

Islamic Education Progresses in Muhammadiyah's Perspective: Strategies to Create A True Islamic Society

Intan Aulia Usmahwati^{1*}, Nurul Latifatul Inayati¹

¹ Departement of Islamic Education, Faculty of Islamic Studies, Universitas Muhammadiyah Surakarta, Surakarta, Indonesia
Email: g000230210@student.ums.ac.id

Abstract

Progressive Islamic Education is one of Muhammadiyah's ideas that is oriented towards the renewal of Islamic education to answer the challenges of changing times without abandoning Islamic values. The research aims to analyze advanced Islamic education from the perspective of Muhammadiyah and formulate educational strategies in realizing a true Islamic society. This research uses a qualitative research method with a type of library research. His approach uses a hermeneutic approach to interpret progressive Islamic education from the perspective of Muhammadiyah and the strategy of Islamic Education in creating a true Islamic society. The data collection technique is taken from primary sources and secondary sources. The primary source uses a book entitled *Paradigm of Progressive Education* by Dr. Mohammad Ali, M. Pd (2017). As well as secondary sources from a journal entitled *Development of Progressive Islamic Education from the Perspective of Muhammadiyah* by Ismunandar (2021). This research uses data analysis techniques obtained through data discovery, data reduction, data presentation, and conclusion drawn. The results of the study show that progressive Islamic education is understood as an integrative effort that combines Islamic values, science, and modern education systems to form Islamic people and society which truly includes the integration of Islam and knowledge, strengthening the orientation of education that is adaptive to changing times, the use of digital technology, multidisciplinary and collaborative approaches, leadership transformation and governance of educational institutions Islam, strengthening character and human values and the role of parents in reminding them of the motivation to learn religion in children. This research is expected to contribute to the development of progressive Islamic Education thinking as a long-term social transformation strategy.

Keywords: Islamic Education, Progress, Muhammadiyah, Strategy

Introduction Section

Global social changes are marked by the development of digital science and technology, as well as the dynamics of values and culture have brought changes to the world of Education, including Islamic Education. Education is required to produce human resources who are intellectually superior and able to adapt to change. Meanwhile, Islamic education is responsible for instilling Islamic values that are sourced from the teachings of the Qur'an and As Sunnah (Juliantri, 2023).

Islamic education is a process to create humans who believe and fear Allah SWT, and are able to carry out their mandate as caliphs on earth (Ismunandar, 2020). Islamic education is an inseparable part of national education, so Islamic education is required to continue to develop and update so that it remains relevant to the development of the times without losing its Islamic value. Thus, in accordance with the current educational needs, Islamic organizations such as Muhammadiyah have developed a progressive Islamic concept that is able to integrate religious teachings with the needs of complex contemporary society (Saibah & Nursa, 2025).

Based on Zakiyuddin Baidhawiy's research, it was found that the concept of progressive Islam in Muhammadiyah originated from the values of the Qur'an which upheld the principles of humanity, rationality, and social justice. Education is positioned as a means of internalizing the values of monotheism that are progressive in nature to encourage social change. However, this study is still normative and theological, and has not explained in detail the practical educational strategies in realizing the true order of the Islamic Society (Baidhawiy, 2017).

According to Dhian Wahana Putra, the research found that the idea of K.H. Ahmad Dahlan as the foundation of Muhammadiyah's Islamic education which combines religious science and general science, and is oriented towards social praxis. Education to liberate the people from intellectual backwardness and poverty conditions. However, this study still focuses on the historical dimension of the figure, without relating it to the current strategic agenda of Muhammadiyah in building a progressive Islamic society (Putra, 2018).

According to Wiranata in his research, it was revealed that Muhammadiyah's character education is directed at fostering morals, independence, and growing social concern as a form of progressive Islam. These values are applied through Muhammadiyah educational institutions. However, this research is limited to the development of individual

character and has not examined the in-depth contribution of education systematically according to the actual order of Islamic society (Wiranata, 2019).

Based on the results of the latest research, it shows that Muhammadiyah's progressive values have been applied in the curriculum and student profiles, but the integration with the character of society and digital technology is not fully optimal. Therefore, it is necessary to strengthen more deeply related to the strategy of progressive Islamic education to realize the goal of progressive Islamic education more effectively in preparing a generation that is able to adapt to today's social, cultural, and technological changes (Moewashi & Haq, 2024).

The novelty of this research lies in the effort to formulate progressive Islamic education from the perspective of Muhammadiyah for the development of educational strategies that are ideological, conceptual, and transformative. It will be explicitly directed to create and shape a true Islamic society.

Research Objectives

This article aims to analyze in depth about Progressive Islamic Education from the perspective of Muhammadiyah and formulate a strategy for the formation of an Islamic society that is actually in accordance with the ideals of Muhammadiyah. Thus, this research is expected to contribute to the development of an Islamic education system that is able to respond to the dynamics of changing times, answer the challenges of contemporary society, and remain based on Islamic values and principles of progress.

Research Methods

This research uses a qualitative research method with a type of library research. The approach used is a hermeneutic approach to interpret progressive Islamic education in the perspective of Muhammadiyah and Islamic education strategies in realizing a true Islamic society. Data collection techniques are taken from primary and secondary sources. The primary source uses a book entitled *Paradigm of Progressive Education* by Dr. Mohammad Ali, M.Pd (2017). As well as secondary sources from a journal entitled *Development of Progressive Islamic Education from the Perspective of Muhammadiyah* by Ismunandar (2021). This research uses data analysis techniques obtained through data discovery, data reduction, data presentation, and conclusion drawn.

Results and Discussion

Indonesia is a country with the largest Muslim population in the world, therefore Islam can play a role in the field of education. In fact, the quality of national education is still lagging behind compared to a number of other countries. The role of Islamic organizations is also very important in encouraging educational reform. In this case, Muhammadiyah began to develop the concept of progressive Islam which is expected to be able to improve and advance education in Indonesia, especially through the strengthening and development of Islamic education (Hanipudin & Raviki, 2020).

1. Islamic Education Advances in the Perspective of Muhammadiyah

Muhammadiyah is a socio-religious organization whose space is very wide and has been more than a century old (Mohammad Ali, 2017). Since its establishment, Muhammadiyah has emphasized reform in all aspects of education, including the learning system, curriculum, and educational goals. Progressive values such as liberation, humanization, transcendence, and emancipation are the foundation for the development of formal and non-formal education (Pajarianto, 2023). The discussion of Islamic education in Muhammadiyah is inseparable from its founder, namely K.H. Ahmad Dahlan. K. H. Ahmad Dahlan has instilled the values of struggle in the process of pioneering and developing the charitable business of Muhammadiyah's educational business, which is then continued by his friends and students based on the spirit of *tajdid* as well as creative and innovative actions in developing educational renewal in a sustainable manner by making the Qur'an and As-Sunnah as the main reference in every process of thinking, policy formulation, and educational {Formatting Citation}.

The field of education in Muhammadiyah is the most strategic charity, because to realize the ideals of the Muhammadiyah organization, which is to create a true Islamic society, the intention is to create a society that is free from various practices of polytheism, superstition, *bid'ah*, superstition, and practicing Islamic teachings thoroughly and

consistently in all aspects of life (Ali, 2020). Although the concept of progressive Islam has been applied in education, in reality education still faces obstacles in terms of internalizing values, educator capacity, as well as learning methods with the social reality of students (Arif Rohman Hakim, Eva Fauzia, 2023). The success of Islamic education is not only measured through the academic achievements of students, but it must also be seen to what extent education is able to form a civilized, just, and upholding social order that is moral, and upholds morals and ethics in society (H. Zainal Arifin, 2017). However, there are still many people who do not understand the concept of Islam progressing in its entirety, both in terms of thought and its application in social life and education. Therefore, it is important to understand the essence of progressive Islam and the concept of education in the perspective of progressive Islam so that it can be applied in real terms and not just as a discourse (Hanipudin & Raviki, 2020).

Islamic education in terms of language, namely tarbiyah, ta'lim, and ta'dib. Tarbiyah comes from the word rabba, yarubbu, rabban which means to nurture, maintain, guide. Ta'lim comes from the word 'allam, yu'allimu, ta'liman which means to teach. Ta'dib comes from the words addaba, yuaddibu, ta'diban which means manners, manners, manners, ethics, morals, and ethics (Abuddin, Nata 2010). Islamic education according to the term is an effort to guide, direct, and foster that is carried out consciously and planned to shape students to have physical and spiritual balance, as well as to have faith, knowledge and good deeds (Heri Gunawan, 2014). The simplest goal of education is to humanize humans. This means that Islamic education will bring humans to their true position as human beings, namely Khalifatullah fil Ardh (the representative of Allah on earth), as well as become abdullah (servant of Allah) who is always submissive and obedient to Allah, both in his words, deeds, and thoughts (Meinura, 2022). Islamic education will advance if it does not separate religious science and general science, both as a complementary unit in building scientific insight and real charity movements in social life (Mutohharun Jinan, 2023).

Islamic teachings must be given from an early age, starting from childhood and even adulthood. This education is known as long life education, as long as life will continue to be tied to education. Because every human life is essentially learning (Heri Gunawan, 2014). Progressive Islamic education is seen as a strategy to create a true Islamic society. The Islamic society in question is a society that has faith and piety, social justice, broad insight, can think critically, and can uphold Islamic moral and ethical values (Mokhammad Rizky Ramadhan, 2025). The basis of progressive Islamic education from the perspective of Muhammadiyah is based on the Qur'an and As Sunnah. These two sources are the foundation and reference for Islamic Education. Islamic education from a progressive Islamic perspective is also inspired by Q.S Al Alaq verses 1-5 (Azizah, 2024).

In its history, the Prophet Muhammad SAW was sent for the first time as the main educator of mankind. The Prophet Muhammad SAW received the first revelation, namely the command of 'Iqro (read). The command not only means text, but also understands natural phenomena, as well as develops the potential of human reason and mind. The Prophet Muhammad SAW as a role model as well as an exemplary teacher in Islamic education (Zainuddin, 2023). The concept of Islamic education based on revelation on the basis of 'Iqro Theology is known as prophetic education. This pattern of education then became the basis for the development of the Islamic education system until the contemporary period. Education is not only limited to knowledge, but also as character building. Prophetic education was then alysified by various modern Islamic education movements in Indonesia, including Muhammadiyah which was aware that Islamic education must continue to develop in accordance with the challenges of changing times (Ahmad Zaeni, Muhammad Khozinul Huda, 2024).

The birth of the modern educational institution of Muhammadiyah is a form of progressive Islamic education ideology based on the philosophical and theological views formulated by K.H. Ahmad Dahlan and developed continuously by his successors (Herlina, 2022). From the perspective of Muhammadiyah, progressive Islamic Education is an Islamic education that integrates general science with religious knowledge. The concept of progressive Islamic education is a reflection of the content of Q.S Ali Imran verses 104 and 110. Progressive Islamic education is a form of transformation of Al-Ma'un to present da'wah and tajdid in an actual manner. Surah Al-Ma'un emphasizes that doing worship alone is not enough if it is not accompanied by care and social action. Because it is important that there is a relationship between God and social responsibility in social life. K.H. Ahmad Dahlan interprets Surah Al-Ma'un as the foundation for building a transformative religious understanding. Then it is taught to his students and realized through real activities in the fields of education, health services, and concern for the poor and orphans (Jinan, 2022). The goal of progressive Islamic education is to form kamil (perfect human beings) who have the morals of the Quran, people who are faithful, insightful, wise and have qualities that are reflected in the personality of the prophet Muhammad SAW (Ismunandar, 2020).

2. Progressive Islamic Education Strategies in Creating a True Islamic Society

Progressive Islamic education does not only focus on religious knowledge, but also places Islamic values with the development of critical thinking skills, social character, and readiness to face the challenges of modern life. Therefore, a progressive Islamic education strategy needs to be designed comprehensively and sustainably by involving various components of education, such as curriculum development, improving the quality of educators, learning methods, and others. According to recent research, the implementation of progressive Islamic education strategies requires a responsive approach to social change and community development, so that it is not only a means of knowledge, but also shapes the quality and competence of students (Dandi Pamungkas, Fina Aidah Soraya, Anas Indratanaya, Nasrulloh, 2025).

The first strategy in realizing advanced Islamic education is to integrate Islam with science and the modern education system. Progressive Islamic education is built on a unity that combines revelation, reason, and social reality. This merger allows Islamic educational institutions to produce graduates who are religious, competent and professional (Saibah & Nursa, 2025).

The second, strategy is to strengthen educational orientation that is adaptive to the changing times. Progressive Islamic education is not static. The curriculum and learning are arranged based on the needs of the community, without eliminating Islamic values. This is in line with educational progressivism which emphasizes relevance and problem-solving in the lives of students. Thus, Islamic education is not only a transfer of values, but also as a formation of critical thinking and adaptive abilities of Muslim society with the changing times (Suyatno, 2022). According to Al-Ghazali, the Islamic education curriculum includes cognitive, affective, and psychomotor aspects to form people of faith, piety, and noble character (I. W. Dartim, 2025).

The third, strategy is the use of digital technology as a means of educational progress. Digitalization also opens up great opportunities for the development of Islamic education. Technological developments allow for wider access. The existence of digital platforms makes it easier to monitor and evaluate educational performance. Digital transformation can encourage the creation of a more inclusive, adaptive, and high-quality Islamic education system. However, in the process of digitalization, there are also challenges such as technology gaps, especially in remote areas and lack of funding for digital devices and systems (Maksum et al., 2025).

The fourth, strategy is a multidisciplinary and collaborative approach in the development of Islamic education. Progressive Islamic education cannot develop in one discipline alone, but must also be open to social sciences, humanities, and sciences. This approach may enable Islamic education to answer the problems of the ummah comprehensively (Arifah Uswatun Kossah, Hariyanto Sofyan Benyal, 2022).

The fifth, strategy is the transformation of leadership and governance of Islamic educational institutions. Progressive Islamic education demands professional leadership, not just charismatic and paternalistic. Trust-oriented, fair, and innovative leadership is the basis for managing Islamic educational institutions in a sustainable manner. This governance transformation must be carried out so that Islamic education can develop without losing its Islamic identity (Badriah et al., 2023). Ideal leadership does not attach importance to power, but is oriented towards empowerment and transformation (I. Hidayatsyah. Dartim, 2021).

The sixth, strategy is to strengthen character and human values. Education focuses not only on academic achievement, but also on the formation of good, tolerant, and civilized morals. This strategy affirms Islamic education as an agent of enlightenment and social transformation (Syamsul Arifin, Syafiq A Mughni, 2022).

The seventh, strategy is the role of parents in increasing the motivation to learn religion in children. Learning motivation is needed for students. Parents as the main motivators to provide encouragement and enthusiasm for their children. The future of children is also inseparable from the efforts and efforts of parents in caring for and educating them until adulthood.

However, there are still challenges such as the lack of religious knowledge in parents and an environment that is not supportive (Mohammad Zakki Azani, Muhammad Sholeh, 2022).

Here are some steps that parents need to do in increasing their children's motivation to learn:

1. Paying Attention

Children who receive more attention from their parents will always have a sense of security, value, and love. This greatly encourages the child's learning process. In Islam, this is a responsibility that will be accounted for because it includes the command to take care of and educate the family properly.

2. Be a good example for children

Parents as the first madrasah for children. Children will be more likely to imitate their parents' behavior rather than listen to advice. If the parents like to learn and behave well, then the child will also imitate.

3. Facilitating Children's Needs

Adequate facilities also make children more focused on learning. Facilitating does not mean pampering, but providing a supportive means to develop potential in children.

4. Giving Gifts And Praise

These two things include a form of positive *reinforcement*. Proper and not excessive praise will increase children's confidence. Avoid giving gifts excessively so that children do not expect more and still instill the value of honesty and responsibility in children.

In Islamic Education, parents not only support the academic aspect, but also as the main agent in shaping a progressive Islamic generation through progressive education in the family environment. In the Islamic perspective a child is created in a state of purity or fitrah (Islam) and what makes him a Jew, a Christian and a Magi is his parents (HR. Bukhari) (Khaerudin, 2024).

The strategies and methods of child education in an Islamic perspective are explained by Abu Guddah in his work *Al-Rasul Al-Mu'allim wa Asalibuhu fi Al-Ta'lim*. In the book, the Prophet always applies effective and targeted teaching methods. The method is adjusted to the level of understanding of students. simple in delivery but easy to remember (Khaerudin, 2024). The methods taught include the following:

1. Exemplary Method. This method is most effective for educating children. Parents must set a good example for their children. Just like the Apostles who became an example for their people.
2. Method of Practice or Deed. This method teaches directly without providing long-winded material. For example, the way of ablution, prayer, and others.
3. The Method of Dialogue of the Qur'an and the Prophet. This method is carried out between two or more people through a question and answer. So this method is a link. There are several dialogues in the Qur'an, namely, khitabi, ta'abudi, descriptive, narrative, argumentation, and nabawiyah.
4. The Method of the Story of the Qur'an and the Prophet. This method uses the medium of stories about exemplary stories in the Qur'an or other Islamic stories.
5. The Ibrah and Mau'izzah Method. This method takes lessons or lessons from every event he experiences.
6. Targhib and Tarhib Methods. This method teaches that every consequence of every decision is taken.

Conclusion

Based on the results of the study, it can be concluded that:

1. Progressive Islamic Education Muhammadiyah's Perspective is understood as an effort to reform Islamic Education that integrates Islamic values with science, social life, and modern education systems to form civilized, progressive, and just human beings and societies. Progressive Islamic education is expected to form a true Islamic society by adhering to the Qur'an and As-Sunnah.
2. Progressive Islamic Education Strategy in forming an Islamic society is actually realized through several strategies, including the following:
 1. Integrating Islam with science and the Modern Education System
 2. Strengthening Educational Orientation Adaptive to Changing Times
 3. The Utilization of Digital Technology as a Means of Educational Advancement
 4. Multidisciplinary and Collaborative Approach in the Development of Islamic Education
 5. Transformation of Leadership and Governance of Islamic Education Institutions
 6. Strengthening Character and Human Values
 7. The Role of Parents in Increasing Motivation to Learn Religion in Children

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The author realizes that in the results of this study there are still many shortcomings and are far from perfect. The author is very open to constructive criticism and suggestions for better improvement and development in the future.

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