed this regulation because the school wants to create a religious environment that remains inclusive and peaceful. We are under the auspices of Muhammadiyah, so the values of the *tarjih* method serve as a reference. However, we also recognize the challenges of the times, particularly regarding the potential for the growth of extreme religious ideologies. Therefore, this regulation serves as a reference to

ensure that religious education remains focused and does not deviate from the values of progressive Islam.

The statement above demonstrates that the regulation was developed to maintain consistent religious understanding in accordance with Muhammadiyah's tarjih method, while creating a religious yet inclusive school environment. This regulation also serves as a preventative mechanism against the potential penetration of extremist ideologies arising from social dynamics and contemporary developments. As such, the regulation serves as a guiding instrument for religious development, ensuring it remains within the framework of Progressive Islam and Islam as a Progressive Nation.

b. Formation of a code of ethics for teachers and students

The establishment of a code of ethics for teachers and students at Muhammadiyah 1 Palu Vocational School is a strategic institutional instrument in building a moderate school culture characterized by progressive Islam. This code of ethics not only serves as a normative document but also functions as a behavioral guideline that explicitly defines the boundaries of interaction, establishes religious ethics, and defines the moral responsibility of all school members (Rustina *et al.*, 2026) [17]. The development of this code of ethics is designed to ensure that the educational process takes place within the corridor of wasathiyah values, anti-extremism, and respect for diversity. Based on the results of participatory observations, in-depth interviews with teachers, students, and school leaders, and analysis of institutional documents at Muhammadiyah 1 Palu Vocational School, it was found that the establishment of a code of ethics for teachers and students is one of the main instruments in the school's efforts to build a moderate religious culture that aligns with the values of progressive Islam.

The field data shows that the code of ethics was formally established and institutionalized through a school decree, which was then disseminated to all teachers and students at the beginning of the school year. The document contains rules of conduct, communication standards, professional teacher ethics, and norms for student interaction. Researcher observations revealed that code of ethics posters were displayed in the teachers' lounge, classrooms, and public areas as a means of internalizing values. This is as conveyed by the vice principal of student affairs, who explained in an interview excerpt:

We officially established this code of ethics for teachers and students through a school decree, then disseminated it during teacher work meetings and the Student Introduction Period at the beginning of the school year. The code of ethics contains behavioral rules, including how teachers should convey material politely and how students should interact without triggering conflict. The principle is that all school members have clear guidelines, which serve as a shared framework for maintaining a moderate and conducive school atmosphere.

The informant's statement above indicates that the code of ethics for teachers and students at SMK Muhammadiyah 1 Palu has been formally institutionalized and implemented in real school practice. The Vice Principal's statement emphasized that the code of ethics was ratified through an official decree and disseminated to teachers and students as a guide to

moderate behavior. Meanwhile, the Islamic Religious Education teacher added that the code of ethics provides practical guidelines for communicating and delivering religious material while maintaining alignment with the values of Progressive Islam. These findings indicate that the code of ethics is not merely a normative document but has effectively functioned as a tool for fostering a moderate culture within the school environment.

c. Integration of progressive Islamic values into the school's vision and mission

Researchers' observations of various academic and non-academic activities indicate that the school's vision and mission, grounded in the values of Progressive Islam, are not only documented in official documents but also concretely implemented in the daily activities of the school community. On several occasions, such as during morning ceremonies, teacher meetings, and student development, the school leadership explicitly links moral messages, discipline, and religious ethics with the principles of Progressive Islam, including moderation, respect for differences, and rational and open thinking. One senior teacher explained that the implementation of the school's vision and mission is always included in various official school activities. He stated, "Every time there is a morning ceremony or teacher meeting, the principal always reminds us that all our activities must reflect the values of Progressive Islam." For example, he emphasizes the importance of being moderate, respecting differences of opinion, and thinking rationally in handling problems at school. Even in student development, the direction given is always linked to these values, so that students understand that Progressive Islam and open morals are the character traits we want to cultivate.

The informant's statement demonstrates that the school's vision and mission, grounded in Progressive Islam, have been consistently internalized through formal communication mechanisms within the school. The principal plays a key role as a value director by consistently emphasizing the importance of Progressive Islam, respect for diversity, and rational thinking in all official forums. This demonstrates that the vision and mission do not stop at the document level, but form an ethical and pedagogical framework that serves as a reference for teachers and students. Repeated implementation in various activity contexts also demonstrates that the values of Progressive Islam have become an institutional identity that is brought to life through habituation and symbolic reinforcement in daily interactions.

4.2 Integration in learning planning

Based on observations and interviews with the Religious Education teacher, it was found that the integration of Progressive Islamic values at Muhammadiyah 1 Vocational School in Palu did not occur spontaneously but rather through structured planning stages. The Religious Education teacher designed learning materials that took into account students' needs and contemporary challenges, particularly the rampant spread of radicalism in the digital environment. Therefore,

before implementing the lesson, the teacher first ensured that all planning components incorporated the values of Progressive Islam, tolerance, and critical thinking as part of the Muhammadiyah learning objectives. When researchers asked how the lesson planning process was carried out, the Religious Education teacher explained that the integration of Progressive Islamic values was not haphazard or without a clear concept. He stated:

We cannot teach Progressive Islam if the lesson plan is not well-structured. Before class, we design lesson plans and other learning materials tailored to students' needs. Nowadays, many children are exposed to religious content online, and some of that content leads to radicalism. Therefore, we always incorporate elements of Progressive Islam, tolerance, and critical thinking skills into our planning.

The religious teacher's statement demonstrates that the integration of Progressive Islamic values is carried out through structured, rather than spontaneous, lesson planning. The teacher recognizes that students are exposed to a lot of religious content online that could lead to radicalization, so lesson plans must be designed to address this challenge. By incorporating elements of Progressive Islam, tolerance, and critical thinking into the planning, the teacher ensures that religious instruction not only conveys material but also develops students' resilience against extreme religious understandings. This confirms that lesson planning is a primary preventive measure against radicalism through education.

At this school, education is not only about acquiring technical skills, but also about developing strong character and noble morals. The entire learning process here is based on Muhammadiyah values that prioritize integrity, independence, and social concern. The character development references are the Guidelines for Islamic Life for Muhammadiyah Members (PHIWM) and the Muhammadiyah Personality, serving as a reference and foundation for every Muhammadiyah member. Muhammadiyah 1 Vocational School in Palu places Islamic-based character education at its core, drawing on the Guidelines for Islamic Life for Muhammadiyah Members (PHIWM) and the Muhammadiyah Personality. Values such as monotheism, trustworthiness, discipline, independence, hard work, social concern, tolerance, and noble morals not only shape students' Islamic personalities but also serve as a bulwark against religious radicalism. Specifically, the instilling of pure monotheism, tolerance within the framework of sharia, and social concern are crucial in countering extremist narratives that are hostile to differences, ignore humanitarian values, and encourage violence in the name of religion. PHIWM itself emphasizes Islam as rahmatan lil 'alamin, moderate, and progressive in line with the spirit of anti-radicalism.

Tauhid is the first character value contained in the Islamic Life Guidelines for Muhammadiyah Members (PHIWM) and the Muhammadiyah Personality, which serves as a reference in developing character based on Muhammadiyah values that aim to make Allah the center of life orientation for every cadre, especially at Muhammadiyah Vocational High School 1 Palu. This tauhid is taught in a straightforward manner, and moderate faith is consistently taught so that students understand Islam comprehensively and not narrow in their thinking. True tauhid keeps students away from extreme understandings that radical

groups often manipulate. This, as conveyed by informants about the implementation of the value of Tauhid in learning activities, especially to prevent the entry of extreme religious understandings.

The application of the value of Tawhid at Muhammadiyah 1 Vocational School in Palu is not merely doctrinal; it is also intellectually developed and moderately applied in accordance with the principles of progressive Islam. Tawhid is used as a foundation for thinking and acting, not merely a theological belief. Through subjects such as Akidah, Akhlak, and Al-Islam, students are taught that Islam is a comprehensive, tolerant, and rahmatan lil 'alamin religion. This approach actively prevents the growth of exclusive and intolerant attitudes and protects students from the influence of religious radicalism, which often simplifies the teachings of Tawhid for ideological purposes. Furthermore, the character of amanah (trustworthiness) reflects an attitude of responsibility, honesty, and trustworthiness. This value is one of the main foundations for forming a strong moral and spiritual character in students. It builds students' confidence in taking on various responsibilities, such as organizing, class projects, and social activities at school.



Fig 1: Students working on a project

Muhammadiyah 1 Vocational School in Palu actively entrusts students with various roles and responsibilities, as a manifestation of the implementation of the trustworthy character. As researchers found during field observations, the value of trustworthiness manifests itself in giving students responsibility at school, namely their involvement as administrators of the IPM organization, an autonomous organization that replaces the OSIS. Students are trusted to develop work programs, lead activities, and make collective decisions.



Fig 2: Students cooperated with diverse ethnic and religious

Empowering students through real responsibility in organizations, class projects, and social activities is an effective strategy for character education based on the value of amanah (trust). Through this process, students are nurtured into honest, responsible individuals with high integrity. These values form a strong moral foundation for countering the influence of radicalism, as students are accustomed to critical thinking, fair behavior, and resistance to extreme ideologies that contradict the peaceful and moderate teachings of Islam. Furthermore, discipline and order reflect adherence to time, rules, and commitments. These values are crucial in shaping students' character, making them responsible, consistent, and able to manage themselves in various situations.

In the context of preventing religious radicalism, this approach is highly relevant. Students accustomed to independent and critical thinking are less easily influenced by extreme narratives or misleading calls. They are more likely to verify information, consider the impact, and prioritize the Islamic values of rahmatan lil 'alamin (blessing for the universe), as taught within the Muhammadiyah community. The value of independence has been successfully instilled in practice at Muhammadiyah 1 Vocational School in Palu. Students are accustomed to completing assignments independently, taking the initiative to find solutions, and making their own decisions, including in important matters such as choosing a college major. This reflects the development of a sense of responsibility, self-confidence, and critical thinking skills, crucial aspects in developing individuals who are ready to face the real world and resilient to negative influences, including radicalism.

The next character value associated with Muhammadiyah is hard work. Hard work aims to instill a spirit of struggle, sincerity, and perseverance in achieving goals. At Muhammadiyah 1 Vocational School in Palu, the value of hard work is instilled as an essential part of student character development. Based on observations conducted at Muhammadiyah 1 Vocational School in Palu, it is clear that the value of hard work has become an integral part of the learning process and character development. During teaching and learning activities, students appear active and strive to put forth maximum effort in completing assignments and projects assigned by teachers. They demonstrate a fighting spirit and commitment, despite challenges or limited resources. Observations also indicate that during Field Work Practice (PKL), many students choose to independently seek internships and strive to complete field assignments with discipline and responsibility. When faced with difficulties, students prefer to seek solutions before seeking help, demonstrating a never-give-up mentality and strong fighting spirit. These findings demonstrate that by fostering the habit of perseverance, discipline, and resilience, schools have successfully instilled the character of hard work, a crucial asset for students in achieving their goals, both in higher education and in the workplace.

5. Conclusion

Based on field research at the Vocational School of Muhammadiyah 1 Palu, it can be concluded that the Principal's strategy for implementing Progressive Islam, as an effort to counter religious radicalism, is carried out comprehensively, systematically, and sustainably. The approach used is not partial, but rather integrated across all dimensions of the school's institutional framework, from policies and instruction to character development and extracurricular activities. At the institutional policy level, the implementation of Progressive Islam is realized through strengthening internal regulations, establishing a code of ethics for teachers and students, and integrating Progressive Islam values into the school's vision and mission. Internal regulations, based on the principle of wasathiyah (moderation), serve as ideological instruments that reinforce the school's moderate, inclusive, and anti-extremist identity. The code of ethics for teachers and students serves not only as a normative guideline but also as a means of establishing a school culture that is safe, humane, and free from extreme religious expression. The implementation of the code of ethics is carried out in an educational and dialogical manner, effectively building awareness rather than merely formal compliance.

The integration of Progressive Islam values into Islamic Religious Education is carried out in a structured manner across the planning, implementation, and evaluation stages. Teachers consciously formulate objectives, materials, methods, and assessment instruments that emphasize the values of tawasuth (reconciliation), tasamuh (compassion), islah (reconciliation), and tajdid (reconciliation). The learning process is designed to foster critical thinking skills, religious digital literacy, and a moderate, tolerant attitude among students. Learning evaluations measure not only cognitive but also affective and social aspects, thus serving as a means of character development and of internalizing the values of Progressive Islam. Progressive Islamic values are also integrated into vocational subjects through pedagogical and ethical approaches. Vocational learning is not only oriented towards mastering technical skills but also towards developing professionalism, work ethics, innovation, and a collaborative attitude. Through project-based learning, industrial case studies, and teachers' exemplary dialogue and solution-oriented attitudes, students are shaped into rational, adaptive individuals who are open to change and possess ideological resilience against radicalism.

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