Progressive Islamic Education: Bridging the Gap of Islam, Indonesianness, and Modernity

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Abstract

Progressive Islamic education is a model developed by Muhammadiyah, Indonesia's largest modern Islamic organization. This model combines secular sciences from the modern education system with religious ones from Islamic teachings to reduce the gap between Islamic values, Indonesianess, and modernity, often a source of tension. Therefore, the purpose of this research was to investigate Progressive Islamic education values and consider how to bridge the gap between Islam, Indonesianess, and modernity. An interpretive phenomenological approach was used to conduct semi-structured interviews with ten Muhammadiyah elementary and middle school teachers. The results showed that participants believe Progressive Islamic education comprises dynamic values, monotheism values, grace for the universe values, balance values, nationalism values, and justice values. These six values imply that the model can be framed harmoniously between Islam, Indonesianess, and modernity and thus bridge the gap between these three aspects. Therefore, this research contributes to new potentials in developing an educational model that creates a modern generation of Indonesian Muslims.

Keywords

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Keywords: Indonesian Muslim, modernity, Muhammadiyah education, phenomenological approach, progressive Islam

Introduction

Progressive Islam is symbolized by Muhammadiyah, the largest modern Islamic organization movement in Indonesia. This organization has more than 30 million members, illustrating its significant influence on the development of Indonesian society (Barton, 2014). According to some scholars, Muhammadiyah is the most successful modernist Islamic organization worldwide (Azhar, 2017; Jackson & Everington, 2017; Nakamura, 2012). In contrast to Nahdlatul Ulama (NU), which is traditionally oriented, Muhammadiyah claims to be a progressive organization, and expresses confidence and optimism that Islam could thrive in a pluralistic modern society in the future (Barton, 2014).

In terms of harmony between the values of modernity and Islam, Muhammadiyah embraces Islam when responsive to progress and its various aspects. According to Nashir (2015), the general chairman of Muhammadiyah Central Executive, progressive Islam combines purification and dynamic teachings. Furthermore, Muhammadiyah is moderate in believing, understanding, and implementing Islamic teachings. The union between purification

and dynamization shows this organization's intent to combine original Islamic teachings from the holy book with other developing dimensions, especially science and social phenomena. To achieve this goal, Muhammadiyah uses education to impart its teachings to the wider community. Moreover, Muhammadiyah employs progressive Islamic education as its tagline. This model seeks to adopt a modern education system by incorporating religious subjects comprising al-Islam, *Kemuhammadiyahan*, and Arabic (ISMUBA) (Wanandi, 2002).

Muhammadiyah education thinkers and practitioners have made various efforts to bridge Islamic values, Indonesianess, and modernity. These three pillars are considered the core values in building Indonesia's identity as a nation-state because their relationship often experiences tension (Fuad, 2004; Kamil, 2020). As a nation-state with the largest Muslim population worldwide, harmony between Islam, Indonesianess, and modernity is an ideal that needs realization (Hefner, 2016). According to Muhammadiyah, education is the most likely way to achieve this vision (Barton, 2014). Subsequently, this organization could later develop peaceful, moderate, and democratic Islamic teachings in Indonesia (Wanandi, 2002), though doing so may not be easy.

Previous research stated that Muhammadiyah education is secular and resembles several Protestant and Catholic schools founded by religious, philanthropic foundations in the Dutch East Indies. Additionally, these schools often educate future leaders of Indonesia's new generation (Barton, 2014). Fuad (2002) stated that Muhammadiyah education faces the contradiction between Islamic values and modernity. The need to prepare graduates to face modern life impacts content delivery in Muhammadiyah schools, through sacrifice of religious lessons to provide a larger portion for general subjects. Based on the background of this problem, it is enlightening to examine the role of progressive Muhammadiyah Islamic education in bridging the gap between Islam, Indonesianess, and modernity.

Literature Review

Progressive Islamic education is part of the national education system in Indonesia, developed by the largest modern Islamic organization. Specifically, it aims to integrate the general secular and the traditional education system developed by Islamic Boarding School (*pesantren*). In this section, we describe the development and characteristics of Muhammadiyah schools and progressive Islam as the spirit of Muhammadiyah education, and discuss the relationship between Progressive Islamic education, Indonesianess, and modernity. We conclude this review by summarizing previous research on related topics and identifying deficiencies in the literature.

The Development and Characteristics of Muhammadiyah Schools in Indonesia

Indonesia's national education system is divided into two groups: public schools fall under the oversight of the Ministry of Education and Culture, and religious schools (madrasas) are under the Ministry of Religion. The Ministry of Education and Culture designed the public-school curriculum to teach more general subjects. However, a few religious subjects are added, these are taught for just two lesson hours per week. In contrast, the madrassa national curriculum is designed by the Ministry of Religion and consists of 30% content in religious subjects and 70% general or secular subjects. Apart from the madrassa system, traditional *pesantren* (Islamic boarding schools) are fully managed by the community and offer religious subjects exclusively with an independent curriculum.

Muhammadiyah education seeks to combine the excellence of public schools and madrassas and *pesantren* in religious subjects using two developing educational models to modernize Islamic education in Indonesia (Yusra, 2018). Modernization means that the

education system must be future-oriented in its basic philosophy, methods, and curriculum. It aims to produce graduates able to face the challenges and progress of the modern world (Syahminan, 2014) while still being based on the values of the Quran.

The steps taken by Muhammadiyah aim to bridge the dichotomy between modern education and Islamic boarding schools. Modern education emphasizes teaching modern sciences with religious values. Conversely, Islamic boarding schools only focus on religious sciences, which are considered incapable of adapting to modern science and technology. To integrate the two education systems, Muhammadiyah took two simultaneous actions: teaching religion in modern secular schools, and establishing their schools to teach religion and general knowledge together (Akhmad, 2020; Mustapa, 2017; Yusra, 2018). Adoption of a national curriculum developed by the Ministry of Education and Culture which supplments al-Islam, *Kemuhammadiyahan*, and Arabic (ISMUBA) is a hallmark of Muhammadiyah schools. As a result, ISMUBA is often considered the objective identity of Muhammadiyah schools as viewed by parties outside Muhammadiyah (Ali, 2010).

Progressive Islam as the Spirit of Muhammadiyah Education

Muhammadiyah education uses the core values of progressive Islam in understanding Islamic teachings responsive to progress. In this case, progressive Islam is formed from a combination of "Islam" and "progress," both with particular meanings and indicators. The word "Islam" indicates that the Muhammadiyah movement was inspired by Islamic religious values with a monotheistic foundation, with the holy Quran as the main guideline. Similarly, "progress" contains a dynamic connotation and an indicator of modernity accompanied by "process."

Muhammadiyah education is expected to instil the progressive character in students with progressive Islamic values. Consequently, students would acquire global insights which are not outdated, and be prepared to adapt to information technology development. Also, they would be modern while still adhering to the values of Quran.

Hefner (2008) stated that Muhammadiyah education is oriented towards mental perfection, meaning understanding good and bad, right and wrong, and happiness and suffering. The seven educational values organized by Muhammadiyah include Islamic values, *tajdid* (renewal), multiculturalism, cooperation, anti-violence, kinship, exemplary, and their internalization (Setiawan, 2008). Progressive Islamic education is a practice of education whose goals, curriculum, educators, materials, approaches, and strategies are based on the core values of Muhammadiyah education. Furthermore, progressive Islam means that education integrates the values derived from the teachings of Islam, Quran, Monotheism, and the progress of the times. This is seen from the indicators of each education component, such as objectives, materials, curriculum, and teacher criteria (Setiawan, 2015).

Education organized by Muhammadiyah aims for a progressive Muslim community. In line with this, Ali (2016) stated that Muhammadiyah education aims to realize and grow religious people and master and balance the general and religious sciences. Furthermore, it aims to produce individuals that develop their nature optimally to solve social problems and move towards progress. Therefore, progressive Muslims master knowledge that functionally solves life's problems.

Progressive Islamic Education, Indonesianess, and Modernity

Islam, Indonesianess, and modernity are three important entities that describe the ideal unitary state of the Republic of Indonesia (NKRI). This is because Indonesia is a democratic country with the largest Muslim population worldwide; therefore, its stability, identity, and

existence are easily maintained when the three values harmonize. Modernity means progress, dynamics, and innovation in material (the outer frame) and culture as the basis (the inner frame) (King, 1995). Continuous efforts to achieve progress in life are inevitable, and integral to the fundamental principle of modernity because its goals include change, development, and improvement. This requires readiness to change the existing order by preparing for the dismantling of traditions. Kamil (2020) explained that human life does not depend on God's intervention and actions in modernity, but rather relies on rationality and science. Along with this, previous research illustrated that an important dimension of modernity lies in the nation-state, rationalism, and empirical science (Cox, 1984).

Conceptual analysis shows that Islam is compatible with modernity as a hallmark of modern civilization (Kamil, 2020). This is because it emerged as a critique of previous religions that were no longer used for the social transformation of Arab society. Moreover, Islam promotes social reform with the concepts of *ishlah* (reform) and *tajdid* (renewal), suggesting that it emphasizes novelty, progress, and innovation. Casanova (2003) mentioned that, as a balance of power in a democratic society, Islam had played a role in public affairs related to ethics, a source of inspiration, and life motivation, such as developing modernity in Muslim societies. This proves the harmony between Islam and modernity, meaning that it must be involved in modernistic struggles (Majid, 2008).

The link between Islam and modernity is reflected in several components of Muhammadiyah education, such as the objectives. Ali (2016) stated that Muhammadiyah education aims to realize and grow people to master and balance the general and religious sciences. Also, it produces individuals capable of developing their nature optimally to solve social problems and move towards progress. In this regard, progressive Muslims master knowledge to solve modern social problems. Furthermore, Muhammadiyah education responds to modernity with reforms in curriculum, learning methods, and governance. The link between Muhammadiyah education and Indonesianess is reflected in the movement's philosophy. In this case, the movement makes Indonesia as *darul ahdi wa syahadah* (the result of national consensus and a place of proof or testimony to become a safe and peaceful country). Muhammadiyah always emphasizes the importance of protecting the nation and state even during ideological conflicts (Qodir et al., 2020).

Several previous research studies on Muhammadiyah education provide helpful insights. Fairly comprehensive, scientific works include research by Fuad (2004), who empirically examined the relationship between Islam, modernity, and Muhammadiyah education. Fuad (2004) showed that the curriculum adopted by Muhammadiyah schools and colleges reflects an effort to reconcile the tension between religious and modernity demands. Aly and Nurhakim (2020) qualitatively examined the curriculum transformation model used by Muhammadiyah schools. Their research found that the curriculum transformation of Muhammadiyah schools resulted in development of graduate competency and content standards set by the Ministry of Education and Culture and the Ministry of Religion. Azra et al. (2010) highlighted Muhammadiyah's efforts to build better quality public schools, especially madrasas, which do not separate general from religious subjects and are consistent with modernity. Similarly, this research highlights the evolution of acceptance of Muhammadiyah schools in various circles of society from kindergarten to university levels across Indonesia.

A review of previous scientific work reveals limited research on progressive Islamic education in Muhammadiyah schools in bridging Islamic values, Indonesianness, and modernity. Furthermore, no empirical research has examined the values of progressive Islamic education and how they bridge Islam, Indonesianness, and modernity. Therefore, this research closes the gap by exploring teacher experiences in Muhammadiyah schools in understanding the values of progressive Islamic education. Additionally, this research examines the role of

these values in bridging Islam, Indonesianness, and modernity, which is characterized by tensions (Fuad, 2004; Kamil, 2020). An interpretive phenomenological approach shows the teachers' use of sentences and complex analysis in progressive Islamic education.

It is vital to consider teachers' experience because they are essential in the success of educational programs in schools (Cheung & Ng, 2000; Handal & Herrington, 2003; Knaus, 2015; Montalvillo, 2002; Zohar et al., 2001). The findings are expected to develop a prototype educational model that bridges Islamic, Indonesianness, and modern values.

Research Purpose

With this research, we aimed to explore the values of progressive Islamic education according to the teachers' experience in Muhammadiyah schools. Furthermore, we were motivated to examine the potential of these values to bridge Islam, Indonesianness, and modernity.

Role of Researcher

The research team was comprised of four informed investigators or inquirers who are insiders in Muhammadiyah education. They included lecturers at Muhammadiyah Universities (first and second authors) and teachers in Muhammadiyah schools (second and fourth authors). Also, the first and third authors were involved in the primary and secondary education councils that oversee Muhammadiyah schools in Yogyakarta. The first and second authors designed research proposals, collected field data, conducted analysis, and reported general findings, while the third and fourth authors were involved in interview transcripts and analysis.

As insiders in Muhammadiyah education, the authors are involved in developing advanced Islamic education from various perspectives. However, they endeavored to maintain data objectivity and eliminate prejudice. When the authors found familiar information and experiences, their assumptions delved into participants' responses. Before data collection, this research obtained official permission from the Muhammadiyah Elementary and Secondary Education Council of Muhammadiyah Regional Leadership in Yogyakarta, which oversees the schools where the research participants work.

Methods

Research design

A qualitative research design was used because it is a technique that examines the experiences of informants in their natural social environment (Creswell, 2013) to comprehensively describe the phenomenon under research. Furthermore, the interpretative phenomenology approach was used to determine how the praxis of progressive Islamic education can bridge the gap between Islam, Indonesianess, and modernity from the experiences of the teachers as participants (Marshall & Rossman, 2014). This approach assumes that the essence of a shared experience has one or more features in common (Larkin et al., 2019; Patton, 2002). According to Creswell (2013), interpretive phenomenology describes the meaning of the life experiences of several individuals experiencing the same phenomenon. This approach is therefore appropriate because it is in line with the objectives.

Research informants

Research informants were comprised of ten teachers from ten different Muhammadiyah primary and secondary schools in Yogyakarta Province. The informants were identified and

recruited through purposive sampling based on certain criteria. Specifically, the samples comprised teachers working in Muhammadiyah schools in Yogyakarta Province, with a minimum of five years of teaching experience. Also, the informants had to have in-depth information about the topic and answer research questions objectively and honestly. In line with Starks and Trinidad (2007) concerning qualitative research, large samples do not produce the necessary data because only descriptions of words and ideas are collected. This means that interpretive phenomenological research is idiographic, with a small and homogeneous sample size to facilitate lengthy detailed data analysis.

Participants came from elementary (n = 4), junior high (n = 3), and high (n = 3) schools. In terms of sex, three participants were male and seven were female. The range of teaching experience was as follows: six teachers had 11-15 years of teaching experience, two had 6-10 years of teaching experience, and two had 16-20 years of experience. All participants were aged between 30 and 45 years; two had undergraduate education, four were pursuing postgraduate education, and four others had completed postgraduate education.

Techniques and data analysis

Data collection was conducted after the research team received official permission from the primary and secondary education board of Muhammadiyah regional leadership in Yogyakarta Province, the agency that oversees the schools where the informants work. The data were collected through semi-structured email interviews due to the COVID-19 pandemic-associated restrictions. Interview questions were sent to informants, and answers were sent via the first author's email address prior to a deadline established by the authors. Before the second stage of data collection, all researchers read all participant responses. This information was used to inform a second stage of interviews, which was scheduled and conducted by telephone. These interviews were recorded with permission from the informants and then transcribed as verbatim.

This research used methods associated with interpretive phenomenological analysis (IPA) to analyze the data (Smith & Osborn, 2008). This analysis accommodates four characteristics, including 1) the shift from a unique thing to participants to what is common between them, 2) the description of the experience and its interpretation, 3) the commitment of the researchers to understand the phenomenon from the participant's point of view, and 4) a psychological focus on making personal meaning in specific contexts (Larkin et al., 2019). To effectively apply these four characteristics, three steps of analysis were adopted. First, there was an attempt to understand the overall content of the data by reading repeatedly from the interview transcripts made, marking keywords and phrases from the responses which were considered important and potentially supporting the theme (Creswell, 2008; Liamputtong, 2009). The descriptive comments on the interview transcripts were made in Microsoft Word. Second, open coding was conducted paragraph by paragraph to generate 115 codes. The third stage involved breaking the codes, following which, similar ones were combined. Importantly, similar codes were grouped into themes (Merriam & Tisdell, 2015) that reflected the participants' original words, thoughts and interpretation of the research. Each theme was supported by descriptive, linguistic, and conceptual comments made by the respective participant. In the end, 72 codes were condensed into six main themes including *dynamic values* and *monotheism values,* and four others described in the findings section. Example builder codes contributing to the theme *dynamic values* include "relevant to the times," "global insight," "avoiding stagnation," and "advancing life." Builder codes for the theme *monotheism* include "returning to the Quran," "pure monotheism," and "the true Islamic society."

Findings

We present findings from data analysis organized by the six main themes, which each suggests a different value or set of values associated with progressive Islamic education. These include *dynamic value*, *monotheism value*, *balance value*, *grace for the universe value*, *nationalism value*, and *justice value*. Excerpts from interviews relevant to each theme are included as supporting instruments in the data presentation. The informants' names are coded with R1-R10 in order to maintain confidentiality.

Dynamic Values

All participants agreed that progressive Islamic education contains dynamic values characterized by relevance to time, life advancement, and being active. Dynamic means that progressive Islamic education is a future-oriented education with no past anti-valid values. One of the participants, through the interview, stated that:

> The value of Islam is essentially dynamic, moving, active, not stagnant, but ahead or another language is progressing. This means that these values solve the problems that continue to grow and change (R10).

According to R10, dynamic values in progressive Islamic education should ensure that people move and act in order for Islam to solve the various issues humans face. Other participants also stated that:

> Progressive Islam liberates, empowers, and advances the life of retardation, conversion, and injustice of humankind while stating the movement back to the Al Qur'an and Hadith (R2).

Similarly, R4, R5, and R7 stated the following:

> Progressive Islam dynamizes Islam by inspiring human life. The word "progressive" indicates that Islam is a religion that progresses and is always superior. Islam is always one or some steps ahead (one or more advanced steps) (R4). It should inspire all aspects of human life in line with the times (R5). The meaning is that Muhammadiyah always renews and provides innovation in developing da'wah. Therefore, Islamic values should be taught according to the times and in visionary ways. This means that Muhammadiyah education truly creates progressive fellowships (R7).

Quotations of interviews from several participants show that the core of progressive Islamic education includes being dynamically characterized by always moving, changing, not static, always innovating, active, visionary, and following the development of the era.

Monotheism values

The second theme encompasses the monotheism values mentioned by 90% of participants (n=9). According to experienced teachers, these values have various features, including being characterized by faith and devotion to God, returning to the Quran, pure monotheism, and based on Islamic values and the realization of the true Muslim community. During an interview, one of the participants stated the following:

The main aspect of progressive value is the purification of *Akedah* or faith. I started learning in class with the concept of purification of Islamic teachings in the community of TBC *(Tahayul, Bi'ah, and Churafat)*. Most of my students come from heterogeneous circles, including Muhammadiyah and lay citizens and *Kejawen*. This strengthens the segregency of the Akedah, worship, morality, and *muamallah* as the foundation in the *Muhammadiyah* movement (R1).

According to R1, pure faith is a major indicator in forming duties and should be embedded in students before establishing other values. This is in line with the explanations from other participants.

Based on praxis, *Muhammadiyah Tajdid Movement* has two orientations, including purification of faith in line with the *Rasulullah* and reform/dynamism (update/change) (R2). The Islamic teachings which stick to the Quran and Sunnah avoid *Tahayul Bid'ah and Khurafat*. However, it follows the flow of times, likes to research knowledge, is always innovating, and creates works that are very helpful in easing human life. Particularly, Muslims put forward scholarly and scientific research rather than the ancestors' myth or trust (R9).

Grace for the universe value

According to more than half of the participants (60%), mercy or grace for the universe is important in progressive Islamic education. Essentially, progressive Islam as the principle of the implementation of *Muhammadiyah* education needs to fulfill various principles, including the provision of benefits and advantages, bringing grace to life, promoting Islam as a mercy for the universe, bringing peace, easing human life, and solving various problems. One of the participants stated the following:

Progressive Islam seeks to make Islam as *rahmatan lil alamin* and needs to be useful to everyone with compensation. It is useful for internal Muslim circles, other people, and all the benefits on this earth (R3).

According to R3, Islam as a blessing for the universe benefits all people and creatures in need rather than being limited to internal Muslim circles. Similarly, R9 asserted that the development of the values contained in progressive Islamic education in Islam should answer various problems humans face and be present in various aspects of life.

Islam provides answers to the problems people face. Therefore, the spirit as *rahmatan lil alamin* looks real amid human life, including social, political, cultural, natural, educational, and health-related aspects (R9).

Balance value

According to some participants, balance is among the important values in progressive Islamic education. This is the spirit of progressive Islam as the platform of Islamic law carried by *Muhammadiyah*. Furthermore, it is also referred to as moderate Islam or Islamic *Tawasuth*. This balance is divided between various aspects, including the life priority of the world and the hereafter, religious and general science, rituals of worship and social, physical, and spiritual

life, cognitive, affective, and psychomotor aspects, and academic and moral values. Respondents R2, R3, and R8 stated the following:

> The educational system needs to balance religious and general education and the school education system with family and community (R2). Islamic Education Progress should balance the role of humans in the world and hereafter, meaning that educators need to integrate religion and life (R3). Muhammadiyah pays attention to the balance of world affairs and the hereafter and the religious and general science (knowledge) (R8).

The balance on the worship ritual and social care aspect was expressed by one of the teachers at the Muhammadiyah Yogyakarta Senior High School (R2) as follows:

> Islamic progressive education institutionalized functional and solutional deeds. In case a person's faith is not balanced with good deeds or charity, it is incomplete, which is both *habluminnallah* and *Habluminannass*. Muhammadiyah is a movement that struggles through *da'wah* and good deeds, such as social movements, the establishment of hospitals, schools, and orphanages. For Muhammadiyah, good deeds are not solely in the form of *mahdah* worship; it is also useful to work, reflecting the Islamic grace and God's love (R2).

The balance between academic and non-academic aspects is explained by one of the teachers as follows:

> Muhammadiyah schools should have advantages in the academic field, compete with public schools (especially at the upper-middle level), and fill other gaps to be superior. The non-academic field is the mainstay of this school in showing its existence (R4).

The interviews show that progressive Islam contains a balance value of both the priority between the life of the world and the hereafter, religious science and general science, religious rituals and social life, and the academic drive and morale of students.

Nationalism value

The fifth theme is nationalism, supported by several participants. Based on interviews, there are at least 9 builder codes that contribute to this theme, including counteracting the issue of radicalism, warding off the issue of racism, countering SARA (ethnicity, religion, race, and intergroup) issues, protecting the country from disintegration, countering terrorism, oppression; preventing corruption; enlightening the nation's life; and protecting pluralism. In an interview, one teacher expressed the following:

> Muhammadiyah schools are expected to produce qualified cadres to ward off radicalism, racism, SARA, and the things causing national disintegration. The view of progressive Islam was also introduced by the Muhammadiyah founder who created its ideology, widely known as reformism and Islamic modernism. Moreover, the founder ultimately created enlightenment for all humankind (R1).

According to R1, counteracting radicalism, racism, SARA, and various issues are the indicators of nationalism value contained in progressive Islamic education. It is important to maintain these values for integrity, an assertion supported by other participants.

> Muhammadiyah was established before Indonesia's independence, and the results of education created cadres who participated in fighting for and defending its independence. Teachers in schools have always emphasized the importance of loving the Indonesian homeland (R5).

According to R5, love for the homeland proves that Muhammadiyah education is in line with Indonesian values.

Justice value

Justice is one of the values in progressive Islamic education stated by the participants. Half of them (n=5) mentioned the importance of this value in progressive Islamic education, including gender and economic justice, and students' learning needs. Gender justice is manifested in providing equal access to all students. One teacher stated that "Progressive Islam upholds the dignity of human beings without gender discrimination" (R4). Economic justice is manifested through access to learning justice for students from rich and poor backgrounds.

> Muhammadiyah schools care for the underprivileged and should be accessible to the middle to upper economic class to provide equal opportunities to people who cannot afford them. Moreover, the history of establishing this school shows that Ahmad Dahlan was inspired by *al-Mamun*'s theology. This means that the poor should be the priority of Muhammadiyah school services (R2).

According to R2, access to justice in Muhammadiyah school services by the poor is the main mission. The establishment of the school is attributed to Ahmad Dahlan's mission in spreading *Al-Maun* theology inspired by the letter's messages in the Quran (Surah *Al-Maun*). Muslims are always taught to help the needy, poor, neglected, and underprivileged to gain access to justice and sources of life.

The fairness of learning needs is manifested in the absence of discrimination between students with high and low academic abilities and against children with different learning needs. A teacher stated:

> One time I had a student with an imperfect physical condition. Specifically, one of her eyes was abnormal, the body was very thin with a different way of speaking. Apart from being hot-tempered, the child also had explosive emotions, leading to bad treatment and neglect from some classmates. This condition should be straightened because advice, prohibitions, and punishments cannot change the reality of being far from her friends (R4).

Discussion

Participants in our research identified six values that are included in progressive Islamic education. These values show that it seeks to combine aspects that are worldly and *ukhrawi* (something related to the afterlife), divinity and humanity, individual and social, as well as Islam, Indonesianness, and modernity. Based on Williams et al. (2003), these six values indicate the priorities, beliefs, interests, attitudes, and expectations of Muhammadiyah

education for future generations. Therefore, the ideal generation should contain dynamism, monotheism, benefit to the universe, maintaining of balance, nationalism, and justice. These values will ultimately shape the characteristics of future generations by determining how a person behaves and the principles they should follow. They reflect what is important to a person and what interacts with culture in shaping society (Sahin, 2015). Humans always try to absorb the values that apply to the society in which they interact (Senturk, 2015).

Some findings are in line with Ali et al. (2016), which stated that the foundation of progressive education is a religion that has a dialectic with social life. The implementation of this education is supported by philosophy and a progressive religious pattern that encourages worldly life and the glory of the hereafter. Conceptually, Progressive Islamic education is based on the values of Islamic teachings and a social life that respects intelligence as a tool for understanding religious messages and the anatomy of social life. The personality of students should involve being willing and able to be involved in driving social progress.

There is a wedge between values that reflect Islamic teachings, Indonesianness, and modernity simultaneously. Muhammadiyah is an Islamic movement based on Pancasila, believing that the nation-state is a *darul ahdi wa syahadah* (the result of national consensus and a place of proof or testimony to become a safe and peaceful country). Therefore, Islamic teachings are in line with the values and objectives of the founding of the Indonesian state. Muhammadiyah is also a progressive movement, and its understanding of Islamic teachings should be harmonized with modern values. Modernity is related to how all traditional social systems are released in order of rationality and difference (Featherstone, 2008).

Although the slices of values cannot be easily separated, the source of inspiration for their formation can be explained. From the six values, monotheism, balance, and grace for the universe are derived from Islamic teachings as understood by Muhammadiyah. *Tawhid* (monotheism) is the basis of the teachings as the evidence of the recognition and acknowledgment of a Muslim to God Almighty. According to Muhammadiyah, which states that Islam is the middle religion, balance is *tawasuth* (moderation). Moderate places Islam in the middle position between two extreme poles, including the values inherited from the Quran and the hadith of the Prophet (Abidin & Aziz, 2018). Furthermore, moderation teaches deep understanding rather than the middle ground; it is not fanatical and thinks and acts naturally (McCluskey & Kim, 2012; Subaidi, 2020). This is not the practice of Islam without principles, but rather the practice of flexible Islamic values based on *da'wah Islam bil hikmah* (wise and intelligent), *da'wah bil mauidhal hasana* (teaching well), and *wa Jadil Hum Bilati hiya ahsan* (make dialogue and argumentation the good one). Moreover, it encourages cooperation rather than looking for competition (Nashir, 2010).

Moderation values from Islamic teachings are necessary for building a diverse Indonesian society regarding ethnicity, religion, race, and class. This is because it leads people to respect the existence of others even though they are different (Haris, 2015; James, 2019). Plural societies face fundamental and chronic challenges in developing social integration between various groups (Beckett & Kobayashi, 2020; Krynski, 2019). A pluralistic society is often fragile and may experience conflict and disintegration (Budiharso & Tarman, 2020). In general, moderation is a core value of Islamic teachings and can solve various tensions that often occur in Indonesia to guarantee behavior in a measured manner and not fanatical (Zamimah, 2018). The values offer the concept of maintaining the sovereignty and unity of the nation and guarding it against disintegration (Nur & Susanto, 2020). The mercy of the universe shows that the benefit of Islamic teachings is oriented inward and can be accepted by internal Muslims. However, it needs to be oriented outward for the benefit of Islamic teachings to be accepted by people outside the Ummah Islam (Kuntowijoyo, 1996).

Justice and nationalism reflect Indonesian values, which is in line with the preamble to the 1945 Constitution that states that justice is the ideal of Indonesian independence. Fair means

impartial, placing everything based on its portion and giving equal opportunities to all parties. Indicators of justice in Muhammadiyah schools include the existence of economic and gender justice and fairness to all students with different learning needs and backgrounds. Nationalism proves that a person loves Indonesia and is the main value in maintaining the integrity of the Unitary State of the Republic of Indonesia (NKRI). According to teachers in Muhammadiyah schools, nationalism indicators are shown by the commitment of teachers to counteract the issues of radicalism, racism, and SARA, protect the country from national disintegration, terrorism, and oppression, prevent corruption, educate the nation, and protect plurality. The weakening of the nationalism value can be one of the factors that makes intolerance very easy to spread, affecting society (Utomo & Wasino, 2020).

Modernity is represented by dynamic values, meaning that it is a concept that shows progress and development based on the demands of the times. Evidence of dynamic value is reflected in various components of education developed, not just in terms of objectives, but also curriculum, educational methodology, and governance. Muhammadiyah education aims to form Muslim human beings with noble characters who are pious in religion, understand modern science, and are willing to be progressive in their society (Mulkhan, 2007). Furthermore, it aims to form human learners who are pious with a noble character and who progress and excel in science and technology as the embodiment of *tajdid da'wah amar ma'ruf nahi munkar* (Muhammadiyah, 2015). The concepts in the educational objectives indicate that Muhammadiyah education wants to harmonize values derived from Islamic teachings with the development of science and technology as the embodiment of modernity. To achieve these goals, curriculum and educational methodologies are formulated. The characteristics of the curriculum include the combination of secular subjects in the form of natural, religious, and social sciences and languages in the form of ISMUBA subjects.

The modernization of teaching methodology has been emphasized since the establishment of Muhammadiyah schools. As the founder of the Muhammadiyah school, Ahmad Dahlan uses an inductive, scientific, and dialogical teaching approach different from the past learning methods in traditional Islamic educational institutions. For instance, in teaching the Quran, Ahmad Dahlan teaches how to read and memorize it, including its translation and interpretation. Alignment of learning methods in Muhammadiyah schools with modernity values has also been maintained. For example, in responding to the COVID-19 outbreak, Muhammadiyah schools are trying to develop digital-based educational programs, such as Edutabmu and Muhammadiyah Online University. Furthermore, governance with modern values is being regulated using a professional organizational structure with clear duties and authorities and a transparent and accountable management system.

This finding also explains the context of Casanova's (2003) theory of the role of religion in modern society. In Indonesia, the development of modern society is accompanied by an increase in religiosity value. This is different from the context of Western society, where values derived from religious teachings tend to be marginalized along with the development of modern society. Schools under the auspices of Muhammadiyah teach Islam in a modern style, which is responsive to the times (Barton, 2014; Muttaqin et al., 2019), meaning that students can face the current demands of life (Fuad, 2004). Figure 1 shows the intersection of these six values, representing Islam, Indonesianness, and modernity.

Figure 1
The intersection of values that bridges Islam, Indonesianness, and modernity
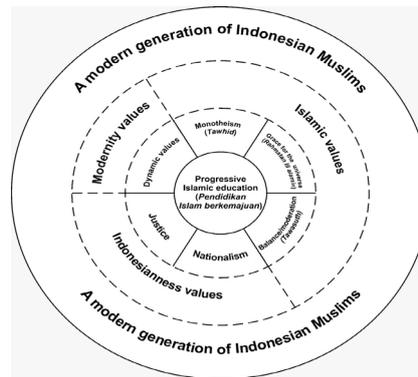
The findings on how the values contained in Progressive Islamic education bridge between Islam, Indonesianness, and modernity can be a prototype of developing education in Indonesia as a democracy with the largest Muslim population worldwide. Progressive Islamic education is one of the leading educational models in bridging these three values harmoniously and positively. Educational institutions can shape their students into modern Muslims and a generation with Islamic and Indonesian characteristics. This prototype is important because the experience in various Muslim-majority countries, efforts to harmonize Islam, the nation-state, and modernity often lead to failure. This includes Turkey, which fell into secularism (Silverstein, 2011), Malaysia with difficulty achieving economic progress and modernization while maintaining traditional values derived from Islamic teachings (Milne & Mauzy, 2019), trauma between government, modernity, and Islam in Egypt, and a view that argues that the discourses of modernity and Islam are contradictory (Asik & Erdemir, 2010).

This research has limitations, such as the data being taken through interviews with teachers in Muhammadiyah schools in Yogyakarta. This means that the results cannot be generalized to Muhammadiyah schools in other areas. Research involving more teachers with wider area coverage and more diverse demographics should be conducted. Furthermore, the research team includes people in Muhammadiyah education, necessitating the need for an external perspective in bringing up the theme of this research.

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