

## **Analyzing KH Ahmad Dahlan's Ideas on Progressive Islamic Education within the Muhammadiyah Framework**

**Septyana Tentiasih**

Universitas Muhammadiyah Malang, Jawa Timur, Indonesia, Jl. Raya Tlogomas No. 246, Babatan Tlogomas, Kec. Lowokwaru, Kota Malang Jawa Timur, 65143  
E-mail: [septyana\\_tentiasih@webmail.umm.ac.id](mailto:septyana_tentiasih@webmail.umm.ac.id)

**Khozin**

Universitas Muhammadiyah Malang, Jawa Timur, Indonesia, Jl. Raya Tlogomas No. 246, Babatan Tlogomas, Kec. Lowokwaru, Kota Malang Jawa Timur, 65143  
E-mail: [khozin@umm.ac.id](mailto:khozin@umm.ac.id)

**Nur Hakim**

Universitas Muhammadiyah Malang, Jawa Timur, Indonesia, Jl. Raya Tlogomas No. 246, Babatan Tlogomas, Kec. Lowokwaru, Kota Malang Jawa Timur, 65143  
E-mail: [nurhakim@umm.ac.id](mailto:nurhakim@umm.ac.id)

### **ABSTRACT**

Progressive Islam in Muhammadiyah is not to make Islam more advanced, but rather the meaning of progressive Islam is to strengthen the Islamic faith, even though over time, people's beliefs have changed, poisoned by many new ideologies. The purpose of this research is to determine the concept of progressive Islamic education and KH Ahmad Dahlan's thoughts on progressive Islamic education. The research method used is library research, which is a means of finding information or data from scientific papers, book review articles, and literature sources. The sources used in this research are obtained from various books, journals, and other research results such as (theses and dissertations) as well as other sources from the results of tarjih decisions and Muhammadiyah congresses. The results of this study contain that the concept of progressive Islamic education can be understood as Islamic education in which there is a renewal of one's way of thinking or perspective on the development of science and its application to teachers. Meanwhile, KH Ahmad Dahlan's thought regarding the concept of progressive Islamic education is that progressive education does not only emphasize the doctrine of religious (Islamic) pedagogy, but also contains the mission of achieving social pedagogy by providing quality education to all people in Indonesia. This is evidenced by the presence of Muhammadiyah educational institutions in Islamic areas as well as for religious minority believers.

**Keywords:** Progressive Education; Muhammadiyah; KH Ahmad Dahlan.

## INTRODUCTION

Since its inception, Muhammadiyah has placed great importance on religious affairs. Kyai (KH) Ahmad Dahlan's religious vision and experience, from his childhood in Kauman to his intellectual and religious wanderings in Mecca, certainly influenced the Islamic tendencies or patterns adopted by Muhammadiyah. Kyai Ahmad Dahlan was a student of one of the scholars of the Shafi'i madhhab at the Grand Mosque from Minangkabau. From here, Kyai Ahmad Dahlan called for several basic themes, one of which was opening the door to *ijtihad* and rejecting *taqlid* (A. F. Fanani et al., 2015).

Kyai Haji Ahmad Dahlan is a figure who has an important role in the history of the nation's struggle, especially during the national awakening period. Through the Muhammadiyah organization, Kyai Ahmad Dahlan led the reform movement in the fields of religion, education, society and culture. KH Ahmad Dahlan's perseverance in implementing reforms succeeded in changing people's attitudes towards his new ideas, which initially rejected them, but slowly they were able to accept and follow his ideas (Mu'thi et al., 2015).

The development of an increasingly globalized world requires all levels of society to think about modernity. This has both positive and negative impacts on the country. Therefore, the country must immediately take action to solve this problem because it is a big problem. One way that is considered suitable to predict this is by improving the education system, especially in Indonesia (Darsitun, 2020).

As an organization that is often referred to as the "Modern Islam" and "Reformation Islam" movement, Muhammadiyah philosophically bases its movement on the 107th surah of the Qur'an, specifically Al- Ma'un, which has the aim of trying to eliminate *bit'ah*, superstition and *kurafat* that exist in society and restore them to their original direction in Nash (Tualeka & Tsalitsah, 2023).

Muhammadiyah is one of the social Islamic religious organizations in Indonesia that has the spirit of Islamic revival in renewal which Muhammadiyah is part of a modern Islamic organization in Indonesia related to social, community, economic, educational, cultural and policy life. Therefore, Muhammadiyah continues to strive earnestly and tirelessly to realize a truly Islamic society (Widodo & Yusuf, 2019).

The progressive Islam that is intended in Muhammadiyah, does not want to make Islam more advanced, but what is meant by this progressive Islam is to strengthen the Islamic creed which along with the progress of the times one's creed has been poisoned by various new ideologies.

Previous research found by researchers regarding progressive Islamic education in Muhammadiyah's insight is as follows, the *first* research conducted by Kossah et al. (2022), entitled "Islam berkemajuan: Muhammadiyah as an educational reformer in the pace of the times" The result of his research is that the

progressive education movement is in accordance with modern educational theory as evidenced by education in Muhammadiyah continuing to advance with the times. *Second*, the research researched by Hanipudin (2020) entitled "progressive Islamic education in Haedar Nashir's thought" the result of this research is the concept of progressive Islamic education in Haedar Nashir's view. *Third*, the research studied by Ismunandar (2021) entitled "the development of progressive Islamic education in the perspective of Muhammadiyah" the discussion in this study is to reveal progressive Islamic education in the perspective of Muhammadiyah.

Based on what has been researched by previous research, here the researcher discusses progressive Islamic education in the Muhammadiyah perspective through the reconstruction of KH Ahmad Dahlan's thought. However, in the research that will be discussed this will show that progressive Islam is an Islamic Education in a Muhammadiyah organization that seeks to straighten back the creed according to predetermined rules, progressive Islam here is not a more advanced Islam, but with various challenges that exist in the current era of Islamic creed should not be damaged. The purpose of this research is to examine more deeply the concept of progressive Islamic education and to know progressive Islamic education in the perspective of Muhammadiyah, which later this research is expected to be an additional paradigm of thought about progressive Islamic education.

Through the problems that researchers find, here researchers are interested in researching Islamic education from the Muhammadiyah perspective of KH Ahmad Dahlan. The formulation of the problem taken by the researcher is first, how is the biography of KH Ahmad Dahlan, secondly how is the basic concept of progressive Islamic education, thirdly how does KH Ahmad Dahlan think about Islamic education from the Muhammadiyah perspective. Based on the three formulations that researchers have made, the specific purpose of this research is to find out more about KH Ahmad Dahlan's thoughts on progressive Islamic education in Muhammadiyah's perspective.

## **METHODS**

This research employs the library research method to search and collect data. Library research is a research method that utilizes various literature sources to obtain data. The mentioned literature sources can be published or unpublished scholarly works such as research reports, articles, books, journals, and others (Bickman & Rog, 2008). In this study, the researcher collects data by continuing library sources containing information related to the research topic, namely Muhammadiyah's progressive Islamic education and KH Ahmad Dahlan's thinking about it. The researcher did not collect field data through observation, interviews, or other methods (Kumar, 2018).

The data sources used include books, journals, other research results such as theses and dissertations, as well as other sources such as tarjih decisions and Muhammadiyah conference resolutions. Thus, the researcher is not directly

involved in the field to obtain data, but obtains data indirectly from these sources. The advantages of library research are that researchers can save time, energy and costs because they do not need to go into the field. In addition, researchers can also obtain information or library sources from various regions and times more easily.

However, the limitations of library research include the difficulty of ensuring the authenticity, factuality and accuracy of data because no direct observation and interviews are conducted. The data obtained is also often secondary data so that its validity needs to be questioned. The library research steps used in this study begin by establishing a topic and identifying relevant data needs. Then, the researcher searches for appropriate library sources, collects library materials, classifies and selects materials. The next steps are reading the data sources thoroughly, critically examining the information content, analyzing and interpreting, to drawing conclusions according to the research objectives.

This whole process requires thoroughness, accuracy, and reasoning in understanding the information content from various literature sources and linking it to the research topic comprehensively. That concludes the formal English translation of the comprehensive explanation regarding the library research method used in this study on Muhammadiyah's progressive Islamic education. As elaborated by Sulistyono-Basuki (2006), the explanation covers the principles of library research methods, data sources, research steps, strengths and limitations, as well as the analysis process undertaken by the researcher (Basuki, 2006).

## **RESULT AND DISCUSSION**

### **KH Ahmad Dahlan's Biography**

Ahmad Dahlan was born in Yogyakarta in 1869 AD/1295 H. When he was a child, his name was not Ahmad Dahlan, but his name was Muhammad Darwis. His father was a scholar named KH. Abu Bakar bin KH. Sulaiman, he was the official preacher at the Great Mosque of the Kingdom of Yogyakarta. His mother was the daughter of H. Ibrahim Bin KH. Hassan, he was a sultanate clerk (Hadi, 2019).

Muhammad Darwis (Ahmad Dahlan) received his first religious education many times from his own father. By the age of eight, he was fluent in reading the Quran and had completed 30 juz. Darwis was known as a child who was tenacious and good at utilizing objects or known as clever and intelligent. He was diligent and always focused, so his progress in reading the Quran was fast. He likes to ask about things he doesn't know (dregil) because he is always creative and resourceful to overcome different obstacles. Signs of leadership have been seen from an early age or since childhood. His friends always obeyed and followed Darwis because of his leadership qualities. Darwis was a hardworking, honest and helpful boy who had many friends. His skill is a childhood talent, he is good at making things, toys and likes to fly kites and slings (Abdullah, 2017).

KH Ahmad Dahlan has a good educational background, this can be seen from both KH Ahmad Dahlan's parents are people who have a good educational and religious background so that they can give birth to good offspring as well. KH Ahmad Dahlan has good intelligence, as it is known that at the age of eight years it is already fluent and khatam in reading the Qur'an. KH Ahmad Dahlan already had a good religious foundation since he was young, which continued to develop by gaining knowledge from various scholars so that he became a great scholar.

Muhammad Darwis was educated directly by his parents in the family environment. Basic religious knowledge and reading the Holy Quran were the first educational materials learned. Kyai Haji Abu Bakar directly tested his understanding of the material taught, to see if he was considered capable of continuing the next subject matter (Mu'thi et al., 2015). When Darwis became a teenager, he began to study fiqh with K.H.M. Saleh and learned nahwu from Kyai Haji Muchsin. Both teachers were his brother-in-law. He learned Falak from K. Raden Haji Dahlan (the prince of Kyai Pesantren Termas Pacitan), learned Hadith from Kyai Mahfudz and Shaykh Khayyat, learned the five Qiraahs of the Qur'an with Shaykh Amien and Sayyid Bakri Syatha. He also learned from Shaykh Hasan how to poison wild animals. Some of his other teachers were R. Ngabehi Sastrosugondo, R. Wedana Dwijosewoyo và Shaykh Muhammad Jamil Jambek of Bukittinggi (Ferdiansyah & Ma'ruf, 2022).

As a teenager, around the age of 15, he performed the Hajj pilgrimage and lived in Mecca for 5 years. During this time, Ahmad Dahlan began to interact with Islamic Reform Thought at Al-Azhar University, Cairo, Egypt. They were Muhammad Abduh, an Egyptian scholar, Al-Afghani from Afghanistan, Rashid Ridha from Lebanon, and Ibn Taymiyah, a Syrian scholar. Upon returning to his hometown of Kauman Yogyakarta in 1888, he changed his name to Ahmad Dahlan (Awaluddin & Saputro, 2020).

KH Ahmad Dahlan can make the best use of time as written in QS. Al-Ashr verses 1-3. He studied this surah for approximately 8 months. The content of this verse was also applied by KH Ahmad Dahlan in his life, which was proven when he was given the opportunity to perform the hajj in Mecca, in addition to the hajj activities, the time was used as an opportunity to interact with reform thinking.

Muhammad Darwis, when he was 18 years old, his parents intended to marry him to the daughter of K.H. Muhammad Nama Fadlil named Siti Walidah. After the parents of both parties deliberated, the marriage took place in 1889, precisely in the month of Dhul Hijja in a peaceful atmosphere. Siti Walidah later became known as Nyai Ahmad Dahlan, the founder of Aisyiyah and a national hero. From his marriage to Siti Walidah, Kiai Dahlan had six children, namely Djohanah, Siradj Dahlan, Siti Busyro, Irfan Dahlan, Siti Aisyah, Siti Zaharah. After his marriage to Siti Walidah, Kiai Dahlan married Nyai Abdullah, the widow of H. Abdullah. He also married Nyai Rum, the sister of K.H. Munawwir Krapyak. Kiai Dahlan also had a son from his marriage to Nyai Aisyah (sister of Adikan Penghulu) from Cianjur. The boy was named Dandanah. Kiai Dahlan even married Nyai Yasin

from Pakualaman Yogyakarta. Kiai Dahlan was buried in Karang Kajen, Yogyakarta (Widodo & Yusuf, 2019).

KH Ahmad Dahlan's ijtihad in preaching Islam, which in this ijtihad in the course of preaching not everything goes according to what is desired, here KH Ahmad Dahlan never gave up hope to continue preaching. KH Ahmad Dahlan's da'wah is channeled in various fields, namely education, health, trade and empowerment of the people. KH Ahmad Dahlan's wife is not an ordinary woman, she is from among women who have a strong enough religious background and accompany KH Ahmad Dahlan in his work to preach.

### **Basic Concepts of Progressive Islamic Education**

Islamic education also plays a role in training the younger generation and future leaders to become qualified educators. To carry out its role effectively, it must be equipped with all the Islamic knowledge needed by the world and the world of education. Therefore, in this case, especially in the field of Islamic education, the curriculum must be able to integrate appropriate educational content so that qualified, creative, competent students are born and have a good orientation towards education and humanities (Abdulhamid, 2017).

The term progress or progress as quoted by Muhammad Kahfi has been attached to the soul of Muhammadiyah since ancient times. As what is known from the beginning that the statute, namely in 1912, was listed on the word "advancing" which was contained in the phrase Muhammadiyah which was stated "*memadjoekan Hal Igama kepada anggauta-anggautanja*" (Kahfi, 2019). Based on this statement, it can be seen that actually progressive Islamic education in Muhammadiyah is not new, but has been written since the leadership of KH Ahmad Dahlan.

Progressive education is education on the path of self-discovery. This explains that education not only provides knowledge to actively accept and live life based on faith, but progressive education also teaches students the power of reasoning. In a broad sense, all students have many opportunities to show their abilities in the field of education, both informal, formal, and informal (Hasbullah, 2022).

Progressive Islam has actually existed in the prophetic era as Allah SWT revealed several verses of the Qur'an to the prophet Muhammad SAW, which we know that Allah SWT has revealed the first letter to the prophet Muhammad SAW, namely Surah Al-Alaq verses 1 to 3, where the contents of the verse are the recommendation to read (*iqra'*). Through this verse, the prophet Muhammad SAW, was commanded to read and teach his people with one of the goals is to eradicate illiteracy in his day.

Progressive Islam requires tajdid (innovation) because in carrying out religious teachings, Muslims must respond to new dynamics and new challenges

that have never arisen before. *Tajdid* functions to provide solutions to problems and bring up new ideas to perfect life. Facing challenges and motivations, Muslims have shown diverse attitudes throughout the ages. Some show an open attitude towards development and believe in the need for Islamic interpretation to remain able to answer the challenges of the era without changing the fundamental teachings of Islam. In fact, revival means rediscovering the essence of religion and not threatening the authenticity of religious teachings (*Risalah Islam Berkemajuan Keputusan Muktamar Ke-48 Muhammadiyah Tahun 2022*).

Progressing Islamic education according to Muhammadiyah is education that seeks to seriously change the way of thinking by developing science and perspective by applying Islamic teachings (*tajdid*), as well as by introducing educational institutions that always develop science and technology and education that does not forget the value of virtue by introducing Islam into the education space (Hasbullah, 2022).

Theologically, Islamic education develops into an education system, both institutionally and curricularly. Thus, Islamic education progresses which includes a model of education and teaching, namely Divinity (transcendence), Humanity (humanism), Freedom (liberation), Islamic education for equal rights (liberation). By applying this model, Islamic education advances, not just a theory but also a system that can provide solutions to educational problems, especially in Islamic education (Hasbullah, 2022).

Based on several arguments that have been presented, the concept of progressive Islamic education can be understood as Islamic education in which there is a renewal of the way of thinking or a person's perspective on the development of knowledge and how to apply it in Islamic teachings.

Progressive Islamic education is not a slogan that is applied only in Muhammadiyah, but progressive Islamic education can be applied in any Islamic organization. Because the progressive Islamic education that is meant here is how to change the way of thinking about the teachings of Islam in order to stay on the right path of faith and bring the teachings of Islam by not burdening, frightening or complicating but the opposite.

### **KH Ahmad Dahlan's Thought on Islam Berkemajuan in Muhammadiyah**

KH Ahmad Dahlan's progressive Islamic ideas are deeply rooted in the spirit of reform and advancement of the Muslim community that has been his vision since establishing Muhammadiyah (Arifin et al., 2022; Baidhawiy & Khoiruddin, 2018; Zainudin et al., 2022). He often emphasizes the urgency of progress, by telling his followers "Become a progressive kiai (Islamic scholar) (Umayyah & Junanah, 2021). "That expression contains profound meaning to always have foresight and become a pioneer of change for the benefit of the Muslim community (Isa et al., 2022). This is reflected in his statement, "Become kiais who always fight for progress, do not hesitate to do work for Muhammadiyah."

For KH Ahmad Dahlan, the meaning of progress is closely related to efforts to predict the future, formulate long-term vision and continue to innovate beyond current conditions (Darmawan et al., 2023; Jainuri, 1997). This is in line with the definition of progressive man in Muhammadiyah's official literature, namely humans who remain steadfast in adhering to the teachings of Islam and accommodating the aspirations of the general public (Abidin et al., 2022; Haris et al., 2023; Isaqzoy, 2013). By coining the idea of progressive Islam, KH Ahmad Dahlan wanted to encourage the realization of a peaceful, just and prosperous society based on Islamic values (A. Fanani, 2019; Khoirudin & Anshori, 2018). His vision for the future is of an advanced Indonesia in the sense of a great, civilized and prosperous country inhabited by intelligent and virtuous citizens (Agus et al., 2021; Maarif, 2018).

KH Ahmad Dahlan's progressive spirit was passed down to the soul and tradition of Muhammadiyah until today. Despite facing various challenges of the times, this organization remains steadfast in upholding Islam as a blessing for the universe by carrying the principles of renewal, reform and progress for the advancement of world civilization. Muhammadiyah continues to preserve the intellectual heritage and tangible actions of the beloved Founding Kiai in order to realize an increasingly dignified Indonesia. That concludes the in-depth elaboration on KH Ahmad Dahlan's progressive Islamic ideas to make it more interesting like a reputable international journal article. The explanation provides richer historical context and philosophical meaning for Muhammadiyah in particular and the Islamic world in general up to the present and the future.

The idea of Muhammadiyah's progressive Islamic education was born from the vision of its founder, KH Ahmad Dahlan, to liberate Muslims from backwardness. He realized that education is the key to uplifting the dignity and civilization of Islam amidst the currents of modernity (Ismunandar, 2021). Therefore, KH Ahmad Dahlan encouraged breakthrough thinking from the static to the dynamic, from the conservative to the creative and innovative. Without reforming Islamic education, the Muslim community will be left behind by the times (Nashir, 2015).

Muhammadiyah seeks to realize this idea through the provision of modern and professional education in order to nurture a progressive Muslim generation (Sutopo et al., 2022; Suyatno, n.d.; Suyatno et al., 2022). Muhammadiyah's education is designed to address the challenges of the dynamics of the times and the real needs of the nation. The characteristics of Muhammadiyah's version of progressive Islamic education include: 1) Orientation towards advancement in science and technology; 2) Developing students' creativity and independence; 3) Openness to innovations in teaching methods; 4) Positioning rationality on par with revelation as the basis for the development of knowledge; 5) Weaving harmony between religion and modern science (Barton, 2014; Qodir et al., 2020; Sutopo et al., 2022).



Through these characteristics, Muhammadiyah education aims to produce intellectual, critical, creative, educative and transformative graduates. They are expected to become the driving force for the advancement of civilization and the awakening of Islam in the midst of the waves of world modernity. That concludes a more thorough description to make the discussion of Muhammadiyah's progressive Islamic education more appealing to readers. The explanation is designed in the style of international journal articles by exploring the roots of thought, vision and mission, and characteristics promoted.

KH Ahmad Dahlan was a national figure and the founder of Muhammadiyah who was also known as an education expert. He developed the concept of progressive education as a breakthrough idea in Islamic education. According to KH Ahmad Dahlan, progressive education is education that is based on Islamic values while accommodating the dynamics of social life. This education promotes a creative and dialogical interaction process between religion and the social sphere by emphasizing rational intelligence. Its goal is to develop the full potential of the individual so that they are able to actively participate in societal progress. Thus, this progressive education ultimately aims to achieve goodness in this world and in the hereafter for students (Ferdiansyah & Ma'ruf, 2022).

Critics of KH Ahmad Dahlan's thought have different understandings when examining KH Ahmad Dahlan's educational practices. Although there are differences in interpreting this matter, these differences do not contradict each other but rather strengthen one another. Mulkan himself as a Muhammadiyah scholar has his own view of KH Dahlan's thinking, calling KH Dahlan's educational practices humanitarian education, considering that education according to KH Ahmad Dahlan has a broad sense, which is as broad as the field of life sciences with learning materials not limited to textbooks and the environment. In contrast to Zamroni's view in Sarno, which describes KH Ahmad Dahlan's educational practices as comprehensive and transformative education. The concept of holistic and transformative education aims to produce and educate students to become broad-minded and open-minded individuals characterized by the optimal development of all their potential (Ferdiansyah & Ma'ruf, 2022).

Progressive Islamic education brings enlightenment in life. Progressive Islamic education will give birth to theological enlightenment reflecting the values of transcendence, freedom, liberation and humanization contained in the message of the Qur'an Surah Ali Imran verses 104 and 110 which inspired the birth of Muhammadiyah. Ideologically, the Islamic movement towards enlightenment is a form of transformation in QS. Al Ma'un in which it reveals today's da'wah and tajdid in the struggle for superior life, nationality, and humanity universally. The transformation of Islam towards a progressive and enlightening paradigm is a form of efforts to stabilize and expand religious perspectives based on the Al-Quran and Sunnah by developing ijtihad in the context of the complexity of modern life which is very challenging throughout the world. 21st Century (A. F. Fanani et al., 2015).

KH Ahmad Dahlan's thinking about establishing Muhammadiyah is rooted in his understanding of Quran surah Ali Imran verse 104. This verse contains an appeal to unite in the amar ma'ruf nahi munkar movement to liberate humanity from ignorance, misery and poverty (nahi munkar). The Muhammadiyah da'wah movement is a creative attempt to exemplify responding to the call of the verse by overcoming various human problems. Sociologically, the journey of Muhammadiyah has been inseparable from the changes experienced over time. The destruction of Baghdad in the 13th century marked the decline of Islamic world leadership, yet it gave birth to Islamic thinking activities. The Islamic world began to enter a new era marked by the spirit of *ijtihad* and the emergence of Muslim thinkers from previous rigidity, exclusiveness and oppression. KH Ahmad Dahlan understood that the condition of the Muslim community at that time required a renewal movement through education and preaching. This is what underlies the establishment of Muhammadiyah to uphold the banners of progressive Islam as inspiration and solutions to the problems of the Muslim community and the nation. (Hadi, 2019).

There are also those who study KH Ahmad Dahlan from the point of view of educational theory, although not explicitly referring to specific theoretical thoughts or terms. Syafrudin affirms that the Muhammadiyah education model is an innovative (*tajdid*) model. In line with Fadjar's view, Abdulgani as cited by Ismunandar (2021) argues that the main field of Muhammadiyah is "socio-pedagogy" or social pedagogy to fight against formalism and conservatism in Islam. Additionally, he states that the privilege of KH Ahmad Dahlan is driven by the spirit to progress and is based on a solid and noble moral foundation, namely pure and modern Islam. Poerbakalwatija from Sarno proposes that the foundations and objectives of KH Ahmad Dahlan's education are social, educational, religious and nationalistic (Hanipudin, 2020). Thus, the study of KH Ahmad Dahlan's thought from the educational theory and philosophy perspective reveals his spirit of innovation, progressive values and holistic vision in designing a modern Islamic education system. This enriches the intellectual treasury and strengthens the philosophical foundations of Muhammadiyah education.

KH Ahmad Dahlan is remembered as the founder of the Islamic modernist movement in Indonesia through the establishment of Muhammadiyah in 1912. Throughout his life, he was known as a figure who tirelessly fought for the renewal and advancement of Muslims amidst a socially backward Muslim community.

KH Ahmad Dahlan's view on progressive Islamic education is that progressive education is not only concerned with the doctrine of religious (Islamic) pedagogy, but also wants to realize social pedagogy by providing quality education to all people in Indonesia. This is evidenced by the presence of Muhammadiyah educational institutions in areas with Muslim adherents to religious minority areas. KH Ahmad Dahlan's successors realized that the birth of the Muhammadiyah Association was motivated and inspired by the need to develop equitable and sustainable education governance. The work of this educational charity institution has gone through periods full of joys and sorrows.

KH Ahmad Dahlan's vision of progress stems from his concern over the marginalization of Muslims as a result of colonialism and backwardness in modern science. According to him, progress should not merely be understood as material prosperity, but must also be followed by progressiveness in thought and civilization.

Therefore, KH Ahmad Dahlan promoted the concept of Progressive Islam as a paradigm underlying Muhammadiyah's movement. The crux of this concept is integrating the spirit of Islamic religiosity with rationality, scientific rigor and freedom of thought. Islam is construed not merely as a final dogma that induces stagnation, but as a religion that is aligned with common sense and science. Hence Muslims should not be afraid of embracing modernization while holding firmly to the fundamental values of its teachings.

KH Ahmad Dahlan stressed the urgency of mastering modern science and technology as provision to survive in this globalization era. He also encouraged *ijtihad* and rationality to respond to contemporary problems wisely, not merely literalism towards classical Islamic texts. Through Muhammadiyah, KH Ahmad Dahlan promoted a trilogy of renewal (*tajdid*) to purify Islamic teachings, dynamization (*tathwir*) so that it stays relevant with the times, and reform (*islah*) of the socially and religiously stagnant Muslim community. The main key is through advancement-based (progressive) Islamic education.

Thus, KH Ahmad Dahlan's intellectual legacy on the concept of Progressive Islam remains relevant and even urgent for Muhammadiyah to continuously implement. This serves as guidance for Indonesian Muslims in addressing modernity challenges without losing Islamic identity and to keep playing a reformist force role for the rise of world civilization.

Additionally, KH Ahmad Dahlan's thought on progressive Islamic education in Muhammadiyah is one of the efforts in eradicating mysticism, heresy, and superstition which persist in society from the past to the present. KH Ahmad Dahlan's thoughts on progressive Islam have been continued by Muhammadiyah cadres through da'wah, health, education and community service. The efforts of Muhammadiyah cadres in realizing progressive Islam through da'wah are carried out by instilling deep beliefs about Islam and expanding the understanding of creed.

## CONCLUSION

KH Ahmad Dahlan is one of the ulama figures who is a descendant of a family that understands religion well. KH Ahmad Dahlan has received religious education since childhood and when he was a teenager, he began to study about thought reform abroad when he performed the Hajj. Previously, it should be noted that the concept of progressive Islamic education has existed since the revelation of the first revelation to the Prophet Muhammad, then continued by Islamic religious leaders with the aim of updating one's way of thinking or perspective on the development of science and its application to teachers of Islamic teachings and eradicating things that deviate from Islamic faith. While KH Ahmad Dahlan's

thoughts on the concept of progressive Islamic education that progressive education is not only concerned with the doctrine of religious (Islamic) pedagogy, but also in it there is a mission to realize social pedagogy by providing quality education to all people in Indonesia. This is evidenced by the presence of Muhammadiyah educational institutions in Islamic areas among minority adherents. Muhammadiyah is known as the tajdid movement, which was pioneered by KH Ahmad Dahlan with the aim of eradicating superstition, bid'ah and khurafat that occurred in Islamic society.

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