

The Concept of Progressive Islamic Education According to Haedar Nashir's Thoughts

 Sami'in^{*1)},  Abd Rahman²⁾

¹⁻²⁾ Universitas Muhammadiyah Sumatera Utara, Indonesia

✉ samiinfahil@gmail.com * (Correspondence)

Article Information

Abstract

Article history:

Received

May 15, 2024

Revised

May 18, 2024

Accepted

Juni 26, 2024

This research aims to analyze progressive Islamic education according to Haedar Nashir's thoughts. This research attempts to examine a figure named Haedar Nashir within the Muhammadiyah Organization and his thoughts on progressive Islamic education. This study is examined holistically starting from Haedar Nashir's internal and external background, the development of his thought and his contribution to the progress of the times. Data collection techniques in this research are observation and interviews, especially those that describe and analyze phenomena, events, social activities, attitudes, beliefs, perceptions and opinions of individuals and groups. The results of this research conclude that first, Nashir views that Islamic education must be practiced holistically in the midst of a pluralistic society, so that the Muhammadiyah education system is embodied in three lines, general education (schools), madrasas and modern Islamic boarding schools. All three are directed at efforts to empower, liberate and advance society. Second, progressive Islamic education must be achieved through a holistic approach, namely the implementation of continuous education between levels, from kindergarten to higher education in a synergistic and simultaneous manner. Third, a learning orientation that optimizes all student potential, including social-emotional, intellectual, moral, creative and spiritual. Finally, Nashir explained that Islamic education is progressing in line with the pure values of Islam in building human civilization and being a blessing for the universe (ad-Din al-Hadlarah).

Keywords: Haedar Nashir, Muhammadiyah, Islamic Education.

How to cite: Sami'in, & Rahman. Abd, The Concept of Progressive Islamic Education According to Haedar Nashir's Thoughts, Volume 08, Nomor 01, Edisi Januari-Juni 2024; 45—58; <https://doi.org/DOI10.32332/tarbiyah.v8i1.9338>.



This is an open access article under the CC BY SA

INTRODUCTION

Awareness of the importance of education has become the main focus of society throughout the country, including in the interior of Indonesia. This is based on the achievements of village residents who are able to improve the economy as well as the social strata of families in society (Abidin, *et.al.*, 2023). Moreover, this progress

involves sophisticated technology used by all levels of society to access world developments via mobile phones or smartphones. This progress reflects the increasing efforts to progress from every level of society, and must be facilitated by the government or educational institution administrators in order to improve the quality of human resources nationally (El-Aasar, *et.al.*, 2024; Ajizah & Munawir, 2021).

The quality of education implementation in formal and non-formal institutional units determines the success of creating quality human beings (Reimers, 2024). Education, which has so far prioritized students' skills in terms of memorization or cognitive learning outcomes alone, must be reoriented towards holistic education that focuses on developing all students' potential (Jr, *et.al.*, 2024). In this way, students' abilities and skills will be representative in various scientific fields, and balanced with a noble spiritual attitude and morality.

The classic problems that surround the educational space are the cause of Indonesia's educational backwardness compared to foreign countries so far. This requires that education management must be improved, starting from aspects of weaknesses in educational administration and management practices, education financing, weakening of the spirit of learning with cultural nuances (local wisdom), low competence of educators, as well as low academic integrity and ethics among the academic community (Xiao, *et.al.*, 2024). Moreover, moral deviations committed by educated people are also a problem that must be addressed immediately considering the importance of holistic education for the nation's progress (Afif, 2021).

Sustainability of education with a balance of quality human resources are two coins that are equally important for human life. This means that education should not immediately continue without achieving adequate graduate quality targets. On the other hand, quality human resources must not only be prioritized for a few individuals or groups, they must be empowered through education nationally (Badruddin, 2024). Thus, individuals in Indonesia are ready to face global problems that are present in social life, along with the presence of gadgets in every household (family).

The trend of one house, one vehicle, every citizen has one gadget, seems to be enveloping the social life of Indonesian society. Of course, this phenomenon is an impact of globalization that cannot be avoided, because Muslim individuals are asked to be universal and innovative in life (North, *et.al.*, 2024). However, this phenomenon seems to be eroding people's moral and social-emotional attitudes. How come? The basic need for sophisticated technological tools is not balanced with basic human needs such as studying together, doing activities with family, communicating between peers, reading books, reading the holy book (Al-Qur'an), and other social or spiritual activities (Sapriana, 2023).

Islamic education does not allow individuals to be negligent and static, but must be innovative and dynamic in responding to change as a necessity of life. Likewise, the priority aspect in Islamic education is creating a progressive or progressive generation in accordance with the guidance of ad-Din al-Hadlarah (progressive Islam) which optimizes all potential in students, including academic potential, social-emotional potential, morality potential, spirituality potential, creative-innovative potential, and communicative potential. This shows the function of education as an indicator of the development and quality of a nation (Hastasari, *et.al.*, 2022; Hanipudin, 2020).

Innovative thinking in education is very important for the realization of national progress. Islamic education as material that teaches manners, morals, character and appreciation of spirituality ensures the integration of Islamic values in students' life or daily practices (Dimiyati, *et.al.*, 2021). Students are taught to be able to act independently and integratively in developing holistic potential, as well as being ready to face the challenges of the times and answer the aspirations of global society's needs. This basic construct of innovative thought is also very much needed in responding to social phenomena in society that deviate greatly from immoral and immoral behavior in society (Lucumay & Matete, 2024).

To foster critical thinking and a deep understanding of Islamic teachings, progressive Islamic religious education must prioritize inclusive and honest discourse. Given the specific circumstances and context of each academic institution, these issues may arise at any time. Incorporating the ideas of progressive Islamic education into problem-solving strategies may involve improving learning methodologies to facilitate understanding of these concepts, providing progressive thinking training to PAI instructors, and modifying progressive Islamic education to align with the demands of contemporary society (Salsabila, *et.al.*, 2022). There is a great need for thoughts about progressive Islamic education, in other words progressive Islamic thinking that can face the challenges of the times and the problems that occur. Among the figures who provide solutions, views and opinions about progressive Islam is Haedar Nashir (Fatirahma, 2023).

The figure of Haedar Nashir is known as a scholar and cleric, and formulated progressive Islam. He was born on February 25 1958 in Bandung, West Java, an Indonesian citizen, his thoughts are very interesting and extraordinary regarding how Islam is progressing. Currently he serves as Chairman of the Muhammadiyah Central Leadership for the 2022-2027 Period who was elected at the 48th Muhammadiyah Congress in Surakarta which resulted in a decision regarding the Progressive Islamic Treatise (Hanipudin, 2020). Concepts and thoughts about Progressive Islam are actually nothing new in Muhammadiyah. First, substantively and in terms of terminology, the concept of Progressive Islam has historical references to the thoughts of Kyai Haji Ahmad Dahlan and the official thoughts of Muhammadiyah afterwards, which introduced the words progress, advance and progress (Awaluddin & Saputro, 2020). Second, the main ideas of Progressive Islam were more systematically formulated in the 46th Muhammadiyah Congress in Yogyakarta as part of Muhammadiyah's second century statement.

Progressive Islam is referred to as an "Islamic view", which, among other things, contains the idea that Muhammadiyah is an Islamic movement that carries out the mission of da'wah and tajdid for the realization of a truly Islamic society. Haedar Nashir emphasized that progressive Islam sows the seeds of truth, goodness, peace, justice, benefit, prosperity and the virtues of life dynamically for all mankind (Lorinda, 2022). Therefore, understanding the concept of progressive Islamic education is very important. From this, the researcher was interested in conducting research with the title "The Concept of Progressive Islamic Education According to Haedar Nashir's Thoughts".

This research uses qualitative research methods with a character study approach. This research approach uses figure studies, namely the systematic assessment and study of an individual's thoughts, holistically by looking at internal

and external backgrounds, the development of thought, and their contribution to contemporary developments (Moleong, 2016). Data collection techniques in this research are observation and interviews, especially those that describe and analyze phenomena, events, social activities, attitudes, beliefs, perceptions and opinions of individuals and groups. Determining the main principle conclusions and explanations requires the application of many descriptions and tends to use an inductive approach to analysis.

This research investigates the views of the character Haedar Nashir. The research subject in this study was Haedar Nashir. The researchers conducted in-depth interviews with research subjects, while also reviewing and collecting data from related scientific sources. In-depth analysis of the data was carried out to draw conclusions. This research was carried out from December 2023 to March 2024. The primary data source for this research was taken from the book entitled "Percik Thoughts of Muhammadiyah Figures for a Progressive Indonesia" and "Treatise on Progressive Islam" by Haedar Nashir. This primary data is supported by relevant scientific sources taken from books, scientific articles, final assignments, and national or international proceedings on credible pages, including Google Scholar, GARUDA, SINTA, DOAJ, Scimedirect, and Scimago JR (Assingily, 2021). Obtaining data uses analysis of various relevant sources. Then, a heuristic approach is used to analyze the data, with data reduction procedures, data presentation, and drawing conclusions. Finally, data is declared valid if it meets the indicators of credibility, transferability, dependability and confirmability through data triangulation techniques (Sugiyono, 2019).

RESULTS AND DISCUSSION

Basic Concepts of Progressive Islamic Education

Progressive Islamic religious education is very important to provide a holistic understanding of religion, including moral, spiritual, intellectual, social and emotional dimensions (Sutarman, *et.al.*, 2024). The scope of education should not only include understanding religious texts, but also include pragmatic implementation in everyday life. Islamic religious education must facilitate the development of strong character and ethical principles that are in line with Islamic teachings. This requires developing qualities including integrity, perseverance, fairness, and empathy (Widodo, 2019). To foster critical thinking and a deep understanding of Islamic teachings, progressive Islamic religious education must prioritize inclusive and honest discourse (Afif, *et.al.*, 2023).

Progressive Islamic education conceptualizes Islamic education as a combination of religious principles and science. An education system that combines religion and life, as well as faith and holistic progress (Ahmad, 2015). The definition of progressive Islamic education is an embodiment of the principles stated in verses 104 and 110 Q.S. Ali Imran, namely humanization, liberalization, emancipation and transcendence (Akhmad, 2020). Progressive Islamic education includes the following: First, humanization as an educational approach that facilitates intellectual growth and the formation of human character while encouraging social transformation (Darsitun, 2020). Second, aspects of liberalization or liberation can be achieved through education that enlightens individuals to social realities that are tainted by local culture, where Hinduism and Buddhism are very detrimental in this regard. Apart

from that, it shapes the young generation into modern or forward-thinking individuals and stays away from traditional thinking (Marsudi & Zayadi, 2021). Third, emancipation means the abolition of slavery and the establishment of gender equality. From a progressive Islamic perspective, Islamic education gives individuals the autonomy to develop and use their own abilities. Apart from that, there is no discrimination against women (Lailla & Utama, 2023). Fourth is transcendence, namely belief in abstract and supernatural nuances (Nugraha & Karmila, 2023).

Progressive Islamic education creates a harmonious balance between the academic curriculum and the instillation of moral values in students, with the ultimate goal of fostering the formation of a perfect personality (*insan kamil*) and transforming them into *rahmatan lil 'alamin* (Hanipudin, 2020). If examined from an ideological perspective, progressive Islamic education can be seen as Al Ma'un's transformation method in order to demonstrate true da'wah and tajdid in an effort to achieve a virtuous life, nationalist identity and universal humanity. Progressive Islamic education must achieve a harmonious balance and optimal utilization of human capacity for the benefit of the world and the hereafter.

In the current global era, education faces a number of obstacles. Rasyid (2016) identified at least three trends that illustrate the impact of globalization on education. First, the emergence of trends and commodification of education. Moreover, as a consequence of globalization, educational institutions are imbued with a sense of internationalization, which requires standardization of teaching to increase global competitiveness. Furthermore, circumstances may arise where a country's capacity to function effectively in the global arena is no longer based on tangible assets such as wealth, but rather on the application of knowledge, networks of cooperation, and the morals or character of its citizens. As a consequence, progress depends on the quality of education provided by a particular society or country. As a result, the society or country will show superior quality. Alternatively, education can function as an indicator of the development and quality of a country (Romadhonie, 2023).

Islam has had a significant impact on the evolution of the Indonesian nation. One of them is related to the field of education. The nation's next generation is faced with concerns due to the low standards of education in Indonesia (Aristyasari & Faizah, 2020). Worry is mentioned in the Qur'an Nisa: 9 which means "And let them fear Allah those who should leave behind them weak children, whom they fear for their (welfare). Therefore, let them fear Allah and speak the right words." In this verse, Allah commands all individuals to ensure that no generation is left behind who are weak, helpless, and have no competitiveness in their ability to live (Hasnahwati, *et.al.*, 2022). Apart from that, the importance of educating yourself to create a better future generation can be seen from the verse above.

Considering the educational lag compared to other nations, Haedar Nashir, as a Muhammadiyah figure, began to emphasize progressive Islamic ideas (Hanipudin, 2020). This approach is expected to facilitate the progress and improvement of education in Indonesia, especially those related to Islamic Religious Education. However, there are still many people who are not able to understand the meaning of Progressive Islamic Education. The term "progressive Islam" is currently being widely discussed as a revitalizing concept that will indirectly impact individual lives. Furthermore, the development of Islamic education in Indonesia will be influenced by progressive Islamic understanding (Suyatno, 2024).

Progressive Islamic education places great emphasis on understanding contemporary global sciences in accordance with Islamic teachings. This requires understanding and combining universal knowledge with Islamic principles. In accordance with Islamic teachings, progressive Islamic education also emphasizes the cultivation of virtuous character and sound judgment. This includes steadfastness, honesty, trust and impartiality, as well as mutual assistance and cooperation (Kossah, *et.al.*, 2022). This idea explores individual capacity and encourages self-development through education. Progressive Islamic education has a responsibility to help develop individual talents, skills and capacities so that they can make positive contributions to society. Progressive Islamic education must include all things, respect the diversity of society, and accept differences. This requires recognition and appreciation of differences in culture, ethnicity and perspective.

As time goes by, technological advances in Islamic education can be applied to enhance the learning experience and make it more enjoyable. Online resources, apps, and other digital platforms can be leveraged to facilitate learning (Mahesa, *et.al.*, 2023). This idea underscores the importance of understanding and contributing to wider society, including recognizing and accepting social and humanitarian obligations. In progressive Islamic religious education, tolerance, social justice and harmony are one of the values instilled.

Progressive Islamic education promotes the cultivation of critical thinking skills that go beyond religious issues and cover a wide range of subjects. This allows them to gain a comprehensive and balanced understanding of Islamic teachings (Maharani, *et.al.*, 2023). Progressive Islamic education recognizes that the acquisition of knowledge does not stop after the completion of formal academic requirements. This encourages the idea of continuous learning, which means broadening and developing one's religious understanding and knowledge. The problem that arises in the educational framework is the gap that exists between religious values and global knowledge (Sutopo, *et.al.*, 2022). Failure to combine the two effectively can result in students facing challenges in understanding the practical application of religious values in everyday life.

Contextualizing the transmission of religious teachings presents challenges, especially in facing current developments. So it is necessary to introduce early childhood to technology such as astronomy by using child-friendly learning media about the world of astronomy, because this is also progressive Islamic education (Jailani, 2023). Apart from that, astronomy is counted as a natural science that has always received the greatest attention from humans of all time. The Falak Observatory of the Muhammadiyah University of North Sumatra (OIF UMSU) is one that plays an important role in the development of astronomical science in Indonesia, especially in North Sumatra. At the observatory, classical and modern astronomical equipment is very useful for providing information for students about the phenomena and importance of astronomy, then training for students, astronomical studies, etc (Qorib, *et.al.*, 2020). The existence of this observatory is basically an appreciation of science and technology which is part of civilization and proof of Islamic progress.

It may be difficult for educators to illustrate the relevance of religious principles in the face of accelerating technological, social, economic, and political change. Apart from that, the learning method used also has a significant influence. Distraction and lack of motivation among students can result in a reduced desire to understand

religious teachings. Religious learning that lacks innovation and interactivity can result in students not being involved (Qorib, *et.al.*, 2021). Additionally, the difficulty of integrating technology into Islamic education is a significant factor. Despite the potential efficacy of technology as a learning aid, certain academic institutions may face challenges when trying to incorporate it into Islamic education. Barriers may include inadequate access, inadequate teacher training, or restrictive school policies (Nata, 2018).

Given current circumstances, certain educational systems may prioritize the development of intellectual intelligence to the detriment of the development of spiritual and moral sensitivity. This can lead to asymmetry in the development of students' moral values (Jailani, 2023). Additionally, schools may fail to create an inclusive educational environment if not every student feels recognized and valued, especially given their diverse cultural backgrounds and worldviews.

Progressive Islamic Education According to Haedar Nashir

The learning process, especially learning using various learning methods, is carried out in detail, starting with competency standards for Islamic religious education subjects (Tohari, *et.al.*, 2022). The components needed to achieve indicators have been prepared and organized with learning objectives in Islamic religious education subjects with learning feedback assessment. In preparation for the learning method, the teacher must prepare the material to be studied and bring the syllabus and lesson plans to support effective learning outcomes. A process in order to achieve teaching goals, one of the efforts that teachers never abandon is how to understand the position of methods as one of the components that take part in the success of learning activities (Fadhillah & Hayati, 2023).

Today's advanced Islamic education learning methods include learning methods by innovating educational methods according to the times. The suitability of learning methods with the concept of progressive Islamic education can be measured by the extent to which the learning methods are able to innovate existing educational methods. In the context of Islamic education, currently progressive learning methods can be implemented through the implementation of Islamic religious education in Muhammadiyah schools. In this case, the suitability of learning methods with the concept of progressive education can be measured by the extent to which the learning method is able to integrate progressive Islamic values into learning. Therefore, it is necessary to develop Muhammadiyah education textbooks that contain progressive Islamic values.

Learning methods with the concept of progressive Islamic education can also be measured by the extent to which the learning method is able to develop students' abilities holistically, namely covering cognitive, affective and psychomotor aspects. Progressive learning methods must be able to develop students' abilities in solving problems, thinking critically, communicating and collaborating. Therefore, the suitability of learning methods with the concept of progressive education can be measured by the extent to which the learning method is able to develop students' abilities holistically.

Progressive Islamic education learning methods still need to be improved by paying attention to factors that influence learning effectiveness, such as adequate learning facilities and classrooms (Saputra, 2017). In fact, the preparations that must be

made in accordance with the curriculum indicators and syllabus must be planned in the Learning Implementation Plan (Sofiana & Afwadzi, 2021). Therefore, it is necessary to develop Muhammadiyah education textbooks that contain progressive Islamic values. Thus, the comparison of learning methods with the concept of progressive education can be measured by the extent to which the learning method is able to integrate progressive Islamic values into learning and is able to develop students' abilities holistically.

The suitability of learning methods with the concept of progressive Islamic education in the context of Muhammadiyah education involves innovation in learning methods according to the times. The importance of integrating progressive Islamic values into learning is also an assessment criterion. Apart from that, learning methods are expected to be able to develop students' abilities holistically, involving cognitive, affective and psychomotor aspects (Rofi & Setiawan, 2023).

Haedar Nashir is an Indonesian Muslim figure and scholar who has made many contributions to the Indonesian state, especially his thoughts. One of Haedar Nashir's thoughts is the concept of progressive Islamic education. In the realm of education, holistic education is an educational method that develops humans as a whole and intact by developing all human potential which includes social-emotional potential, intellectual potential, moral or character potential, creativity and spirituality. The aim of holistic education is to form a holistic human being. A holistic human is a human who is able to develop all the potential that exists within him. The potential that exists in humans includes academic potential, physical potential, social potential, creative potential, emotional potential and spiritual potential (Hanipudin, 2020).

According to Nashir (2016), if Muslims as the majority want to achieve the same strong strategic position and role in terms of quality in Indonesia, then the main way is through educational transformation and the development of superior human resources. It is important for Islamic educational institutions to be accelerated to move up in class, while at the same time utilizing state educational institutions as a vehicle for quality education for Muslim children to produce a generation of Muslims who will later become strategic elites in various important institutions in the national and global realm (Tentiasih, *et.al.*, 2023). It is very important for Islamic mass organizations to make education and human resource development a struggle strategy and main priority in designing an advanced civilization in the future (Qodir & Nashir, 2019).

Nashir & Jinan (2018) explain several principles for achieving enlightening education, so that education must liberate, empower and advance. That is the output of modern education introduced by Muhammadiyah. In the realm of education, the holistic education model is an educational method that develops humans as a whole and intact by developing all human potential which includes social-emotional potential, intellectual potential, moral or character potential, creativity and spirituality.

The aim of holistic education is to form a holistic human being. A holistic human is a human who is able to develop all the potential that exists within him. The potential that exists in humans includes academic potential, physical potential, social potential, creative potential, emotional potential and spiritual potential (Faturrahman, 2022). Humans who are able to develop their full potential are holistic humans, namely true human learners who always realize that they are part of a broad life system, so they always want to make a positive contribution to their living environment.

Achieving the goals of progressive Islamic education requires using a holistic approach. One of the dimensions of holistic education, inter-level education must have continuity. Education from kindergarten, elementary, middle and high school to university must be simultaneous. Progressive Islamic education radiates enlightenment for life (Sutarman & Parjiman, 2021). Progressive Islamic education will give birth to theological enlightenment which is a reflection of the values of transcendence, liberality, emancipation and humanization contained in the message of the Al-Qur'an surah Ali Imran verses 104 and 110 which inspired the birth of Muhammadiyah. Ideologically, Islam which advances towards enlightenment is a form of transformation of Al-ma'un to present actual da'wah and tajdid in the struggle for life for virtue, nationality and universal humanity. The transformation of Islam with a pattern of progress and enlightenment is a manifestation of efforts to strengthen and expand religious views based on the Al-Qur'an and Hadith by developing ijtihad amidst the very complex challenges of modern life in the 21st century.

Application of the Concept of Progressive Islamic Education in Society

Viewed from the social aspect, it is education that cares about social problems such as the community environment, poverty and other social problems. Progressive Islamic education provides education enlightening God's awareness (makrifat iman/tauhid) which enlivens, educates and liberates humans from ignorance and poverty for human welfare and prosperity within the framework of national life and world social order which continues to change and develop (Suripto, 2024).

The concept of progressive Islamic education in society is able to make people aware of social realities that have been contaminated by local culture (especially Hinduism and Buddhism). As a result, many sacred acts of worship in Islam are far from the values of Islamic law. Such as heresy and superstition (Sutomo & Syukur, 2023). This progressive Islamic education creates individuals who are free from superstition, heresy and khurafat and have a more creative and innovative way of looking forward. Progressive Islamic education is oriented towards modern education which provides the widest possible space for change and is not trapped in situations of setbacks and adversity (Setiawan, 2019). Islamic education that is able to become a common forum for developing the younger generation of Islamic successors.

Several applications of the concept of progressive Islamic education in society, namely (1) Establishing educational institutions that lead to the integration of Islamic and general knowledge, which does not create a dichotomy of knowledge. So religious knowledge and general knowledge can be given in an integrated manner to students; (2) Providing additional religious lessons in secular schools; (3) Muhammadiyah education which seeks to integrate the Islamic boarding school and secular systems in the form of school institutions; (4) There is an intensification of the understanding and use of foreign languages (English and Arabic) as a tool for gathering knowledge amidst the current developments of the times; (5) From an environmental perspective, it also influences the success of the implementation of education because there are three places, namely the family, school and community environment. All of this must support each other to achieve the ideals of realizing the best generation in the form of perfect (complete) human beings.

CONCLUSION

Based on the description above, it can be concluded that first, Nashir views that Islamic education must be practiced holistically in the midst of a pluralistic society, so that the Muhammadiyah education system is embodied in three lines, general education (schools), madrasas and modern Islamic boarding schools. All three are directed at efforts to empower, liberate and advance society. Second, progressive Islamic education must be achieved through a holistic approach, namely the implementation of continuous education between levels, from kindergarten to higher education in a synergistic and simultaneous manner. Third, a learning orientation that optimizes all student potential, including social-emotional, intellectual, moral, creative and spiritual. Finally, Nashir explained that Islamic education is progressing in line with the pure values of Islam in building human civilization and being a blessing for the universe (*ad-Din al-Hadlarah*).

REFERENSI

- Abidin, M. S. Z., Mokhtar, M., & Arsat, M. (2023). "Education for Sustainable Development from the Lenses of Malaysian School Leaders: A Preliminary Study," *Asian Education and Development Studies*, 12(23), 150-165. <https://doi.org/10.1108/AEDS-01-2023-0011>.
- Afif, M. (2021). "Peran Pendidik dalam Mengatasi Dekadensi Moral di SMP An-Nur" *Al-Allam*, 2(1), 27-39. <http://ejournal.kopertais4.or.id/madura/index.php/alallam/article/view/4725>.
- Afif, N., Mukhtarom, A., & Fauziah, E. (2023). "Model Pendidikan Islam Progresif dalam Menghadapi Era Society 5.0" *Tadarus Tarbawy: Jurnal Kajian Islam dan Pendidikan*, 5(2). <https://jurnal.umt.ac.id/index.php/JKIP/article/view/10009>.
- Ahmad, F. (2015). "Pemikiran KH Ahmad Dahlan tentang Pendidikan dan Implementasinya di SMP Muhammadiyah 6 Yogyakarta tahun 2014/2015" *Profetika: Jurnal Studi Islam*, 16(2), 144-154. <https://journals.ums.ac.id/index.php/profetika/article/view/1854>.
- Ajizah, I., & Munawir, M. (2021). "Urgensi Teknologi Pendidikan: Analisis Kelebihan dan Kekurangan Teknologi Pendidikan di Era Revolusi Industri 4.0" *ISTIGHNA: Jurnal Pendidikan dan Pemikiran Islam*, 4(1), 25-36. <http://repository.uinsa.ac.id/id/eprint/635/>.
- Akhmad, F. (2020). "Impementasi Pendidikan Karakter dalam Konsep Pendidikan Muhammadiyah" *Al-Misbah (Jurnal Islamic Studies)*, 8(2), 79-85. <http://journal2.uad.ac.id/index.php/almisbah/article/download/1991/pdf>.
- Aristyasari, Y. F., & Faizah, R. (2020). "Membedah Corak Filsafat Pendidikan Muhammadiyah (Telaah Konsep Pendidik Muhammadiyah)" *Jurnal Pendidikan Agama Islam Al-Thariqah*, 5(2), 129-143. <https://journal.uir.ac.id/index.php/althariqah/article/view/5872>.
- Assingkily, M. S. (2021). *Metode Penelitian Pendidikan: Panduan Menulis Artikel Ilmiah dan Tugas Akhir*. Yogyakarta: K-Media.

- Awaluddin, A., & Saputro, A. D. (2020). "Rekonstruksi Pemikiran KH. Ahmad Dahlan dalam Pendidikan Islam Berkemajuan" *Muaddib: Studi Kependidikan dan Keislaman*, 1(2), 182-204. <http://journal.umpo.ac.id/index.php/muaddib/article/view/3360>.
- Badruddin, A. (2024). "Impact of Demographic Profile on Sustainability Learning: A Management Education Students' Survey" *The International Journal of Management Education*, 22(2). <https://doi.org/10.1016/j.ijme.2024.100984>.
- Darsitun, D. (2020). "Potret Pendidikan Islam Model Muhammadiyah dan Perannya dalam Pengembangan Pendidikan Islam Indonesia" *Tarbawi: Jurnal Pendidikan Agama Islam*, 5(01), 1-18. <https://journal.unismuh.ac.id/index.php/tarbawi/article/view/2459>.
- Dimiyati, K., Nashir, H., Elviandri, E., Absori, A., Wardiono, K., & Budiono, A. (2021). "Indonesia as a Legal Welfare State: A Prophetic-Transcendental Basis" *Heliyon*, 7(8). <https://doi.org/10.1016/j.heliyon.2021.e07865>.
- El-Asar, M., Shafik, Z., & Abou-Bakr, D. (2024). "Outdoor Learning Environment as a Teaching Tool for Integrating Education for Sustainable Development in Kindergarten, Egypt" *Ain Shams Engineering Journal*, 15(4). <https://doi.org/10.1016/j.asej.2024.102629>.
- Fadhillah, R., & Hayati, I. (2023). "Inovasi Manajemen Sumber Daya Manusia Berbasis Prinsip Islami: Analisis pada Lembaga Pendidikan Islam di Thailand" *Hikmah*, 20(2), 324-334. <http://e-jurnal.staisumatera-medan.ac.id/index.php/hikmah/article/view/324>.
- Fatirahma, F. (2023). "Pengaruh Kepemimpinan Haedar Nashir dalam Organisasi Muhammadiyah" *EDUKASIA: Jurnal Pendidikan dan Pembelajaran*, 4(2), 871-878. <http://mail.jurnaledukasia.org/index.php/edukasia/article/view/364>.
- Faturrahman, M. I. (2022). "Urgensi Kurikulum ISMUBA dalam Membentuk Karakter Siswa Sekolah Menengah Kejuruan Muhammadiyah" *Journal of Islamic Education and Innovation*, 47-55. <http://journal2.uad.ac.id/index.php/jiei/article/view/6428>.
- Hanipudin, S. (2020). "Pendidikan Islam Berkemajuan dalam Pemikiran Haedar Nashir" *INSANIA: Jurnal Pemikiran Alternatif Kependidikan*, 25(2), 305-320. <https://ejournal.uinsaizu.ac.id/index.php/insania/article/view/4194>.
- Hasnahwati, H., Romelah, R., & Hakim, M. N. (2022). "Konsep Keagamaan Muhammadiyah dalam Islam Berkemajuan: Tinjauan Manhaj Tajdid, Tarjih dan Pendidikan Muhammadiyah" *Jurnal Panrita*, 3(1), 40-49. <https://journal.umpalopo.ac.id/index.php/panrita/article/view/210>.
- Hastasari, C., Setiawan, B., & Aw, S. (2022). "Students' Communication Patterns of Islamic Boarding Schools: The Case of Students in Muallimin Muhammadiyah Yogyakarta" *Heliyon*, 8(1). <https://doi.org/10.1016/j.heliyon.2022.e08824>.
- Jailani, M. (2023a). "Responding to Muhammadiyah Education in the Era of Neurotechnology: Neuroscience and Religious Moderation Perspectives" *12 Waiheru*, 9(2), 126-136. <https://12waiheru.kemenag.go.id/index.php/journal/article/view/161>.
- Jailani, M. (2023b). "Pribumisasi Islam di Indonesia: Konsep dan Kajian Al Qur'an Hadits dalam Perspektif KH Abdurrahman Wahid" *Mimikri*, 9(2), 335-346. <https://blamakassar.e-journal.id/mimikri/article/view/1262>.
- Jr, D. B. E., Asadullah, M. N., & Webb, A. (2024). "Critical Perspectives at the Mid-Point of Sustainable Development Goal 4: Quality Education for All-Progress, Persistent

- Gaps, Problematic Paradigms, and the Path to 2030" *International Journal of Educational Development*, 107. <https://doi.org/10.1016/j.ijedudev.2024.103031>.
- Kossah, A. U., Benyal, H. S., & Romelah, R. (2022). "Islam Berkemajuan: Muhammadiyah Sebagai Pembaharu Pendidikan dalam Laju Zaman" *Tarlim: Jurnal Pendidikan Agama Islam*, 5(1), 67-79. <https://www.academia.edu/download/90897756/7149-20818-1-PB.pdf>.
- Laila, N., & Utama, R. E. (2023). "Pendidikan Islam Muhammadiyah" *Al-Madrasah: Jurnal Pendidikan Madrasah Ibtidaiyah*, 7(1), 286-298. <https://www.jurnal.stiq-amuntai.ac.id/index.php/al-madrasah/article/view/1521>.
- Lorinda, R. (2022). "Muhammadiyah dan Moderatisme Islam Indonesia" *Jurnal Studi Islam dan Kemuhammadiyahan (JASIKA)*, 2(2). <https://jasika.ummy.ac.id/index.php/jasika/article/view/43>.
- Lucumay, L. S., & Matete, R. E. (2024). "Challenges Facing the Implementation of Fee-Free Education in Primary Schools in Tanzania" *Heliyon*, 10(2). <https://doi.org/10.1016/j.heliyon.2024.e24172>.
- Maharani, D., Sari, F. A., & Setiawan, H. R. (2023). "Konsep Pendidikan Berkemajuan (Analisis Metode Pembelajaran di SMP Muhammadiyah 57 Medan)" *IHSANIKA: Jurnal Pendidikan Agama Islam*, 1(4), 112-122. <https://jurnal.stikes-ibnusina.ac.id/index.php/IHSANIKA/article/view/618>.
- Mahesa, A. B., Ramadhan, F., Kusuma, T. W., Alfian, M. F., & Hudanansyah, F. N. (2023). "Muhammadiyah Sebagai Gerakan Pembaharuan Pendidikan Islam" *JURNAL SOSIAL: Jurnal Penelitian Ilmu-ilmu Sosial*, 24(2), 68-74. <https://www.sosial.unmermadiun.ac.id/index.php/sosial/article/view/133>.
- Marsudi, M. S., & Zayadi, Z. (2021). "Gerakan Progresif Muhammadiyah dalam Pembaharuan Pendidikan Islam dan Sosial Keagamaan di Indonesia" *Mawaizh: Jurnal Dakwah dan Pengembangan Sosial Kemanusiaan*, 12(2), 160-179. <https://www.lp2msasbabel.ac.id/jurnal/index.php/maw/article/view/2035>.
- Moleong, L. J. (2016). *Metode Penelitian Kualitatif*, edisi Revisi. Bandung: Remaja Rosdakarya.
- Nashir, H. (2016). "Muhammadiyah: Gerakan Modernisme Islam" *Tajdida: Jurnal Pemikiran dan Gerakan Muhammadiyah*, 14(1), 1-11. <https://journals.ums.ac.id/index.php/tajdida/article/view/3166>.
- Nashir, H., & Jinan, M. (2018). "Re-Islamisation: The Conversion of Subculture from Abangan into Santri in Surakarta" *Indonesian Journal of Islam and Muslim Societies*, 8(1), 1-28. <https://core.ac.uk/download/pdf/326486358.pdf>.
- Nata, A. (2018). "Pendidikan Islam di Era Milenial" *Conciencia*, 18(1), 10-28. <https://openrecruitment.radenfatah.ac.id/index.php/conciencia/article/view/2436>.
- North, S. E., Jessen, J. L., Sicks, S., Friedrich, C. L., Salzman, B., Beran-Shepler, K. A., & Sick, B. (2024). "A Multi-Institutional Framework for Building, Sustaining, and Evaluating A Comprehensive Interprofessional Education Curriculum" *Journal of Interprofessional Education & Practice*, 35. <https://doi.org/10.1016/j.xjep.2024.100698>.
- Nugraha, A. R., & Karmila, W. (2023). "Agama dan Gerakan Sosial di Indonesia: Telaah Kritis tentang Perkembangan Pendidikan Agama di Ormas Muhammadiyah" *Murid: Jurnal Pemikiran Mahasiswa Agama Islam*, 1(1), 100-108. <http://jurnal.staip.ac.id/index.php/murid/article/view/107>.

- Qorib, M., Zailani, R., & Amrizal, A. J. R. B. (2020). "Penetapan Awal Bulan Kamariah Menurut Hisab dan Rukyat" *Prosiding Observatorium dan Astronomi Islam*, 1(1), 88-102.
- Qorib, M., Zailani, Z., Radiman, R., Amrizal, A., & Raisal, A. Y. (2021). "Pengembangan Media Pembelajaran Astronomi Rasi Bintang untuk Anak Usia Dini" *Al-Marshad: Jurnal Astronomi Islam dan Ilmu-ilmu Berkaitan*, 7(2), 162-168. <https://jurnal.umsu.ac.id/index.php/almarshad/article/view/8057>.
- Qodir, Z., & Nashir, H. (2019). "Keislaman, Kemanusiaan, Keindonesiaan, dan Budaya: Studi Perbandingan Pemikiran Ahmad Syafii Maarif, Nurcholish Madjid dan Abdurrahman Wahid" *Afkaruna: Indonesian Interdisciplinary Journal of Islamic Studies*, 15(2), 226-253. <https://journal.umy.ac.id/index.php/afkaruna/article/view/6851>.
- Rasyid, M. M. (2016). "Islam Rahmatan Lil Alamin Perspektif KH. Hasyim Muzadi" *Episteme: Jurnal Pengembangan Ilmu Keislaman*, 11(1), 93-116. <https://ejournal.uinsatu.ac.id/index.php/epis/article/view/189/o>.
- Reimers, F. M. (2024). "The Sustainable Development Goals and Education, Achievement and Opportunities" *International Journal of Educational Development*, 104. <https://doi.org/10.1016/j.ijedudev.2023.102965>.
- Rofi, S., & Setiawan, B. A. (2023). "The Influence of Religious Understanding on the Religious Moderation Attitude of Students at Muhammadiyah Schools in Jember" *Edukasi Islami: Jurnal Pendidikan Islam*, 12(01). <https://jurnal.staialhidayahbogor.ac.id/index.php/ei/article/view/2605>.
- Romadhonie, Z. (2023). "Implementasi Kurikulum ISMUBA (Islam Muhammadiyah Bahasa Arab) dalam IMTAK dan IPTEK di SMA Muhammadiyah Pangkalpinang" *Edois: International Journal of Islamic Education*, 1(2), 96-100. <https://www.jurnal.lp2msasbabel.ac.id/index.php/edois/article/view/3923>.
- Salsabila, U. H., Perwitasari, A., Amadea, N. S. F., Khasanah, K., & Afisyah, B. (2022). "Optimasi Platform Digital Sebagai Transformasi Pendidikan Islam Berkemajuan" *IQRO: Journal of Islamic Education*, 5(2), 95-112. <http://ejournal.iainpalopo.ac.id/index.php/iqro/article/view/3494>.
- Sapriana, E. D. (2023). "Mengukur Kesuksesan Pendidikan: Indikator Perkembangan Siswa yang Holistik" *GUAU: Jurnal Pendidikan Profesi Guru Agama Islam*, 3(7), 12-20. <http://studentjournal.iaincurup.ac.id/index.php/guau/article/view/1108>.
- Saputra, A. (2017). "Muslim Progresif: Kajian Hermeneutis atas Konsepsi Manusia Hamka" *Disertasi*, UIN Sunan Kalijaga Yogyakarta. <https://core.ac.uk/download/pdf/94776205.pdf>.
- Setiawan, B. (2019). "Sayap Moderasi Muhammadiyah, Progresif-Dinamis untuk Indonesia (Berke) Maju (An)" *Jurnal Ma'arif*, 34, 50. <https://www.academia.edu/download/73300142/32.pdf>.
- Sofiana, F., & Afwadzi, B. (2021). "Kurikulum Pendidikan Islam di UIN Malang: Studi Pemikiran Imam Suprayogo dan M. Zainuddin" *At-Ta'lim: Media Informasi Pendidikan Islam*, 20(2), 248-272. <http://repository.uin-malang.ac.id/12394/>.
- Sugiyono, S. (2019). *Metodologi Penelitian Kuantitatif, Kualitatif, dan R&D*. Bandung: Alfabeta.
- Suripto, S. (2024). "Menanamkan Karakter Tanggung Jawab Peserta Didik Melalui Budaya Organisasi Ikatan Pelajar Muhammadiyah di SMP Muhammadiyah 1

- Tulungagung” *Journal on Education*, 6(3), 16776-16790. <https://jonedu.org/index.php/joe/article/view/5584>.
- Sutarman, S., & Parjiman, P. (2021). “The Students’ Character Values Education Based on Ismuba Values and It’s Impact Toward Students in Muhammadiyah School Yogyakarta of Pandemic Covid 19 Era” *Istawa: Jurnal Pendidikan Islam*, 6(2), 92-108. <http://journal.umpo.ac.id/index.php/istawa/article/view/4076>.
- Sutarman, S., Kurniawan, M. R., Hidayat, K., & Masduki, Y. (2024). “Internalisasi Islam Progresif: Penguatan Nilai Daya Lenteng Berbasis Program Hizbul Wathan Pondok Pesantren Modern Muhammadiyah” *Edukatif: Jurnal Ilmu Pendidikan*, 6(1), 339-352. <https://edukatif.org/index.php/edukatif/article/view/6244>.
- Sutomo, S., & Syukur, A. (2023). “The Identity of The Nusantara Islamic Community (Wasatiyah Islam and Progressive Islam)” *Educatio: Journal on Education*, 8(3), 418-430. <https://ejournal.staimnglawak.ac.id/index.php/educatio/article/view/1328>.
- Sutopo, A., Setiawan, Z., & Prayitno, H. J. (2022). “Progressive Learning with A Prophetic Approach at SMA Muhammadiyah PK Surakarta” *International Conference of Learning on Advance Education (ICOLAE 2021)*, 1190-1206. Atlantis Press. <https://www.atlantis-press.com/proceedings/icolae-21/125974503>.
- Suyatno, S. (2024). “Relevansi Pendidikan Muhammadiyah dalam Menghadapi Era Smart Society 5.0” *Jurnal Basicedu*, 8(2), 1190-1199. <https://www.jbasic.org/index.php/basicedu/article/view/7339>.
- Tentiasih, S., Khozin, K., & Hakim, N. (2023). “Analyzing KH Ahmad Dahlan’s Ideas on Progressive Islamic Education within the Muhammadiyah Framework” *Potret Pemikiran*, 27(2), 201-215. <http://journal.iain-manado.ac.id/index.php/PP/article/view/2779>.
- Tohari, I., Zainullah, M., Faruq, U., & Oktavia, N. (2022). “Commitment of Nahdlatul Ulama and Muhammadiyah Education Institutions in Breaking the Chain of Radicalism” *Waskita: Jurnal Pendidikan Nilai dan Pembangunan Karakter*, 6(2), 190-203. <https://blamakassar.e-journal.id/mimikri/article/view/1262>.
- Xiao, Z., Duritan, M. J. M., & Jia, R. (2024). “Resourceful Futures: Integrating Responsible Mining and Green Education for Sustainable Development in Developing and Emerging Economies” *Resources Policy*, 88. <https://doi.org/10.1016/j.resourpol.2023.104377>.
- Widodo, H. (2019). “The Role of School Culture in Holistic Education Development in Muhammadiyah Elementary School Sleman Yogyakarta” *Dinamika Ilmu*, 19(2), 265-285. <https://eric.ed.gov/?id=EJ1236099>.