

Tajdid Muhammadiyah in Progressive Education: Symbiosis of Reform and Modernization in the 4.0 & 5.0 Era

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Abstract

This research examines the concept of tajdid in Muhammadiyah's progressive education as a conceptual framework that integrates the reform of Islamic values with the modernization of the education system in response to the challenges of the Industrial Revolution 4.0 and Society 5.0. The method used in this study is qualitative with a literature approach (Library Research), this study analyzes books, scientific journal articles, previous studies, and official documents of Muhammadiyah related to Islamic education, progressive education, reform, and modernization. The findings show that tajdid functions as an ideological foundation and operational strategy in the development of Muhammadiyah education, directing the integration of religious knowledge and general knowledge, progressive pedagogical methods, and adaptive educational governance. Muhammadiyah education emphasizes critical thinking, technological literacy, character building, and social responsibility through a holistic and humanist educational approach rooted in Islamic values. The concept of progressive education reflects an effort to align Islamic teachings with contemporary social realities, by adopting progressive educational thinking while maintaining a strong religious orientation. In the context of rapid technological advancement, Muhammadiyah education positions technology as a means to improve the effectiveness of learning and human welfare, not as the ultimate goal. This research makes a conceptual contribution by strengthening the understanding of tajdid as a framework that shapes the direction of Muhammadiyah education towards a transformative, adaptive, and values-based Islamic education model, which remains relevant in the midst of ongoing social and technological changes.

Keywords: Tajdid Muhammadiyah, Progressive Education, Industrial Revolution 4.0, Society 5.0

Introduction

Through the course of human history, the development of society can be understood in several stages. *Society* A.P.S. (2018) in (O. T. Hidayat, 2022) explained that *Society* 1.0 refers to a hunter and hunter society that lives in harmony with nature. *Society* 2.0 is characterized by the emergence of an agrarian society that begins to develop cultural systems, social organizations, and nation building. Then, *Society* 3.0 led to an industrial society which marked the emergence of the industrial revolution as well as the ability of mass production. *Society* 4.0 is known as an information society, where increased added value is achieved through the use of intangible assets that are interconnected in digital information networks. *Society* 5.0 is an advanced stage of *Society* 4.0, which aims to create a prosperous human-centered society through optimal use of technology.

Currently, the world is undergoing significant changes due to the acceleration of globalization that affects various aspects of human life (Yanti et al., 2025). The field of education has been influenced by this global transformation, which has caused the learning paradigm to change over time. According to Salmon, 2019 in (Mukul & Büyüközkan, 2023), the 1.0 model of education, learning takes place in one direction, with teachers functioning as the main source of information and students tending to be passive; the 2.0 model of education developed in response to the needs of industrial society by applying teaching technology and assuming all students have comparable characteristics and abilities; finally, the 3.0 model of education came to meet the demands of industrial society. At this stage, learning is focused on more active interaction by utilizing digital materials and the use of social media as support.

The Industrial Revolution 4.0 has had a great and profound impact on various aspects of human life, including the education sector. The rapid development of technologies, such as artificial intelligence, is not only accelerating changes in various fields, but also reconstructing learning patterns and the way humans interact in the education ecosystem (Mutaqin et al., 2025). Meanwhile, *the concept of Society* 5.0 makes humans the focus of the use of contemporary technology and science that are used integratively to improve the quality of services and human welfare (Sukatin et al., 2023). In this context, education is no longer understood solely as a process of knowledge transfer, but also as a space for forging character, instilling values, and a solid foundation for the progress of civilization (Fitriyanti, 2025).

In the era of globalization, the field of Islamic education faces increasingly complex challenges due to the rapid advancement of technology and information media that has not been fully balanced with the readiness of the community in terms of social, cultural, religious, educational, and economic (Astuti et al., 2023). Muhammadiyah occupies an

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important position in the Islamic education landscape in Indonesia. Although Muhammadiyah is not a mere educational movement, the realization of this movement that is the most sustainable is realized through educational activities (Ali, 2014). As an organization known for the reformist and progressive tajdid movement, including in the field of education, Muhammadiyah should play an active role in responding and finding solutions to various social problems that develop in society (Umar, 2020).

The idea of reform implemented in the education center is proof of Muhammadiyah's tajdid commitment. Education was chosen as the main focus, because sharing ideas and thoughts through education has proven to be effective and serves as a dissemination of knowledge that continues to encourage the development of renewal thinking (Bandarsyah, 2016). According to Priyanto 2020 in (Palguna et al., 2025), to maintain its relevance in the era of Industry 4.0 and Society 5.0, Muhammadiyah is required to continue to innovate through the application of the latest technology in the learning system and prepare students to be able to face future dynamics.

K.H. Ahmad Dahlan as the founder of Muhammadiyah initiated the concept of progressive education based on Islamic teachings (Ferdiansyah & Ma'ruf Anang, 2022). According to Mohamad Ali, progressive or progressive-religious education is an educational idea, view, belief, and practice based on Islamic teachings and the reality of social life, which interacts creatively, dynamically, and dialectically upholds the role of reason, and aims to develop students' intelligence so that they grow into whole individuals, play an active role in advancing social life, and ultimately achieve good in the hereafter (Ali, 2017). The concept of progressive education in Muhammadiyah presents an Islamic education model that is universal, inclusive, tolerant, and understands and respects human values (Ferdiansyah & Ma'ruf Anang, 2022).

Previous research on the modernization and reform of Muhammadiyah education generally focused on the historical, institutional, and practical aspects of education. For example, a research conducted by Ilham & Syamsuddin (2021) entitled "Pendidikan Islam : Telaah Sejarah Sosial Keagamaan dan Modernisasi Pendidikan Muhammadiyah" examines the modernization of Muhammadiyah education in the perspective of socio-religious history. Meanwhile, a study by Khamam (2023) entitled "Reformasi Pendidikan Muhammadiyah Di Indonesia" examines Muhammadiyah's education reform as an effort to reform Islamic education in Indonesia. However, studies that analyze Muhammadiyah's tajdid as a conceptual framework that integrates reform and modernization of the education system in the context of the 4.0 and 5.0 eras are still relatively limited. In fact, this conceptual approach is important to understand the ideological foundation and direction of Muhammadiyah's educational development in the midst of the dynamics of changing times.

Based on this background, this article aims to analyze the concept of Muhammadiyah tajdid in the field of education as a form of symbiosis between reform and modernization in realizing progressive education in the 4.0 and 5.0 eras. The results of this study are expected to make a conceptual contribution to the development of Islamic education and strengthen the position of Muhammadiyah education as a relevant and progressive educational model in answering today's challenges.

Research Methods

This study uses a qualitative approach with a library *research approach* to analyze the concept of Muhammadiyah tajdid in progressive education as a conceptual relationship between the reform of Islamic values and the modernization of the education system in the 4.0 and 5.0 eras. This approach was chosen because the research focuses on the analysis of the meaning, concept construction, and thought patterns of Muhammadiyah education as represented in written sources. The research data is sourced from scientific literature in the form of books, national and international journal articles, the results of previous research, and official documents of Muhammadiyah that are relevant to the theme of tajdid, Islamic education, progressive education, reform, and modernization of education. The primary sources in this study come from books that raise the theme of progressive education, one of which is *Menggerakkan Pendidikan Muhammadiyah: Memupuk Nilai-Nilai Keunggulan untuk Membangun Perguruan Berkemajuan* by Mohamad Ali (2020). The secondary sources include national and international scientific journals as well as official documents of Muhammadiyah that discuss the tajdid of Muhammadiyah education, the industrial revolution 4.0, society 5.0 and progressive education.

Data collection was carried out through systematic literature search with the stages of identification, selection, and classification of sources. The validity of the data is maintained through diligent observation by reading, comparing, and reviewing sources repeatedly to obtain consistency of understanding. Data analysis uses qualitative *content analysis* by examining texts to identify themes, categories, and patterns of argumentation related to Muhammadiyah's tajdid in education, so as to gain a systematic understanding of the relationship between reform and modernization in the construction of advanced education in the context of the 4.0 and 5.0 eras.

Results and Discussion

The Concept of Muhammadiyah Tajdid in Progressive Education

Etymologically, tajdid comes from the Arabic word *jaddada* which means to renew, as well as the phrase *tajaddada al-syai'* which means something becomes new, as well as the use of the term *jaddada al-wudû'* to renew ablution and *jaddada al-'ahda* to renew promises (Setiawan, 2019). In a terminological sense, tajdid is understood as an effort to revive religious

teachings that have been neglected or abandoned in order to reform the lives of Muslims for the better without changing or eliminating the essence of these teachings (Zarkasyi, 2013). In the early phase of its development, the Muhammadiyah movement focused its efforts on *tajdid* (renewal) through the purification of religious beliefs and practices by directing the ummah back to the authentic teachings of the Qur'an and Sunnah (Pohan et al., 2025). The insight of *tajdid* internalized in *manhaj* tarjih is expected to be a conceptual basis for the development of Muhammadiyah thinking to be more adaptive, creative, and innovative in responding to various problems (Zakaria & Supriadi, 2024).

Conceptually, *tajdid* in the realm of education is understood as an effort to develop learning systems, curricula, and strategies that are responsive to the demands of modern society while still based on the Qur'an and Sunnah, namely through the renewal of approaches in the delivery and practice of basic values so that they are relevant to the contemporary generation (Estiningdyah, 2025). Muhammadiyah has consistently encouraged the modernization of Islamic education through the establishment of formal educational institutions that integrate the teaching of religious knowledge with general knowledge (Putra et al., 2025). K.H. Ahmad Dahlan, who is an educational reformer, carries the spirit of *tajdid* through the integration of Islamic values and modern science in one education system (Silviana, 2024). This educational model rejects the dichotomy between religious science and general science, as well as a form of contextualization of Islamic education that remains based on its philosophical foundation. Thus, *tajdid* in Muhammadiyah education does not only function as a normative idea, but also as an operational framework that leads to the reform of values and modernization of the education system simultaneously.

Talking about *tajdid* in Muhammadiyah, it is inseparable from the concept of progressive Islam. The concept of Progressive Islam is a concept that emphasizes the integration of Islamic teachings with the progress of the times through the application of Islamic values in the fields of education, innovation, and technology (Suriyati et al., 2024). These values are based on the principles of justice, sustainability, and welfare in community development. In the framework of progressive Islam, education and economics are seen as strategic pillars in building an empowered and independent society, so that Muslims are encouraged to be actively involved in economic empowerment, scientific development, and strengthening educational institutions to produce a generation that is competent and able to compete globally (Zulpianto et al., 2025).

K.H. Ahmad Dahlan then created the concept of progressive education that emphasizes reason, practice, and progress orientation, with the foundation of religion and social life, and upholds intelligence as a means of understanding religious messages and social reality. The purpose of this education is to develop intellectual potential so that students' personalities grow as a whole (*growth*) and contribute to social progress (*progress*). This concept has similarities with John Dewey's progressive education in emphasizing experience and social life, but differs in its foundations; K.H. Ahmad Dahlan's progressive education is based on religious values so that it is progressive-religious, while John Dewey's progressive education is rooted in secular empirical philosophy and human experience, so it is categorized as progressive-secular (Ali et al., 2016).

Muhammadiyah emphasizes that Islam is understood as a progressive religion that brings grace to all life, including in the field of education. Progressive Islamic education emphasizes the integration of faith, science, and modernity holistically, as well as reflects the values of humanization, liberation, and transcendence as contained in Q.S. Ali Imran verses 104 and 110 which are the historical foundation of the birth of Muhammadiyah (Ismunandar, 2020). The organization further emphasizes its role as an inclusive education movement by promoting the values of democracy, tolerance, justice, and universal humanity. This organization believes that *tajdid* education is a strategic effort to save the community from various humanitarian crises (Muhammadiyah, 2023).

Efforts to reform Islamic education in the perspective of Progressive Islam include the establishment of educational institutions that integrate Islamic science and general science in an integrated manner without creating a scientific dichotomy; strengthening religious education by adding Islamic materials to secular schools; developing an educational model that integrates Islamic boarding school education and secular education in the form of school institutions; improving the mastery of Arabic and English in schools; and intensifying religious education (Febriana et al., 2022). Through the progressive movement, Muhammadiyah combines technology, movement methods, and a modern perspective of humanity with a consistent alignment in the development of human values to build a better civilization (Muhammad Kahfi, 2019).

Muhammadiyah Education Reform in the 4.0 and 5.0 Era

Since its inception, Muhammadiyah has shown a critical attitude in the field of education by reforming the Islamic perspective in the midst of the dominance of non-cooperative attitudes of Muslims towards the Dutch colonial education system (Khamam, 2023). Through a selective attitude in adopting modern educational elements, Muhammadiyah reorients Islamic education towards a rational, open, and progressive understanding. In this framework, K.H. Ahmad Dahlan was inspired by the idea of Muhammad Abduh's reform and carried out educational reform through a change in the learning model from a passive pattern to an active, dialogical, and participatory approach (Mun'im & Yanto, 2025).

According to K.H. Ahmad Dahlan, the education system needs to be reformed towards a more critical, transformative, and democratic model in order to be able to produce mujtahid who are competent in carrying out *ijtihad* in accordance with the dynamics of changing times and the development of human civilization (Latifah, 2015). Education 5.0 requires major changes to teaching materials and educational approaches through curriculum updates at all levels of education, from

elementary school to higher education. It will emphasize interdisciplinary learning, the improvement of digital literacy, and the mastery of modern skills, all without diminishing the value of education itself (Chigbu & Makapela, 2025). By combining the strengthening of Islamic values in an integrated manner, curriculum reform, and the use of technology, Muhammadiyah education seeks to develop a progressive educational pattern.

This reform is carried out by developing educational institutions that combine general and religious sciences in one consistent system, through the establishment of modern science-based madrassas and boarding schools, strengthening Islamic public education, and the implementation of government-supported schools without relinquishing the values of Islamic education and Muhammadiyah (Marsudi & Zayadi, 2021). The educational approach is directed to produce quality graduates who have an integration between intellectual capacity and the depth of scholars, who are often referred to as "intellectual-scholars" (Atus Soliha & Humaidi, 2024).

The systemic reform is also strengthened through the development of extracurricular activities such as HW and Tapak Suci to instill Islamic character, leadership, and values, affirming a holistic modernization between faith, science, and charity (Pamungkas et al., 2025). In addition, Muhammadiyah develops an educational approach based on the *'amaliyah Islamiyah* method, which includes gathering, mujadalah, *tausiyah mau'izhah hasanah*, as well as exemplary in the practice of Islamic teachings, which emphasizes the internalization of values, examples, and the transformation of religious attitudes in accordance with the demands of changing times (M. Nasirudin, 2021).

Conceptually, the *value-based Islamic education reform*, Muhammadiyah reintegrates K.H. Ahmad Dahlan's thoughts on the three foundations of Islamic religious education, namely moral, individual, and community education. In the context of the Industrial Revolution 4.0, this reform is directed at strengthening character based on Islamic values, developing individual competencies including technological literacy, and practicing knowledge in social life (Fauziyah & Ali, 2025).

Muhammadiyah education represents the reform of the Islamic education paradigm through an integrative holistic approach that corrects the Islamic education curriculum which has tended to be partial and dichotomous. In a holistic-integrative curriculum approach, teachers function as facilitators who accompany the learning process of students and help develop students' interests and potentials (Y. N. Hidayat, n.d.). This paradigm not only increased Islamic awareness, but also spread reformist ideology and integrated modern science. In the context of the Smart Society 5.0 Era, Muhammadiyah's integrative holistic approach is a relevant education reform strategy in facing the challenge of secularization of education (Suyatno, 2024).

Efforts to improve the quality of educators to realize progressive education in the era of the Industrial Revolution 4.0 require educators to have professional competencies that are relevant to the demands of the digital era, accompanied by an ideological commitment to organizational values and a progress-oriented understanding of Islam (Ilham, 2024). Mastery of technology is the main aspect by encouraging the development of innovative learning methods, the use of digital media, and the application of technology-based curriculum, such as the use of Learning Management System (LMS) in the learning process.

In the era of Society 5.0, Muhammadiyah education integrates technology as a learning instrument that is pedagogically effective as well as meaningful in terms of values. Teachers' innovations in the development of digital learning media, both online and offline, are directed to strengthen education as a social function that positions humans as the main subjects of civilization development. This orientation is in line with Muhammadiyah's humanistic paradigm which places students as whole individuals with transformative potential and capacity (Sugianto & Darmayanti, 2022).

Modernization of the Muhammadiyah Education System in the 4.0 and 5.0 Era

The modernization of the Islamic education system is a comprehensive transformation process that includes updating physical-technical and non-technical aspects in the implementation of Islamic-based education (Kurniawan, 2023). This transformation is reflected in the changes and development of various components of education, such as institutional organizers, innovation of learning methods, development of adaptive curriculum, orientation of graduates who are responsive to the needs of the times, and strengthening institutional governance and management. According to Daulay, 2007 in (Daulay & Dalimunthe Anwar, 2021), the modernization of Islamic education is motivated by several basic factors, namely: (1) the need for more effective and dynamic learning methods to awaken the thinking power and intellectual spirit of students so that Muslims are able to catch up with the West; (2) the demand for integration between religious science and general science in a balanced manner without dichotomy, because in Islam all knowledge comes from God Almighty; and (3) the need for more systematic and professional education management to improve the quality and effectiveness of the implementation of Islamic education.

Muhammadiyah education has been modernized during the Industrial Revolution 4.0 by changing its learning approach to prioritize students' non-technical skills in addition to technology and science skills. The development of Muhammadiyah's education that progresses depends on the balance of *technical skills* and *life skills*. *Technical Skill* refers to the ability to master knowledge, skills, and how to use technology that allows students to be competitive and meet the demands of the industrial and service world (Nata, 2019). However, *life skills* help students retain, develop, and renew themselves. By combining these two capabilities, we can see the direction of modernization of Islamic education centered on efficiency and productivity as well as sustainability and overall human quality development.

Muhammadiyah's commitment to modernizing education has existed since this organization was established, with the aim of answering the challenges of the times. Updates include aspects of curriculum, learning methods, and management systems to boost the quality of education (Pamungkas et al., 2025). This modernization is actually in front of and intersects with the traditional Islamic education system that has been rooted for centuries. As an innovative middle ground, K.H. Ahmad Dahlan established the Muhammadiyah educational institution, and modernized education by combining traditional Islamic education methods with modern educational methods that developed during the colonial period (Daulay, 2022).

The relevance of the concept of progressive education with Islamic education in the era of the Industrial Revolution 4.0 lies in the same spirit in encouraging the modernization of education as an effort to advance life. This harmony can be understood more deeply through elaboration on the educational components which include objectives, curriculum, educators and students, learning methods, and evaluation (Alghifari, 2024). The modernization of Muhammadiyah's educational institutions is realized through dynamic adjustment of educational units in accordance with the holistic vision of education. This step affirms the orientation of the reform of the Muhammadiyah education system which emphasizes order, efficiency, and relevance to the development of the times. (Sandi Setiawan, 2025).

Muhammadiyah also applies modern management in the management of its educational institutions, shifting the classic administrative practices that were previously widely encountered in Islamic boarding schools. The Muhammadiyah educational organization is supported by the existence of the Elementary and Secondary Education Council (Dikdasmen) which has the responsibility of managing Muhammadiyah schools at various levels, ranging from the central, branch, regional, to regional levels. The evaluation process is systematically carried out to set standards, measure progress, and ensure the quality of educational institutions, both through the principal and the Dikdasmen Council. In addition, school administration has also been modernized, including classroom management, recording student and teacher attendance, scholarship data collection, and other documentation systems, so that all managerial aspects of education become more efficient, structured, and in accordance with the principles of modernization (Tiana Dwi Marisa et al., 2025).

At the curriculum level, Muhammadiyah modernizes education through the preparation of an integrative curriculum structure that combines religious education and general knowledge proportionally, with a portion of 60% for religious education and 40% for general knowledge. This curriculum is supported by modern learning that is classical, dialogical, and contextual so that it is able to develop critical thinking, analytical, and the ability to apply knowledge in a real context. This adaptive method approach ensures that the integrative curriculum can be carried out effectively, producing graduates who excel in both religious and intellectual competence, and are able to adapt to the development of science and the demands of the times (M. Nasirudin, 2021).

Muhammadiyah shows a strong commitment to the modernization of education in the face of the Industrial Revolution 4.0 and Society 5.0 through the management of universities, modern Islamic boarding schools, and advanced schools that are pioneers in the use of digital technology in learning. The use of technology is accompanied by strengthening the character of educators, such as honesty, trust, social concern, and example, as a manifestation of the morals of al-karimah which is the identity of Muhammadiyah education (M., 2025).

Muhammadiyah consistently strives to maintain its presence in the field of broadcasting and digital in response to the challenges of the Industrial Revolution 4.0. This effort can be seen from the establishment of TVMu, RadioMu, and hundreds of Muhammadiyah websites managed by the leadership, Muhammadiyah Business Enterprises (AUM), cadres, and members of the organization. In addition, the development of Muhammadiyah's print media and publishing sector has shown significant progress, although its sustainability still requires strong support from all members and business entities within the organization (Damayanti et al., 2021).

The Society 5.0 era in higher education and the world of education is marked by the integration of smart devices, intelligent systems, automation, and the Internet of Things (IoT) that work in harmony with social realities and the needs of the business world (Mohamed Hashim et al., 2024). In this context, smart automation refers to robots or smart agents that have the ability to work closely with humans to help students learn. In the context of the Industrial Revolution 4.0, Muhammadiyah adopted digitalization and technology as part of the modernization of education.

The official portal of the Muhammadiyah Central Executive Council of Higher Education has become the center for the management of thousands of primary, secondary, and modern Islamic boarding schools throughout Indonesia. Other digital initiatives, such as PembelajaranMU.id, support the teaching and learning process through website creation services, online learning systems, and student systems. In universities, such as the University of Muhammadiyah Surakarta (UMS), digitalization is realized through the Academic Information System (SIA), E-Learning platforms, digital libraries, and Digital Service Centers, increasing the efficiency, quality, and relevance of graduates in the era of technological disruption. The digitalization represents the modernization of the Muhammadiyah education system in the era of the Industrial Revolution 4.0, which subsequently became the foundation for value-based education reform and humanistic orientation in the era of Society 5.0.

Progressive Education as a Symbiosis of Reform and Modernization

Education in the Muhammadiyah organization shows a strong and sustainable foundation, as reflected in its ability to maintain its existence until now. The concept of Islamic education developed by Muhammadiyah is based on the values of Progressive Indonesia. Progressive Islam according to the perspective of Muhammadiyah is understood as a teaching that

contains progressive values to build a superior civilization and bring grace to all nature. Progress in Islamic glasses is interpreted as a wholesome goodness because it is able to give birth to excellence in life both outwardly and spiritually (Damayanti et al., 2021).

Progressive Islam encompasses all aspects of life, including education, which aims to develop an innovative, superior, and adaptive Islamic education according to the dynamics of the times. Islamic education in the perspective of progressive Islam is understood as a gradual transformation process that integrates the renewal of Islamic values with the strengthening of the education system. Ideologically, this approach is an actualization of Al-Ma'un's spirit in presenting da'wah and tajdid that are oriented towards goodness, nationality, and universal humanity (Ismunandar, 2020).

There are at least three main paradigms in Islamic education that are constantly evolving: traditionalism-essentialism, salafi-perennialism, and modernism-progressive. In the Western world, these three paradigms play an important role in the development of educational thought as well as the advancement of technology and science. The progressive paradigm underlies progressive education, which views education as a process of continuously reconstructing experiences to build individuals who are intelligent, critically minded, and able to solve problems in life to encourage social progress (Ali, 2020).

The progressive educational paradigm, also known as progressive-religious education, is a form of educational reform that integrates the functional understanding of Islamic teachings with the demands of the modern era. This approach places human intelligence as a key potential developed through experiential learning and sustainable social reconstruction. In this context, John Dewey's progressive thought is used as a theoretical reference to analyze and contextualize the ideas of K.H. Ahmad Dahlan, thus giving birth to the theory of progressive education as a new formulation of Islamic education that is responsive, adaptive, and transformative (Ali, 2020). Progressive education based on real experience, as proposed by Dewey, has been shown to equip students with critical thinking, problem-solving, and social responsibility skills. In addition, the emphasis on the values of democracy, collaboration, and flexibility in learning is an important foundation in forming students who are adaptive to the dynamics of change (Avrielita Pamungkas & Talitha Yesiana Rahmawati, 2025).

The implementation stage of advanced education requires improving the quality of learning facilities, teacher competence, and supporting facilities that facilitate student development. The learning process also needs to take into account the diversity of age and ability of students, accompanied by strengthening the motivation and professionalism of educators. In Muhammadiyah education, this is realized through innovative adaptive learning methods, the integration of progressive Islamic values, and the holistic development of students' cognitive, affective, and psychomotor skills (Dede Maharani et al., 2023). All of these efforts show that progressive education in Muhammadiyah combines the renewal of Islamic values with the development of a modern education system that is adaptive to the changing times.

Implications of Tajdid on the Direction of Muhammadiyah Education Development

Muhammadiyah is one of the important pillars in Indonesian education thanks to its consistency in developing competitive schools and universities. This contribution is reflected in the integration of al-naṣṣ and al-wāqī' knowledge, which is a combination of religious knowledge and empirical knowledge, which then develops in various fields such as economics, social sciences, and other strategic sectors (Mughni et al., 2022). The vision of Muhammadiyah education is to help students at all levels and types of education managed by Muhammadiyah develop their critical thinking skills and intellectual awareness. The way Muhammadiyah achieves its goal is to help students reach their full potential and become adults with noble character, religious, and social care through the dissemination of Islamic teachings through da'wah *amar ma'ruf nahi munkar*, which means encouraging good and preventing evil (Aydrus et al., 2010).

K.H. Ahmad Dahlan said, , "*dadiyo kyai sing kemajuan, lan aja kesel-kesel anggonmu nyambut gawe kanggo Muhammadiyah*", which means that an individual is required to be a visionary scholar, have a spirit of continuous service, and consistently work and fight for the progress of Muhammadiyah. The phrase shows that the purpose of Muhammadiyah education is to produce religious people who are able to master religious and general knowledge. Education is expected to produce intelligent and characterful individuals who have social awareness, readiness to fight, and the ability to contribute to solving social problems and driving change towards progress. They are expected to develop all human potentials and nature optimally (Ali, 2014).

The identity of Muhammadiyah education consists of five fundamental principles. These principles include (Ali, 2010): (1) the development of an innovative and innovation-oriented way of thinking, (2) anticipatory capacity in responding to the dynamics of social change, (3) strengthening pluralistic attitudes in social life, (4) the formation of independent character, and (5) the application of moderate attitudes in religion and social life. These five principles can be used as a conceptual basis for the development of theories and the formulation of Muhammadiyah educational models. Based on these principles, the management of Muhammadiyah educational institutions is directed to be carried out optimally and sustainably in accordance with the basic values of the Organization. Muhammadiyah education is the core and main goal of the organization in encouraging renewal and sustainable development, both at the level of education providers such as the leadership of the Higher Education Council and in the management of educational institutions consisting of school principals, teachers, and education staff (Ali, 2020).

Entering the era of the Industrial Revolution 4.0 to 5.0, Muhammadiyah focuses on the formation of a young generation that has the ability to think critically, adaptively, and contextually to adapt to the changing times without neglecting moral

values. To realize this orientation, Muhammadiyah education utilizes the digitization of education, the use of information technology, and the development of the Internet of Things (IoT) in the learning process. Thus, Muhammadiyah education not only responds to new technological developments, but also ensures that digital transformation remains based on the values of Progressive Islam and Humanity.

Imam Suprayogo, 2009 in (Nashir, 2010), Muhammadiyah education reform requires practical actions that include improving and updating the educational process to maximize the potential of students; integrating Islam and science; mastering the bilingual system; affirming the role of a driver of change; and mastering standard skills. Education is designed to be comprehensive, integral, emancipatory and humanist (Nata, 2019). The context of the Industrial Revolution 4.0 demands the direction of Muhammadiyah's educational development on the ability to innovate independently through the use of information technology in governance and learning processes. Abuddin Nata's view that emphasizes the importance of IT-based education management further strengthens the need for this transformation (Asafila & Maragustam, 2024). This orientation encourages Muhammadiyah education to produce creative, innovative, independent, and productive human resources without giving up progressive Islamic values.

In the era of *society* 5.0, educational institutions must understand the skills of the future to develop educators who are adaptive and supported by technology. This is in line with Sustainable Development Goals (SDGs) 4 and 16 (Agarwal et al., 2025). Muhammadiyah education utilizes technology as a means of learning innovation and strengthening the quality of human resources which is oriented towards the realization of a prosperous social life (SDG 8). Its implementation still faces challenges, such as the gap in access to technology and the readiness of sustainable education infrastructure (SDG 9). Therefore, Muhammadiyah education must increase national and international collaboration through knowledge exchange and academic cooperation to support the development of inclusive science, technology, and innovation (SDG 17). At this stage, Al-Islam Kemuhammadiyah (AIK) is very strategic in the development of Muhammadiyah education in the future through the integration of strengthening Islamic values and educational innovation to support the Sustainable Development Goals (SDG) 4, SDG 16, SDG 17 globally (Hartono et al., 2025). Thus, AIK has a strategic role as a conceptual framework in shaping human resources that are characteristic, adaptive, and oriented towards sustainable development.

Conclusion

Based on the results of literature studies, it can be concluded that Muhammadiyah education is rooted in the vision of progressive Islam which views education as a strategic means to build a superior civilization based on Islamic values and universal humanity. The concept of *tajdid* (renewal) is the ideological foundation that directs the reform of Muhammadiyah education, both in the improvement of religious values and in the renewal of educational systems, methods, and governance that are adaptive to social changes. Progressive education developed by Muhammadiyah reflects the synthesis between the reform of Islamic values and the modernization of education, as seen in the integration of the curriculum, progressive pedagogical approaches, and the strengthening of critical, collaborative, and socially oriented thinking skills. In the context of the Industrial Revolution 4.0 and Society 5.0, Muhammadiyah education emphasizes a humanist orientation by utilizing technology ethically and productively, while maintaining the function of education as a means of *da'wah*, character building, and community empowerment. All of these subchapters emphasize that the direction of Muhammadiyah's educational development moves towards a transformative and progressive Islamic education model that is relevant to the demands of the times without losing the ideological basis of the organization.

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