

“Progressive Islamic Education in the Muhammadiyah Perspective: Implications for Islamic Religious Education Instruction.”

Wulan Artistika Apriliana^{1*}, Dartim¹

¹ Faculty of Education Islamic, Universitas Muhammadiyah Surakarta, Surakarta, Indonesia

* Email: g000230132@student.ums.ac.id

Abstract

This study examines the concept of Progressive Islamic Education from the Muhammadiyah perspective and analyzes its implications for Islamic Religious Education (PAI) learning. Grounded in the reformist thought of K.H. Ahmad Dahlan and the paradigm of Islam Berkemajuan, the study conceptualizes education as a transformative process integrating faith (aqidah), moral integrity (akhlak), rationality, scientific development, and social responsibility. Using a qualitative literature-based approach with philosophical analysis, data were collected from scholarly journals and relevant academic sources on Muhammadiyah and Islamic education, and analyzed through descriptive and thematic methods. The findings indicate that Progressive Islamic Education shifts PAI learning from a doctrinal and cognitive orientation toward a holistic, contextual, and student-centered paradigm that emphasizes critical thinking, ethical awareness, social responsibility, and religious moderation through dialogical pedagogy, active learning, and integrative curriculum design, particularly within the AI-Islam and Kemuhammadiyahan (AIK) framework. This study offers a practical pedagogical framework for implementing Progressive Islamic values in PAI learning through curriculum integration, contextual instruction, holistic assessment, and teacher professional development, contributing theoretically and practically to contemporary Islamic education discourse and the formation of moderate, tolerant, and future-oriented Muslim generations.

Keywords: Progressive Islamic Education; Muhammadiyah; Islamic Religious Education; transformative learning; religious moderation; contextual pedagogy

Introduction

Education is one of the most significant factors in achieving success. Teachers must maintain the proper attitude and follow the expectations of their professional tasks (Aisyah et al., 2022). Essentially, education is not solely oriented toward the attainment of cognitive competencies, but also plays a crucial role in shaping character, ethics, and human civilization. Within the context of national development, education is regarded as a strategic instrument for producing superior human resources who are competitive and possess noble character.

Islamic education holds a strategic role in shaping learners' personalities so that they are not only faithful and pious, but also capable of responding critically to the dynamics of social change. Amid the challenges of globalization, technological advancement, and the complexity of socio-religious issues, Islamic education is required to move beyond a purely normative and dogmatic orientation and instead provide learning that is contextual, rational, and oriented toward the advancement of civilization. Curriculum innovation is therefore essential, as the curriculum should not be viewed merely as a collection of subjects, but as an integrated educational system encompassing goals, content, methods, evaluation, and character formation (Intan et al., 2025)

Muhammadiyah, as one of the largest Islamic organizations in Indonesia, promotes the concept of *Islam Berkemajuan* (Progressive Islam) as the theological and ideological foundation of its da'wah and educational movements. This paradigm is deeply rooted in the intellectual and reformist thought of its founder, K.H. Ahmad Dahlan, who viewed education as a fundamental instrument for emancipating society from structural ignorance, religious distortion, and socio-cultural stagnation. Ahmad Dahlan emphasized that education should function not merely as a means of religious instruction, but as a transformative force capable of liberating individuals from irrational beliefs, intellectual backwardness, and uncritical adherence to inherited traditions that hinder social progress. The socio-historical context in which Muhammadiyah emerged was characterized by colonial domination, limited access to education, and the widespread internalization of syncretic religious practices. These conditions produced patterns of religiosity that deviated from the ethical and theological foundations of Islam and were strongly influenced by practices commonly identified as tahayul (superstition), bid'ah (unwarranted religious innovation), and khurafat (mythical beliefs). Such practices, in Dahlan's view, not only weakened religious consciousness but also obstructed the development of rational thinking, social responsibility, and moral integrity within Muslim society.

This concept emphasizes the purification of faith (*‘aqidah*), the strengthening of moral character (*akhlāq*), the development of scientific knowledge, and the active involvement of Muslims in addressing humanitarian and social problems. Progressive Islamic Education, from the Muhammadiyah perspective, emerges as a response to the challenges of globalization and modernity (Humanities et al., 2020). Islamic education is understood as a conscious and planned process of developing human potential holistically—physically, intellectually, spiritually, and morally—based on the Qur’an and Sunnah, with the primary objective of producing individuals who are both religiously and intellectually competent (Pancasila, 2025).

In the educational domain, the concept of Progressive Islam is manifested through an integrative and progressive educational system oriented toward the formation of individuals who are faithful, knowledgeable, and progressive. The Muhammadiyah educational model remains relevant in responding to global challenges without losing its ideological values (Megawati, 2025). Furthermore, the expansion of educational access is realized through the establishment of educational institutions in various regions, the provision of scholarships, and the development of alternative education programs. Character strengthening based on Islamic values serves as the core foundation of the entire educational process through the habituation of religious practices, the cultivation of Islamic school culture, and Islamic extracurricular activities (Sultan et al., 2025).

Although the concept of Progressive Islamic Education has been widely discussed within the ideological and organizational framework of Muhammadiyah, studies that specifically examine its implications for the learning of Islamic Religious Education (Pendidikan Agama Islam/PAI) remain relatively limited. In fact, PAI learning plays a crucial role in instilling moderate, rational, and contextual Islamic values in students. Therefore, there is a need for systematic and academic studies that connect the concept of Progressive Islamic Education with PAI learning practices. Integrative strategies based on technology and Islamic values have also been shown to be effective in enhancing the pedagogical competence of PAI teachers and in shaping a collaborative, innovative, and character-oriented educational culture (Mahara et al., 2025).

This study aims to examine the concept of Progressive Islamic Education from the Muhammadiyah perspective and to analyze its implications for the learning of Islamic Religious Education. It is expected to contribute theoretically to the development of Islamic education discourse and to serve as a practical reference for educators in implementing the values of Progressive Islam within PAI learning across various educational institutions.

Results and Discussion

Progressive Islamic Education from the Muhammadiyah Perspective

Islamic education is a conscious, systematic, and planned effort to guide, direct, and develop learners in order to form a noble personality grounded in the values of Islamic teachings. In the Muhammadiyah perspective, Progressive Islamic Education originates from the intellectual vision of its founder, K.H. Ahmad Dahlan (Ishom et al., 2025), whose primary objective was the spiritual and social salvation of the Muslim community. At that historical moment, society was colonized by ignorance, which generated belief systems oriented toward fatalism and predestination—where social problems were no longer addressed through rational engagement in real-world contexts but were instead shifted into mystical and supernatural realms. This condition weakened critical reasoning, social responsibility, and human agency within the community.

The concept of Progressive Islamic Education in Muhammadiyah is epistemologically aligned with Paulo Freire’s theory of transformative education. Education is not understood as a one-directional “banking education” model, but rather as a process of liberation (conscientization) that encourages learners to critically understand social realities and to participate actively in processes of social transformation. Education thus functions as a medium for developing critical consciousness and empowering individuals to engage constructively in societal change.

Progressive Islamic Education in the Muhammadiyah perspective is also rooted in the concept of “Islam Berkemajuan” (Progressive Islam), which emphasizes the purification of faith (*tawhīd*), the strengthening of moral character (*akhlāq*), the development of knowledge, and active engagement in advancing human and social life. The objectives of Islamic education are therefore directed toward the formation of the *insān kāmil* (the holistic human being), namely individuals who are faithful, pious, morally upright, knowledgeable, and socially responsible in communal life (Dahlan et al., 2026).

Furthermore, Progressive Islamic Education is consistent with humanistic education theory, which positions human beings as holistic subjects of education. Education is not limited to the development of cognitive dimensions alone, but also encompasses affective and psychomotor domains, thereby fostering comprehensive human development. Islamic education

is thus not merely a process of transferring religious knowledge, but a transformative means of forming a Muslim generation that is faithful, intellectually competent, morally grounded, and capable of responding to contemporary challenges in rational and contextual ways, supported by strong philosophical and ethical foundations (Hakim & Haris, 2024).

Muhammadiyah views education as a strategic instrument of *da'wah* (Islamic propagation) and *tajdīd* (renewal). Education is positioned as a civilizational project aimed at overcoming backwardness, constructing social progress, and forming human beings who are faithful, knowledgeable, and morally upright (Febriana & In, 2025). Consequently, Progressive Islamic Education emphasizes the integration of Islamic values (Malang et al., 2022) with modern scientific knowledge, critical engagement with irrelevant traditions, and openness to the development of science and technology.

This progressive educational model has been shown to enhance student participation, comprehension, and religious attitudes (Maharani et al., 2023). It affirms that progress is not contradictory to Islamic teachings, but rather constitutes an integral part of the implementation of Islam as *rahmatan lil-'ālamīn* (a mercy to all creation) in responding to the challenges of contemporary Islamic education. Thus, Progressive Islamic Education within Muhammadiyah represents a coherent synthesis of faith, reason, knowledge, and social transformation, positioning Islamic education as a transformative force in shaping a progressive, ethical, and enlightened Muslim civilization.

Characteristics of Progressive Islamic Education

Progressive Islamic Education is an educational model grounded in the Qur'an and Sunnah, interpreted through rational, contextual, and dynamic approaches. Based on the thoughts of Muhammadiyah figures, including KH Ahmad Dahlan and Haedar Nashir, its main characteristics include an orientation toward pure monotheism (*tauhid*), the promotion of rationality, a strong scientific ethos, and the upholding of moderation, justice, and humanistic values. These principles are manifested through the cultivation of noble character, strong work ethics, and social responsibility.

Muhammadiyah also integrates four core values of Progressive Islam—humanization, liberation, emancipation, and transcendence—which are implemented through curriculum design, active learning methods, religious practices, and the utilization of educational technology (Saibah & Nursa, 2025). From Haedar Nashir's perspective, Progressive Islam represents a religious paradigm that integrates *tauhid*, enlightenment (*tanwir*), scientific knowledge, social justice, and religious moderation as the foundation for building a modern, rational, and humanistic Islamic civilization (Lahmi & Dahlan, 2025).

The values of moderation, justice, and humanity that characterize Progressive Islamic Education are closely related to multicultural education theory. Islamic education is not positioned as an exclusive system, but as an inclusive educational model that respects diversity and promotes intercultural and interreligious dialogue. Through this approach, education functions as a means of fostering tolerance, solidarity, and social cohesion in plural societies.

Education is directed toward forming learners who are not only ritually observant, but also socially conscious and capable of critical thinking. Furthermore, Progressive Islamic Education emphasizes the contextualization of Islamic teachings in modern life through adaptive, dialogical, and solution-oriented approaches to social problems. From the perspective of KH Ahmad Dahlan's educational vision, Progressive Islamic Education remains highly relevant in responding to contemporary educational challenges (Makassar et al., n.d.). Consequently, Islamic education is not merely exclusive and normative, but inclusive and oriented toward the advancement of civilization.

Implications for Islamic Religious Education Learning

The implications of Progressive Islamic Education for Islamic Religious Education (PAI) learning are manifested in fundamental transformations of educational orientation, pedagogical philosophy, instructional design, and assessment practices. PAI learning is no longer confined to the cognitive transmission of doctrinal knowledge or ritualistic competencies, but is reconceptualized as a holistic educational process that integrates intellectual development, moral formation, and socio-cultural awareness. This paradigm shift reflects a broader movement from content-centered instruction toward value-oriented and transformative learning, where education functions as a medium for cultivating ethical consciousness, critical reasoning, and social responsibility among learners.

In alignment with the principles of active learning and student-centered learning, PAI teachers are no longer positioned as sole authorities or transmitters of religious knowledge, but as facilitators, mentors, and co-learners who construct dialogical and participatory learning environments. Instructional processes are designed to be interactive, reflective, and problem-oriented, encouraging students to critically engage with religious texts, social realities, and contemporary issues. Learning activities such as discussion-based inquiry, case analysis, project-based learning, and reflective dialogue enable students

to develop interpretive skills, moral reasoning, and critical consciousness, thereby transforming PAI classrooms into spaces of intellectual engagement and ethical formation.

The implementation of Progressive Islamic values in PAI learning is operationalized through the contextual selection of learning materials that address contemporary social, cultural, and global challenges. Themes such as digital ethics, environmental responsibility, pluralism, religious tolerance, gender justice, social inequality, and civic responsibility become integral components of religious instruction. These themes are supported by pedagogical strategies that employ active learning methods, multicultural perspectives, and interdisciplinary approaches, enabling students to understand Islam not merely as a set of normative doctrines, but as a living ethical framework that guides human interaction and social transformation.

Assessment practices within this paradigm also undergo significant transformation. Evaluation systems are no longer limited to measuring cognitive achievement through written tests and memorization-based examinations, but are expanded to include affective and behavioral dimensions of learning. Authentic assessment models—such as performance-based evaluation, reflective portfolios, project outcomes, peer assessment, and community-based learning activities—are utilized to measure students' attitudes, ethical dispositions, social engagement, and character development. This holistic evaluation framework reinforces the role of PAI learning as a process of personal transformation rather than mere academic certification.

Institutionally, the implementation of Progressive Islamic Education in Muhammadiyah educational settings is structurally supported through the AI-Islam and Kemuhammadiyah (AIK) curriculum, which integrates theological foundations, ethical education, intellectual development, and social praxis. The AIK curriculum functions not only as a doctrinal framework but also as a civilizational curriculum that embeds progressive Islamic values into pedagogical structures, learning methodologies, and institutional culture. Rational-dialogical pedagogical approaches further strengthen this framework by promoting critical inquiry, open dialogue, and intellectual autonomy within religious learning environments (Kandarisman, 2021).

From the perspective of Contextual Teaching and Learning (CTL) theory, Progressive Islamic Education emphasizes the inseparable relationship between religious knowledge and lived experience. PAI learning is designed to connect Islamic teachings with students' everyday realities, social environments, and contemporary challenges. Islamic values are not merely internalized at a conceptual level, but are enacted in real-life contexts, including digital citizenship, ethical communication, interreligious interaction, and community engagement. This contextualization process enables learners to construct meaningful understanding and practical relevance of religious teachings in their personal and social lives.

Furthermore, the integration of faith (aqīdah), scientific rationality, and active learning methodologies strengthens students' religious understanding in a rational, moderate, and reflective manner. Religious belief is no longer positioned in opposition to scientific reasoning, but is harmonized with intellectual inquiry and critical thinking. This synthesis supports the formation of a religious identity that is both spiritually grounded and intellectually open, enabling students to navigate modernity without losing their theological foundations.

Through this transformative pedagogical framework, PAI learning is expected to produce learners who embody integrated religious and civic identities—individuals (Romadlon et al., 2023) who are spiritually devout yet intellectually progressive, morally grounded yet socially inclusive, and religiously committed yet culturally adaptive. Such learners are not only capable of practicing Islam as a personal faith, but also of expressing it as a social ethic that promotes tolerance, justice, compassion, and collective well-being. Consequently, Progressive Islamic Education repositions PAI learning as a strategic instrument for shaping a generation of Muslims who are not only religiously literate, but also socially responsible, critically conscious, and actively engaged in the construction of a progressive, ethical, and humane civilization (Iqbal, 2024).

Relevance of Progressive Islamic Education in the Contemporary Educational Context

Progressive Islamic Education represents a relevant and strategic educational concept for developing Muslim generations who possess strong character, broad perspectives, and a forward-looking orientation (Jailani et al., 2021). This demonstrates its strong relevance within contemporary Islamic education, particularly in addressing the challenges of globalization, pluralism, and technological development.

In the era of globalization and digitalization, Progressive Islamic Education encourages learners to develop critical, rational, and adaptive mindsets (Anisa, 2024) without losing their Islamic identity. Moreover, this educational model plays a crucial role in fostering moderate, tolerant, and humanistic attitudes amid the increasing risks of radicalism and identity-based conflict.

The utilization of social media and information technology has also contributed positively to strengthening Progressive Islamic Education within Muhammadiyah. This approach makes Islamic education more adaptive, relevant to contemporary developments, and effective in shaping generations that are religious, critical, moderate, and socially responsive (Moewashi & Haq, 2024). The practice of Progressive Islam in digital spaces aligns with the theory of the Cyber Islamic Environment, which encompasses religious resources, Islamic authority, religious expression, social activism, and recognition of diversity within the Muslim community.

This concept offers a balanced paradigm of Islamic education that harmonizes religious values with the demands of modern progress (Pajarianto, 2023). Therefore, integrating the values of Progressive Islam into PAI learning is essential for creating an adaptive, moderate, and forward-oriented Islamic education system. In the context of digital transformation and the transition toward Society 5.0, Muhammadiyah's Progressive Islamic Education remains relevant as an adaptive, humanistic, and transformative model for developing high-quality human resources (Ferdiansyah, 2022).

Thus, Progressive Islamic Education not only preserves religious values but also contributes significantly to shaping Muslim generations who are competitive, morally upright, and capable of actively participating in the development of modern civilization (Handayani & Achadi, 2022).

Conclusion

Progressive Islamic Education from the Muhammadiyah perspective constitutes a comprehensive educational paradigm grounded in the foundational values of tauhid, moral integrity, rationality, and openness to scientific and technological advancement. Within this framework, education is not conceptualized merely as the transmission of religious knowledge, but as a strategic instrument of da'wah and tajdid (renewal) that seeks to form Muslim individuals who are spiritually grounded, intellectually competent, morally upright, and socially responsible. This paradigm positions education as a transformative force that enables learners to respond critically, rationally, and contextually to the complexities of contemporary social change. Accordingly, progress is not perceived as contradictory to Islamic teachings, but rather as an integral dimension of the actualization of Islamic values oriented toward human welfare and civilizational development. The defining characteristics of Progressive Islamic Education include the purification of monotheistic belief, the strengthening of scientific ethos, the integration of Islamic values with modern knowledge systems, and the internalization of moderation, justice, and humanistic principles. These characteristics are operationalized through educational approaches that are rational, contextual, dialogical, inclusive, and adaptive. As a result, Islamic education is transformed from a normative–dogmatic model into a socially transformative system that functions as an agent of cultural enlightenment and social development. Education is thus directed toward the formation of learners who are not only ritually observant, but also critically reflective, socially engaged, tolerant in their religious outlook, and ethically committed to the common good.

The implications of Progressive Islamic Education for Islamic Religious Education (PAI) are particularly evident in the reorientation of learning objectives, pedagogical strategies, and assessment practices. PAI learning transcends a narrow cognitive focus and adopts a holistic educational model that integrates intellectual development, moral formation, and social consciousness. In alignment with active learning theory, contextual learning approaches, and student-centered pedagogies, PAI teachers assume the role of facilitators who guide learners in constructing religious understanding through rational inquiry, reflective dialogue, and practical engagement with real-life contexts. Learning assessment is likewise reconceptualized as a comprehensive process that encompasses cognitive achievement, attitudinal development, and behavioral transformation, thereby positioning PAI as a vehicle for both intellectual formation and character education.

At the institutional and systemic levels, Muhammadiyah has demonstrated the capacity to construct an inclusive, innovative, and high-quality model of Islamic education through strategies of modernization, curriculum reform, digital integration, and organizational adaptability. This model reflects an educational vision that is not only rooted in Islamic values but also responsive to global transformations. In the context of contemporary Islamic education, Progressive Islamic Education shows strong relevance in addressing the challenges of globalization, digitalization, societal pluralism, and the growing risks of religious radicalism and identity-based conflict. The integration of digital technologies and virtual learning spaces further enhances the capacity of Islamic education to disseminate moderate, humanistic, and progressive values in more expansive, accessible, and adaptive ways.

Beyond its pedagogical and institutional dimensions, Progressive Islamic Education functions as a broader civilizational project aimed at strengthening human capital, cultivating ethical leadership, and contributing to sustainable social development. It operates not only as a mechanism for internalizing religious values, but also as a transformative force in shaping social consciousness, building moral resilience, and fostering inclusive citizenship. Through this integrative role, education becomes a key driver in the construction of a progressive Islamic civilization that is spiritually rooted, intellectually vibrant, socially just, and culturally open.

Therefore, the integration of Progressive Islamic values into Islamic Religious Education learning constitutes a strategic and normative imperative for the development of an adaptive, moderate, and future-oriented Islamic education system. Such integration supports the formation of progressive Muslim generations who are religiously committed yet intellectually open, critically minded yet ethically grounded, and locally rooted yet globally engaged. Ultimately, Progressive Islamic Education offers a coherent and sustainable educational framework for nurturing competitive, tolerant, and socially responsible Muslim communities capable of actively contributing to the advancement of modern civilization.

Acknowledgement

The authors would like to express their sincere gratitude to Muhammadiyah University of Surakarta for its academic support and the institutional environment that facilitated this research. Appreciation is also extended to their parents, mentors, and friends who have supported and provided valuable insights, feedback, and intellectual contributions during the development of this research article. Special thanks are extended to all researchers and authors whose scientific works on Muhammadiyah, Progressive Islamic Education, and Islamic Religious Education served as important references for this research. Their contributions have significantly enriched the theoretical foundation and academic quality of this research.

References

- Aisyah, N., Wibisono, A., Jesus, M., & Arranz, P. (2022). *PAI (Islamic Religious Education) Teacher ' s Strategy in Improving Student Learning Behavior Through Learning Design*. 13(2), 261–278.
- Anisa, F. N. (2024). *The Relevance of Progressive Education to Islamic Education in the Millennial Era*. 9(2), 515–528. <https://doi.org/10.24042/tadris.v9i2.24816>
- Dahlan, P. K. H. A., Sholikhiddin, M. A., Putri, N. N., Dafa, I., & Nurul, A. E. (2026). *Epistemologi Pendidikan Agama Islam Berkemajuan dalam*. 4(2), 14–24. <https://doi.org/10.64499/jgi.v4i2.195>
- Febriana, L., & In, A. (2025). *Progressive Islamic Education Integrates Science in the Islamic Insight Perspective of Muhammadiyah*. 7(1).
- Ferdiansyah, & Ma'ruf, A. (2022). Konsep pendidikan berkemajuan KH. Ahmad Dahlan: Relevansinya dengan penyelenggaraan pendidikan di era Revolusi Industri 4.0. *Jurnal Ilmiah: Kreatif*, 20(2).
- Hakim, L., & Haris, A. (2024). *PENDIDIKAN AGAMA ISLAM (PAI) MULTIKULTURAL*. 7(1), 117–136.
- Handayani, I. P., & Achadi, M. W. (2022). *Integrasi Kurikulum Muhammadiyah Boarding School dan Implikasinya pada Pembelajaran Pendidikan Agama Islam di SMA Muhammadiyah 12(3)*, 277–291. <https://doi.org/10.33367/ji.v12i3.3093>
- Humanities, S., Islam, P. A., & Dahlan, U. A. (2020). *PENGEMBANGAN PENDIDIKAN ISLAM BERKEMAJUAN*. 1(1), 55–66.
- Info, A. (2025). *Integrasi Nilai Al-Islam dan Kemuhammadiyah dengan Keilmuan Pendidikan : Analisis Ideologis dan Kontribusi Strategis Muhammadiyah*. 3(3), 191–209.
- Intan, L. N., Sirozi, M., & Info, A. (2025). *Revolutionizing Islamic Education through Curriculum Innovation : Insights from Izzuddin Integrated School , Indonesia*. 14(1), 131–146. <https://doi.org/10.22219/progresiva.v14i01.40007>
- Ishom, A., Wahab, P., Haris, A., & Yazid, S. (2025). *Progressive Islamic Education at Muhammadiyah At-Tajdid Islamic Boarding School in Blora*. 6(1).
- Jailani, M., Widodo, H., Fatimah, S., Islam, F. A., Pendidikan, M., Islam, A., Ahmad, U., Yogyakarta, D., Islam, F. A., Pendidikan, M., Islam, A., Ahmad, U., & Yogyakarta, D. (2021). *PENGEMBANGAN MATERI PEMBELAJARAN PENDIDIKAN AGAMA ISLAM : IMPLIKASINYA TERHADAP PENDIDIKAN ISLAM*. 11.
- Kandarisman, I. (2021). *Konstruksi Pendidikan Islam Muhammadiyah*. 15(2), 165–182.
- Lahmi, A., & Dahlan, D. (2025). *Islam Berkemajuan dalam Perspektif Haedar Nashir dan Implikasi bagi Pendidikan Madrasah*. 9, 34894–34902.
- Mahara, F., Surakarta, U. M., & Yani, J. A. (2025). *Technology-based Integrative Strategy in Improving Islamic Education Teachers Competence Received : Revised : Accepted : 12(2)*.
- Maharani, D., Sari, F. A., & Setiawan, H. R. (2023). *Konsep Pendidikan Berkemajuan (Analisis Metode Pembelajaran di SMP Muhammadiyah 57 Medan)*. 1(4).
- Makassar, U. M., Rama, B., Makassar, U. M., Malli, R., Makassar, U. M., Mawardi, A., & Makassar, U. M. (n.d.). *Implementation of Progressive Islamic Education from KH . Ahmad Dahlan ' s Emancipation Perspective in Progressive Islamic Education*.
- Malang, U. M., Malang, U. M., & Malang, U. M. (2022). *Islam Berkemajuan : Muhammadiyah Sebagai Pembaharu Pendidikan Dalam Laju Zaman*
- Moewashi, A., & Haq, I. (2024). *Implementation of the Concept of Progressive Islamic Education in Muhammadiyah and Its Challenges in the Age of Social Media*. 13(01), 145–164. <https://doi.org/10.22219/rogresiva.v13i01.33207>
- Pajariantanto, H. (2023). *Identifikasi dan Inkulturasi Islam Berkemajuan dalam Kurikulum Al- Islam Kemuhammadiyah*

- di Muhammadiyah Boarding School. 12(1), 19–32. <https://doi.org/10.32832/tadibuna.v12i1.8952>*
- Pancasila, P. P. (2025). *IMPLEMENTASI PENDIDIKAN KARAKTER ISLAM BERKEMAJUAN DENGAN PROFIL PELAJAR PANCASILA Mokhammad Rizky Ramadhan 1 ,. 10.*
- Romadlon, D. A., Haryanto, B., & Sidoarjo, U. M. (2023). *DEVELOPING PROGRESSIVE ISLAMIC AQIDAH TEACHING MATERIALS. 5(3), 681–698. <https://doi.org/10.37680/scaffolding.v5i3.3335>*
- Saibah, S., & Nursa, R. A. (2025). *Integrative study of Islamic education learning from a progressive Islamic perspective at SMP Muhammadiyah. 2(2), 105–113.*
- Sultan, U., Syafiuddin, M., Sultan, U., Syafiuddin, M., Hadade, H., Islam, U., Alaudin, N., Sultan, U., Syafiuddin, M., Islam, P., Pendidikan, K., & Kurikulum, P. (2025). *UPAYA MUHAMMADIYAH MENINGKATKAN KUALITAS. 13(1), 1–9.*