

THE IDEA OF PROGRESS

Meaning and Implication of *Islam Berkemajuan* in Muhammadiyah

Syamsul Arifin*; Syafiq A. Mughni**; Moh. Nurhakim*

*Universitas Muhammadiyah Malang, **Universitas Islam Negeri Sunan Ampel Surabaya, Indonesia

email: syamsarifin@umm.ac.id

Abstract

Muhammadiyah is an Islamic religious organization founded in 1912 that has survived for more than a century in Indonesia. The survival and dynamic development of Muhammadiyah has inspired exploratory studies revealing the concomitant factors behind the proliferation of Muhammadiyah, one of which is the idea of Islam Berkemajuan (progressive Islam). This study relies mostly on the official documents and individual works published before and after the coinage of the terminology in the early 2000s. This study approaches the subject by systematically and critically constructing the historical and theological perspectives. This research shows that Islam Berkemajuan finds its roots in progressivice Islamic discourse among Muslim intellectuals and activists in early twentieth-century Indonesia. The idea of progress then serves as an intellectual response to social, political, and economic plight of Indonesians under Dutch colonial rule. In addition, the idea of progress is also particularly found in the discourse among inner circles of Muhammadiyah to advance the position of Muslims. Islam Berkemajuan was founded on theological grounds. In this, the teaching of Ahmad Dahlan on surah al-'Ashr and surah al-Ma'un has become a strong inspiration behind Muhammadiyah's commitment to using religious and rational understanding in teaching and action, developing education, health services, economic development, empowerment, philanthropy, and humanitarian action.

[Muhammadiyah adalah organisasi keislaman di Indonesia yang berdiri sejak 1912 dan telah bertahan lebih dari seabad. Keberlangsungan dan dinamika perkembangan Muhammadiyah telah menginspirasi kajian eksploratif yang mencerabkan seiring faktor dakwah Muhammadiyah, salah satunya ide tentang Islam Berkemajuan. Tulisan ini sebagian besar berdasar dokumen resmi lembaga dan publikasi personal tentang Muhammadiyah baik sebelum dan sesudah terminologi ini muncul di awal tahun 2000an. Tulisan ini menggunakan pendekatan sistematis dan konstruktif kritis pada perspektif sejarah dan teologis organisasi ini. Tulisan ini ingin menunjukkan bahwa Islam Berkemajuan berakar pada progresifitas diskursus keislaman diantara intelektual dan aktivis muslim Indonesia awal abad 20. Ide kemajuan kemudian berkembang sebagai respon intelektual terhadap memburuknya sosial, ekonomi dan politik Indonesia dimasa kolonial Belanda. Ide kemajuan juga sebagian berkembang dilingkungan internal Muhammadiyah untuk mendorong posisi muslim Indonesia. Islam berkemajuan juga mempunyai landasan teologisnya dalam ajaran Ahmad Dahlan terkait surah al-'Ashr dan surah al-Ma'un. Hal ini menjadi inspirasi kuat selain komitmen Muhammadiyah menggunakan agama dan pemahaman rasional dalam ajaran dan aksi, pengembangan pendidikan, pelayanan kesehatan, kesejahteraan ekonomi, pemberdayaan, filantropi dan aksi kemanusiaan.]

Keywords: *Muhammadiyah, Dahlan, Progressive, Islam, Indonesia*

A. Introduction

Muhammadiyah, founded in 1912, has been the subject of multiple studies, emphasizing the characteristics of Muhammadiyah as a reform movement. Noer considers Muhammadiyah as a prime example of modern Islamic movements in Indonesia from 1900 to 1942, which brought significant changes in the lives of Muslims, especially in the fields of teaching, education, charitable assistance, and health services.¹ The Muhammadiyah renewal movement, which has a multidimensional impact on the lives of Muslims, is also referred to as a multi-faceted movement that plays three important interrelated roles, namely (1) religious reform,

¹ Deliar Noer, *Gerakan Modern Islam di Indonesia 1900-1942* (Jakarta: LP3ES, 1980), pp. 84–95.

(2) social change, and (3) political force.² Alfian's study, which shows its main character as religious reform, concerns other researchers such as Saleh.³

Other scholars have also revealed the multi-faceted trajectory of Muhammadiyah. Peacock,⁴ Daya,⁵ and Kersten⁶ alluded to its unique traits. In addition to purifying Islam by returning to the foundation of the Qur'an and Sunnah, Muhammadiyah has also made significant contributions in the fields of society and education. The purification by Muhammadiyah did not, in fact, turn into an exclusive religious movement. Shihab's research shows the openness of Muhammadiyah's attitude as displayed by Ahmad Dahlan and early Muhammadiyah leaders when collaborating with Christians upon the opening of Muhammadiyah-pioneered hospitals and conducting religious dialogue with Christian clergy members without any hostility.⁷ Openness in the early days of Muhammadiyah could not be separated from the factor of the founder Ahmad Dahlan. He was indeed known as an open figure when he was involved in Budi Utomo, broadening his intellectual horizons that led to the benefits to Muhammadiyah's mission.⁸ The openness of Muhammadiyah and Ahmad Dahlan was also seen through the establishment of educational institutions modelled after the Dutch. By this strategy, Muhammadiyah education is increasing and more widely

² Alfian, *Muhammadiyah: The Political Behavior of a Muslim Modernist Organization under Dutch Colonialism* (Yogyakarta: Gadjah Mada University Press, 1989), p. 5.

³ Fauzan Saleh, *Modern Trends in Islamic Theological Discourse in 20th Century Indonesia: A Critical Survey* (Leiden: Brill, 2001), p. 3.

⁴ James L. Peacock, *Gerakan Muhammadiyah Memurnikan Ajaran Islam di Indonesia*, ed. by A. Makmur Makka (Jakarta: Cipta Kreatif, 1986), pp. 28–30.

⁵ Burhanuddin Daya, *Gerakan Pembaharuan Pemikiran Islam: Kasus Sumatera Thawalib* (Yogyakarta: Tiara Wacana, 1990), p. 6.

⁶ Carool Kersten, *Islam in Indonesia: The Contest for Society, Ideas and Values* (Oxford: Oxford University Press, 2016), p. 127.

⁷ Alwi Shihab, *Membendung Arus: Respon Gerakan Muhammadiyah Terhadap Penetrasi Misi Kristen di Indonesia* (Yogyakarta: Suara Muhammadiyah, 2016), pp. 203–23.

⁸ H.A. Mukti Ali, *Ijtihad dalam Pandangan Muhammad Abdub, Ahmad Dahlan, dan Muhammad Iqbal* (Jakarta: Bulan Bintang, 1990), pp. 14–9; Carool Kersten, *A History of Islam in Indonesia: Unity in Diversity* (Edinburgh: Edinburgh University Press, 2017), p. 111.

accepted by people living in urban areas.⁹ Muhammadiyah's open attitude is maintained up to the present time, as shown in the studies by Mu'ti and Ulhaq. In their research, both scholars found a variant of Muhammadiyah called "Krismuha," which stands for "Kristen-Muhammadiyah." This variant evinces the open interaction between Muhammadiyah and Christians in educational institutions of Muhammadiyah, where many Christian students are present.¹⁰

The studies of Mu'ti and Ulhaq emphasize the polymorphic religious culture of Muhammadiyah in social reality, as constructed by Muhammadiyah members, are shared by Mulkhan.¹¹ While Mu'ti and Ulhaq photographed Muhammadiyah's encounters with different religious communities, both Islam and Christian, Mulkhan was concerned with the presence of variants of Muhammadiyah's religious culture among rural communities. Sociologically, Muhammadiyah is thought of as an urban and exclusive, but Mulkhan portrays the opposite image. In addition to having developed as a rural phenomenon, Muhammadiyah includes variants, namely al-Ikhlās (followers of pure Islam), Kiai Dahlan (a group tolerant to local tradition), Munu (Muhammadiyah-NU), Munas (Muhammadiyah-Nationalist), or sometimes called Marmud (Marhaenist-Muhammadiyah).¹²

⁹ Muhamad Ali, *Islam and Colonialism: Becoming Modern in Indonesia and Malaya* (Edinburgh: Edinburgh University Press, 2015), pp. 227–30.

¹⁰ Abdul Mu'ti and Fajar Riza Ulhaq, *Kristen Muhammadiyah: Konvergensi Muslim dan Kristen dalam Pendidikan* (Jakarta: Al-Wasath, 2009).

¹¹ Abdul Munir Mulkhan, *Islam Murni dalam Masyarakat Petani* (Yogyakarta: Benteng, 2000).

¹² Marhaenism is a view and even an ideology that Soekarno developed after meeting and having a dialogue with a farmer in Bandung named Marhaen. The meeting with Marhaen inspired Soekarno to create a view or ideology which he called Marhaenism. Marhaenism represents the Indonesian people who live on limited agricultural land, have simple equipment, and have low incomes. Mulkhan uses Marhaenism as a concept to explain the existence of a variant of Muhammadiyah in Wuluhan, Jember, East Java, and the variants of al-Ikhlās, Kiai Dahlan, Muhammadiyah-NU (Munu), and Muhammadiyah-Nationalist (Munas), which is sometimes called Marhaenist-Muhammadiyah (Marmud). By saying that, Mulkhan would like to illustrate that at the location of his research, Wuluhan, there is a variant in Muhammadiyah, namely the peasants, even though those categorized as Marmud or National Conference variants work as traders. The religious orientation of this variant, according to Mulkhan, tends

Other studies concern the place of Muhammadiyah in religious traditions. In contrast to the thesis of Peacock, which emphasizes the puritanism of Muhammadiyah, Kuntowijoyo¹³ refers to the finding of Mulkhan as the indigenization of Muhammadiyah.¹⁴ Subsequent researchers, such as Sutiyono,¹⁵ said that because of pure Islam, tension, competition, and conflicts between two sub-traditions in Islam, reformist, and traditionalist, are unavoidable. This statement is shared by Fannie and Sabardila,¹⁶ Fogg,¹⁷ and Beck.¹⁸ However, apart from the dissociative process, which has become a common phenomenon in diverse religious traditions, the expansion of Muhammadiyah to rural areas strengthened the influence of Islam in the lower layers of society. This expansion in its course proves that Islam is not a thin layer over a set of beliefs and religions before Islam, Hindu-Buddhism, and ancient animism.¹⁹ The movement of Muhammadiyah also transformed religious understanding in rural areas, from traditional to modern.²⁰

Some studies that have revealed the dynamics of Muhammadiyah in dealing with the realities of society. On the one hand, they show the fact that Muhammadiyah has not only been able to survive from the time of its birth but, on the other, has developed into a prosperous independent to be syncretic. As for political affiliations, some of them support Golkar, PPP, and even PDI.

¹³ Kuntowijoyo, "Pengantar: Jalan Baru Muhammadiyah", in *Islam Murni dalam Masyarakat Petani* (Yogyakarta: Bentang, 2000).

¹⁴ Peacock, *Gerakan Muhammadiyah Memurnikan Ajaran Islam di Indonesia*, pp. 28–30.

¹⁵ Sutiyono, *Benturan Budaya Islam: Puritan & Sinkretis* (Jakarta: Penerbit Buku Kompas, 2010).

¹⁶ Zainuddin Fananie and Atiqa Sabardila, *Sumber Konflik Masyarakat Muslim Muhammadiyah-NU: Perspektif Keberterimaan Tablil* (Surakarta: Muhammadiyah University Press & Asia Foundation, 2000).

¹⁷ Kevin W. Fogg, *Indonesia's Islamic Revolution* (Cambridge: Cambridge University Press, 2020), p. 31.

¹⁸ Herman L. Beck, *Fenomenologi Islam Modernis: Kisah Perjumpaan Muhammadiyah dengan Kebhinekaan Perilaku Beragama* (Yogyakarta: Suara Muhammadiyah, 2019).

¹⁹ Hamid Basyaib (tran.), *Kemelum Demokrasi Liberal Surat Surat Rabasia Boyd R Compton* (Jakarta: LP3ES, 1992), p. 296.

²⁰ Hyung-Jun Kim, *Reformist Muslims in Yogyakarta Village: the Islamic Transformation of Contemporary Socio-religious Life* (Canberra: ANU E Press, 2007).

organization.²¹ Nakamura²² and Barton, Yilmaz, and Morieson²³ call Muhammadiyah one of the most prominent Islamic civil societies in Indonesia, which has been proven to make significant contributions to addressing various crucial issues by: (1) developing a moderate stance in the 2019 General Election despite a tug-of-war between the people, including Muhammadiyah's members;²⁴ (2) spreading the wings of religious moderation amid the rise of religious hardliners; (3) continuing to affirm the acceptance of the Pancasila ideology by the concept of *Dār al-'Ahd wa al-Shahādah*;²⁵ (4) advocacy on environmental protection;²⁶ and (5) the handling of the Covid-19 Pandemic outbreak, including the issuance of religious-scientific opinions.²⁷

Although there have been many studies on the themes surrounding Muhammadiyah and its progress, including the study conducted by Yusuf and Widodo²⁸ that explored “Progressive Islam” from the perspective of Muhammadiyah, there are still gaps in those studies. The gaps are laid bare by the historical and theological perspectives of *Islam Berkemajuan*. This study attempts to systematically and critically fill the gaps by looking at the official documents and public discourses on the theme before and

²¹ Ahmad Najib Burhani, “Pluralism, Liberalism, and Islamism: Religious Outlook of Muhammadiyah”, *Studia Islamika*, vol. 25, no. 3 (2018), pp. 433–70.

²² Mitsuo Nakamura, *The Crescent Arises over the Banyan Tree: A Study of the Muhammadiyah Movement in a Central Javanese Town, c. 1910-2010* (Singapore: Institute of Southeast Asian Studies, 2012), p. xxv.

²³ Greg Barton, Ihsan Yilmaz, and Nicholas Morieson, “Authoritarianism, Democracy, Islamic Movements and Contestations of Islamic Religious Ideas in Indonesia”, *Religions*, vol. 12, no. 8 (2021).

²⁴ Haedar Nashir et al., “Muhammadiyah’s Moderation Stance in the 2019 General Election: Critical Views from Within”, *Al-Jami’ah*, vol. 57, no. 1 (2019), pp. 1–24.

²⁵ Hasnan Bachtiar, “Dār al-'Ahd wa al-Shahādah: Muhammadiyah’s Position and Thoughts on Negara Pancasila”, *Studia Islamika*, vol. 27, no. 3 (2020), pp. 485–513.

²⁶ David Efendi, Nanang Indra Kurniawan, and Purwo Santoso, “From Fiqh to Political Advocacy: Muhammadiyah’s Ecological Movement in the Post New Order Indonesia”, *Studia Islamika*, vol. 28, no. 2 (2021), pp. 349–83.

²⁷ Masdar Hilmy and Khoirun Niam, “Winning the Battle of Authorities: The Muslim Disputes Over the Covid-19 Pandemic Plague in Contemporary Indonesia”, *QIJS*, vol. 8, no. 2 (2020), pp. 293–326.

²⁸ Mudzirin Yusuf and Hendro Widodo, “Islam Berkemajuan dalam Perspektif Muhammadiyah”, *Islamika*, vol. 13, no. 2 (2019), pp. 185–208.

after early 2000s, when the term received wider attention from Muslim scholars. The questions to be answered in this study are, “why does Muhammadiyah pay attention to the idea of *Islam Berkemajuan*; what is the main basis for the idea of *Islam Berkemajuan*; and what are the implications of the idea of *Islam Berkemajuan*?” Theoretically, this study embarks on the views of contemporary Islamic thought, paying close attention to progressive Islam discourses such as those of Omid Safi, Ebrahim Moosa, and Farish A. Noor as will be described in the conceptualization section.

The data in this study rely on those documents. Considering the type of the data obtained, the approach of this study is hermeneutic, which is one type of study under the umbrella of qualitative research that focuses on the analysis of what Berg puts forward, “On naturally emerging language and the meaning individuals assign to experience,”²⁹ also Miles, Huberman, and Saldana, “On naturally occurring, ordinary events in natural settings, so that we have a strong handle on what ‘real life’ is like,”³⁰ As a derivative of the qualitative approach that comes from the paradigm of social constructivism or sometimes called the interpretivism,³¹ hermeneutics carefully examines the texts which are the embodiment of individual meaningful actions, including the act of producing a text in the form of writing contained in a publication. According to one of the eight hermeneutics experts, Ricoeur, the task of hermeneutics is to understand a text that includes meaningful action.³² The core activity of hermeneutics is understanding—more specifically—of the text. Hermeneutics in this study is used to understand the main texts written in various documents related to *Islam Berkemajuan*, produced by both Muhammadiyah and its intellectuals. Thus, the position of the authors is “an interpreter” to understand the meaning of the text.

²⁹ Bruce L. Berg and Howard Lune, *Qualitative Research Methods for the Social Sciences* (Boston: Pearson, 2007), p. 10.

³⁰ Matthew B. Miles, A. Michael Huberman, and Johnny Saldana, *Qualitative Data Analysis: A Methods Sourcebook* (London: SAGE Publications, 2014), p. 7.

³¹ John W. Creswell and J. David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (London: SAGE Publications, 2018), p. 8.

³² Paul Ricoeur, *Hermeneutics and the Human Sciences: Essays on Language, Action and Interpretation*, trans. by John B. Thompson (Cambridge: Cambridge University Press, 1981), p. 165.

B. Narrative of Progress

The development of Muhammadiyah inspires studies exploring its concomitant factors. These studies examine the strengths of this organization, namely the theological and ideological dimensions, which have become the ethical values for the advancement of Muhammadiyah, as described by Nakamura, Barton, Yilmaz, Morieson, and others. In this respect, it is interesting to see the diction and narratives of progress that have been selected, maintained, and developed by Muhammadiyah, such as *Islam Berkemajuan* (progressive Islam), *Muhammadiyah Berkemajuan* (progressive Muhammadiyah), and *Indonesia Berkemajuan* (progressive Indonesia). From the fact that *berkemajuan* (progressive) has become one of the most frequently used in Muhammadiyah's narratives, it can be argued that the spirit of renewal, reform, and modernism indicates its strong commitment toward advancing the lives of people. For Muhammadiyah, progress has become a "high culture,"³³ an intellectual product used as a shared values, attitudes, beliefs, and orientations, which unquestionably play vital roles in forming human behaviour.³⁴

This study uses the early 2000s, a period for the actualization of *Islam Berkemajuan* (progressive Islam). Based on an examination of official documents issued by Muhammadiyah, such as *Pernyataan Pikiran Muhammadiyah Jelang Satu Abad*³⁵ and *Pernyataan Pikiran Muhammadiyah Abad Kedua*³⁶, the phrase of *Islam Berkemajuan* has been mentioned. After those two national congresses, according to Maarif's³⁷ observation,

³³ Samuel P. Huntington, "Foreword: Cultures Count", in *Culture Matters How Values Shape Human Progress*, ed. by Lawrence E. Harrison and Samuel P. Huntington (New York: Basic Books, 2000), p. xv.

³⁴ Michael E. Porter, "Attitude, Values, Beliefs, and The Microeconomics of Prosperity", in *Culture Matters How Values Shape Human Progress*, ed. by Lawrence E. Harrison and Samuel P. Huntington (New York: Basic Books, 2000), p. 21.

³⁵ PP Muhammadiyah, *Pernyataan Pikiran Muhammadiyah Jelang Satu Abad: Zhawabir al-afkar al-Muhammadiyah 'abra qarn min al-zaman (Muktamar Muhammadiyah ke-45)* (Malang: PP Muhammadiyah, 2005).

³⁶ PP Muhammadiyah, *Pernyataan Pikiran Muhammadiyah Abad Kedua: Zhawabir Al-Afkar Al-Muhammadiyah Li Al-Qarni Al-Tsani (Keputusan Muktamar Satu Abad Muhammadiyah ke-46 di Yogyakarta)* (Yogyakarta: PP Muhammadiyah, 2015).

³⁷ Ahmad Syafii Maarif, "Islam Berkemajuan, Apa Itu?", *Suara Muhammadiyah* (9 May 2020), <https://suaramuhammadiyah.id/2020/05/09/islam-berkemajuan-apa->

Islam Berkemajuan has led to public discourse in many different media, such as publications in the form of anthologies, written individually or collectively by Muhammadiyah's adherents, where the terms of *kemajuan* are mentioned in their titles, such *Islam Berkemajuan*, *Muhammadiyah Berkemajuan*, dan *Indonesia Berkemajuan*. There are also publications studying and sometimes promoting the idea of *kemajuan* without explicitly mentioning the terms in their titles. These publications, discussing several essential aspects related to progressive Islam and Muhammadiyah, have been written by leaders in Muhammadiyah circles.³⁸ Azra's publication, which studied Muhammadiyah from the 1970s to 1990s, shows that the theme around progress had not received attention even from the Muhammadiyah itself.³⁹

The actualization of the ideas of progress espoused in the 2000s also sparked the interest of several academics. Among the studies published in scholarly journals, some reveal the shift of Muhammadiyah from *Islam Murni* (Pure Islam) to *Islam Berkemajuan* (Progressive Islam).

ituui/, accessed 5 Nov 2021.

³⁸ For example: Kyai Syuja', *Islam Berkemajuan: Kisah Perjuangan KH. Ahmad Dahlan dan Muhammadiyah Masa Awal: Kyai Ahmad Dahlan dalam Catatan Pribadi* (Jakarta: Al-Wasath, 2009); Jabrohim, *Muhammadiyah: Gerakan Kebudayaan yang Berkemajuan* (Yogyakarta: Pustaka Pelajar, 2010); Faozan Amar, Anang Rohwiyono, and Mohammad Dwi Fajri (eds.), *Reaktualisasi dan Kontekstualisasi Islam Berkemajuan di Tengah Peradaban Global* (Jakarta: Al-Wasath bekerja sama dengan UMJ Press dan UHAMKA Press, 2012); Faiz Rafdhi and Faozan Amar, *Dakwah Penceraban Menuju Islam Berkemajuan* (Jakarta: Al-Wasath Publishing House, 2014); Abdul Mu'ti et al., *Kosmopolitanisme Islam Berkemajuan: Catatan Kritis Mukhtamar Teladan Ke-47 Muhammadiyah di Makassar 2015* (Surakarta: Muhammadiyah University Press, 2016); Alpha Amirrachman, Andar Nubowo, and Azaki Khoirudin (eds.), *Islam Berkemajuan untuk Peradaban Dunia: Refleksi dan Agenda Muhammadiyah ke Depan* (Bandung: PT Mizan Pustaka, 2015); Ahmad Najib Burhani, *Muhammadiyah Berkemajuan: Pergeseran dari Puritanisme ke Kosmopolitanisme* (Bandung: Mizan, 2016); Ahmad Fuad Fanani, *Reimagining Muhammadiyah: Islam Berkemajuan dalam Pemikiran dan Gerakan* (Yogyakarta: Suara Muhammadiyah, 2018); Mu'arif, *Covering Muhammadiyah: Gerakan Islam Berkemajuan dalam Sorotan Media Massa pada Zaman Kolonial Belanda* (Yogyakarta: IRCISOD, 2020); Zakiyuddin Baidhawiy and Azaki Khoirudin, *Etika Muhammadiyah & Spirit Peradaban* (Yogyakarta: Suara Muhammadiyah, 2017).

³⁹ Azyumardi Azra, "Muhammadiyah: A Preliminary Study", *Studia Islamika*, vol. 1, no. 2 (1994), pp. 187-200.

Kahfi's⁴⁰ study describes the swing of the pendulum of Muhammadiyah's ideological orientation, which was more cultural in the beginning, then shifted to be more puritanical in the 1930s.⁴¹ However, in the later period, there was a shift back to cosmopolitanism.⁴² Other studies have even tried to juxtapose the idea of progressive Islam (Muhammadiyah) with the idea of *Islam Nusantara* (NU), such as the works of Mustofa,⁴³ al Wasim,⁴⁴ and Syam and Nawawi.⁴⁵ The trend of such studies is inevitable because the two ideas, *Islam Berkemajuan* and *Islam Nusantara*, became a primary concern of Muhammadiyah and NU at their respective congresses which almost took place at the same time: Muhammadiyah held the 47th Muktamar in Makassar on 3-7 August 2015, while NU held its 33rd Muktamar in Jombang on 1-5 August 2015. These studies deserve appreciation of enriching the study of Islam in Indonesia in general and Muhammadiyah in particular.

C. Conceptualization

Derived from the word *maju* (progress), which means, among other things, moving forward, and reaching a high level of civilization, *kemajuan* can be understood as an attitude with a clear and robust orientation to dynamic and productive work for the achievement of civilization's progress. Later in the study of progressive Islam, it began to be used as a concept to describe one of the trends of contemporary Islamic thought

⁴⁰ Muhammad Kahfi, "Muhammadiyah Gerakan Islam Berkemajuan: Selayang Pandang", *SLASAT*, vol. 4, no. 3 (2019), pp. 39–46.

⁴¹ Ahmad Najib Burhani, "Muhammadiyah Jawa dan Landasan Kultural untuk Islam Berkemajuan", *Jurnal Ma'arif*, vol. 14, no. 2 (2020), pp. 75–84.

⁴² Najib Burhani, "The Ideological Shift of Muhammadiyah from Cultural into Puritanical Tendency in 1930s", *Jurnal Masyarakat dan Budaya*, vol. 8, no. 1 (2006), pp. 1–22.

⁴³ Saiful Mustofa, "Meneguhkan Islam Nusantara Untuk Islam Berkemajuan: Melacak Akar Epistemologis dan Historis Islam Nusantara", *Epistémé*, vol. 10, no. 2 (2015), pp. 405–34.

⁴⁴ Arif Al Wasim, "Titik Temu Islam Nusantara Berkemajuan dalam Perspektif Fenomenologi Edmund Husserl (1859-1938)", *AN NUR*, vol. 12, no. 1 (2020), pp. 47–72..

⁴⁵ Nur Syam and Nawawi, "Islam Nusantara Berkemajuan sebagai Basis Moderasi Islam di Indonesia", *ISLAMICA*, vol. 13, no. 2 (2019), pp. 236–55.

and movements.⁴⁶ Suppose the word progressive is juxtaposed with the word Muslim, painting a picture of the character of a progressive Muslim, namely a Muslim who has a solid orientation to progress and renewal. Based on the linguistic understanding, the idea of progress adopted by Muhammadiyah indicates its position as the manifestation of progressive Islam.

Progressive Muslims have become an interesting subject of several studies. This fact can be seen from research in Indonesia, for example, by Murfi and Nursyahidin,⁴⁷ Yusdani,⁴⁸ Mukhlis,⁴⁹ Subhan,⁵⁰ Syafi'i,⁵¹ Ihsan and Purwaningtyas,⁵² and Rohinah.⁵³ All those works refer to Omid Safi to find a more detailed description of progressive Muslims, primarily in his book entitled *Progressive Muslims: On Justice, Gender, and Pluralism*. Apart from referring to Safi, three other books have received the attention of readers in Indonesia to strengthen literacy on the phenomenon of progressivism in Islam, written by Jursyi⁵⁴, Moosa⁵⁵, and Noor⁵⁶. These

⁴⁶ Farid Esack, "In Search of a Progressive Islamic Response to 9/11", in *Progressive Muslim: On Justice, Gender, and Pluralism*, ed. by Omid Safi (Oxford: Oneworld, 2003), p. 79.

⁴⁷ Ali Murfi and Rahmad Nursyahidin, "Muslim Progresif Omid Safi dan Isu-isu Islam Kontemporer", *Jurnal Pendidikan Agama Islam*, vol. 12, no. 2 (2015), pp. 229–42.

⁴⁸ Yusdani, "Pemikiran dan Gerakan Muslim Progresif", *El-Tarbawi*, vol. 8, no. 2 (2015), pp. 146–60.

⁴⁹ Mukhlis, "Metodologi Muslim Progresif dalam Memahami Pesan Sejati Al-Qur'an", *Al-Tabrir*, vol. 11, no. 1 (2011), pp. 29–53.

⁵⁰ Subhan, "Pemikiran Omid Safi: Humanisme dan Sufisme", *AL-MANAR*, vol. 6, no. 2 (2017), pp. 207–26.

⁵¹ Muhammad Syafi'i, "Ijtihad Epistemologis Muslim Progresif Omid Safi dan Respon Atas Tantangan Global." *Nalar*, vol. 2, no. 1, Juli (2018), pp. 57- 66.

⁵² Nur Hadi Ihsan and Dhita Ayomi Purwaningtyas, "Omid Safi's Concept of Progressive Muslims", *Kalimah*, vol. 17, no. 2 (2019), pp. 61–80.

⁵³ Rohinah Rohinah, "The Figure of Omid Safi: Progressive Muslim, Gender Mainstreaming, and Islamic Education", *Jurnal Pendidikan Islam*, vol. 9, no. 2 (2020), pp. 217–34.

⁵⁴ Salahuddin Jursyi, *Membumikan Islam Progresif* (Jakarta: Paramadina, 2004).

⁵⁵ Ebrahim Moosa, *Islam Progresif: Refleksi Dilematis tentang HAM, Modernitas dan Hak-Hak Perempuan di Dalam Hukum Islam*, trans. by Yasrul Huda (Jakarta: ICIP, 2004).

⁵⁶ Farish A. Noor, *Islam Progresif: Peluang, Tantangan, dan Masa Depan di Asia Tenggara*, ed. by Moch Nur Ichwan, trans. by Imron Rosjadi (Yogyakarta: Samha, 2006).

three translated books, published in the early 2000s, can be used as an indication of the time when the concept of progressive Islam or Muslims received attention and at the same time signified the emergence of several Muslim thinkers in Indonesia who could be categorized within this type. One of the critical questions that every reviewer wants to address is the definition of progressive Muslims and its comparison with other ideas, such as reformist Muslims, liberal Muslims, and modern Muslims.

In his works⁵⁷, Safi indicates that progressive Islam is more than just a product of “ordinary” thinking or intellectual exercise. Instead, Islam is used as an inspiration for and the basis of the movement to realize social justice based on the fundamental view that every individual, regardless of ethnicity, religion, gender, economic status, and so on, basically has the same intrinsic value. As discussed in the texts mentioned above, Progressive Islam, which is also the concern of Jursyi, Moosa, and Noor, has the same substance as Safi. Progressive Islam must first be understood as constructing, understanding, or thinking about Islam, which does not stop at intellectualism. According to Noor, the progressive label can only be given to those who pay attention to and are involved in the evolutionary process of society, leaving the confines of *taqlid* (blind following) and becoming familiar with *ijtihad* (reasoning), and are open to new ideas, even those coming from non-Islamic origins.⁵⁸ Change is also critical in Jursyi’s concept. According to that concept, individuals or entities in Islam are called progressive Islam if they can realize the revolutionary meaning of religion, oppositional attitudes, and course correction for the betterment of political hegemony and social exploitation.⁵⁹ He also emphasized that progressive Islam does not recognize gender differences.⁶⁰ Moosa also highlights the same substance as Safi, Noor, and Jursyi. Syafiq Hasyim, who gave an introduction to Moosa’s book, explained that the word “progressive” could be applied to Muslims who care about social

⁵⁷ Omid Safi, “What is Progressive Islam?”, *ISIM Newsletter*, no. 13 (2003).

⁵⁸ Noor, *Islam Progresif: Peluang, Tantangan, dan Masa Depan di Asia Tenggara*, p. 22.

⁵⁹ Jursyi, *Membumikan Islam Progresif*, p. 139.

⁶⁰ *Ibid.*

and political injustice while remain to perform Islamic rituals.⁶¹

How does Muhammadiyah fit in this paradigm? Muhammadiyah is an example of a religious movement and organization categorized by various concepts, including liberal, reformist, modernist, and progressive. Labelling Muhammadiyah with this concept is carried out alternately or simultaneously, among others, by Bruinessen. He conceptualizes Muhammadiyah as a modernist and reformist movement. In one paragraph, he wrote using a slash (/), modernist/reformist, while in other sections using brackets (...), reformist (modernist).⁶²

The use of the concept thus indicates that modernists and reformists are meant to have the same meaning, as stated by Bruinessen, *“The Modernist/Reformist stream consists of a range of movements that strive to reform religious life by purging it of superstition, blind imitation of earlier generations, and beliefs and practices that are not supported by strong and authentic scriptural references.”*⁶³ Bruinessen’s explanation emphasizes authentic sources as references for modernists or reformists in renewing religious life. In the context of Islam, the sources in question are, of course, the Qur’an and Hadith. These two books (Qur’an and Hadith) are the primary references for all religious understanding and movements in Islam. The only difference is that modernists and reformists, explained Bruinessen:

*...not only called for a return to the Qur’an and hadith but against a rational interpretation of these sources, in the light of the needs of the time and accord with science. Most contemporary reformists, however, are wary of too much rationalism and contextualization, and one aspect of the developments discussed in this volume is the shift away from rationalistic modernism to more literal readings of scripture and puritanical reform.”*⁶⁴

However, there is something interesting in Bruinessen’s opinion when he explains the concept of progressive and liberal in the same

⁶¹ Syafiq Hasyim, “Ebrahim Moosa: Menggabungkan Pemikiran dan Gerakan Islam Progresif: Kata Pengantar Editor”, in *Islam Progresif: Refleksi Dilematis tentang HAM, Modernitas dan Hak-Hak Perempuan di Dalam Hukum Islam*, trans. by Yasrul Huda (Jakarta: ICIP, 2004), p. xi.

⁶² Martin Van Bruinessen (ed.), *Contemporary Development in Indonesian Islam: Explaining the ‘Conservative Turn’* (Singapore: ISEAS Publishing, 2013), p. 22.

⁶³ *Ibid.*

⁶⁴ *Ibid.*

book. He refers to thinkers and activists who emphasize the non-literal interpretation of Islamic concepts as modernists or reformists.

Bruinessen characterized the Muhammadiyah movement as progressive and liberal. Burhani, in his study of the development of contemporary thought in Muhammadiyah, uses the concepts of progressive Islam and liberal Islam interchangeably, which are contrasted to a conservative group in Muhammadiyah.⁶⁵ These two concepts, progressive/liberal and conservative, were utilized by Burhani to describe the grouping and contestation within Muhammadiyah from the 43rd Muhammadiyah Muktamar in Banda Aceh in 1995 until the following two different congresses held in Jakarta and Malang.⁶⁶ According to Burhani,⁶⁷ the congress in Aceh produced a Muhammadiyah leadership body with a progressive orientation that fostered public discourse on the renewal of religious thought and strengthened Muhammadiyah institutions. The character of Muhammadiyah as a renewal organization was proved by the institutionalization of *Majelis Tarjih dan Pengembangan Pemikiran Islam* (the Council of Tarjih and Development of Islamic Thought), whereas formally the council was Majelis Tarjih (the Council of Tarjih). This council is the principal to the publication of *Tafsir Tematik al-Qur'an tentang Hubungan Antaragama* (Thematic Interpretation of the Qur'an on Interreligious Relations). Another critical step in this period of Muhammadiyah leadership was the formation of the Muhammadiyah Young Intellectual Network (JIMM), which is often referred to as the progressive and even liberal wing of Muhammadiyah.

The use of progressive and liberal group characterization in Muhammadiyah can be justified, although sometimes there is controversy over the individuals being so labeled. The so-called conservative, according to Bruinessen, tends to give a negative label to the term liberalism is like that of rationalism and irreligiosity. Interestingly, however, Kurzman⁶⁸

⁶⁵ Ahmad Najib Burhani, "Liberal and Conservative Discourses in The Muhammadiyah: The Struggle for the Face of Reformist Islam in Indonesia", in *Contemporary Development in Indonesian Islam: Explaining the 'Conservative Turn'*, ed. by Martin Van Bruinessen (Singapore: ISEAS Publishing, 2013), p. 109.

⁶⁶ *Ibid.*

⁶⁷ *Ibid.*

⁶⁸ Charles Kurzman (ed.), *Liberal Islam: A Sourcebook* (New York: Oxford University Press, 1998), p. 9.

categorizes Ahmad Dahlan and Muhammadiyah as a representation of liberal Islam for, in addition to opening the gate of *ijtihad* and rejecting *taqlid*, accommodating Western culture in the system of education. The willingness to accept sound ideas and practices from outside, as stated by Madjid,⁶⁹ may apply to the liberalism of Muhammadiyah. This means that Muhammadiyah attaches the idea of progress in the sense of:

an open mental attitude, in the form of a willingness to accept and take (worldly) values from anywhere as long as they contain the truth."⁷⁰ Madjid further emphasized, "*We must be willing to listen to the development of human ideas with the widest possible spectrum, then choose which one according to objective measures contains the truth.*"⁷¹

Madjid is convinced that the idea of progress is affirmed by the Qur'an, even though Muslims are more closed off. From Rabi's perspective, the substance of Madjid's notion of progress embodies the attitude of the so-called Islamic modernism, primarily represented by Muhammadiyah. Islamic modernism pays attention to: (1) the revival of rational elements in the Islamic tradition; (2) finding Islamic solutions to the challenges of the West; (3) embracing the philosophical and scientific features of modernity; (4) constructing new academic and religious institutions to meet the challenges of modernity; (5) the revival of Kalam science; and (6) the revival of Islamic as well as foreign languages.⁷² This progressive ideal runs contrary to the conservative emphasis that Islam is a perfect religion, the early generation of which was the ideal religious life that has been corrupted later. These conservative circles view the past as an authentic period that must be emulated to restore the morally deteriorated human condition. Instead, the progressive sees human potential in developing a better state of existence or the possibility of growing human consciousness and spirituality.⁷³

⁶⁹ Nurcholish Madjid, *Islam Kemodernan dan Keindonesiaan* (Bandung: Mizan, 1987).

⁷⁰ *Ibid.*, pp. 210-211.

⁷¹ *Ibid.*, p. 211.

⁷² Ibrahim M. Abu-Rabi', "Editor's Introduction: Contemporary Islamic Thought: One or Many?", in *The Blackwell Companion to Contemporary Islamic Thought* (Malden, MA: Blackwell Pub, 2006), p. 8.

⁷³ Azhar Ibrahim Alwee, "Introduction: The Making of Progressive Religion", in *Islam, Religion and Progress: Critical Perspectives*, ed. by Azhar Ibrahim Alwee and Mohamed

In the discussion section on *Progressive Speaking as Contemporary Muslims*, Safi stated four key features characterizing whether Muslims are progressive or not, namely beyond apologetics, no more pamphlets of Islam, Islam beyond tolerance, and Islam beyond religious peace.⁷⁴ Progressive Islam initiated by Muhammadiyah, which cannot be separated from the ideas of its founder, Ahmad Dahlan, is in line with the features of progressive Muslims, the idea of progress, and the central feature of Islamic modernism formulated by Safi, Madjid, and Rabbi'. In Ahmad Dahlan, there are what Mu'ti calls the five foundations of Progressive Islam characterizing Muhammadiyah, namely: (1) pure monotheism; (2) understanding the Qur'an and Sunnah in-depth; (3) institutionalizing virtuous and functional charity; (4) present and future orientation; and (5) being tolerant, moderate, and cooperative.⁷⁵ Nashir constructed Islam itself as a religion with the mission of advancing civilization (*dīn al-hadhārah*).⁷⁶ To strengthen the thesis that Islam is *dīn al-hadhārah*, Nashir based his statement upon reading the Qur'an and the history of the Prophet, which lasted for 23 years. There are 28 verses in the Qur'an which Nasir understands as the theological basis for claiming that Islam is *dīn al-hadhārah*.⁷⁷ Nashir took inspiration from the success stories

Imran Mohamed Taib (Singapore: The Print Lodge Pte. Ltd, 2006), p. 2.

⁷⁴ Omid Safi, "Introduction: The Times They Are A-Changin': A Muslim Quest for 1 Justice, Gender Equality and Pluralism", in *Progressive Muslims on Justice, Gender and Pluralism* (Oxford: Oneworld, 2010), pp. 20–5.

⁷⁵ Abdul Mu'ti, "Sebuah Pengantar: Lima Fondasi Islam Berkemajuan", in *Islam Berkemajuan: Kisah Perjuangan KH. Ahmad Dahlan dan Muhammadiyah Masa Awal: Kyai Ahmad Dahlan dalam Catatan Pribadi* (Jakarta: Al-Wasath, 2009), p. xxxiii.

⁷⁶ Haedar Nashir, *Kuliah Kemuhammadiyahan*, vol. 2 (Yogyakarta: Suara Muhammadiyah, 2020), p. 284.

⁷⁷ *Dīn al-hadhārah* means the religion of civilization. This concept is equivalent to Islam Hadhari, developed by Abdullah Ahmad Badawi, the former Prime Minister of Malaysia who replaced Mahathir Mohamad from 31 October 2003 until his resignation on 3 April 2009. In his book, *Islam Hadhari: A Model Approach for Development and Progress*, Badawi explains, "We call this approach 'Islam Hadhari'—literally 'Civilisational Islam'—or an approach that values substance over form. It is an approach that seeks to make Muslims understand that progress is enjoined by Islam. It is an approach that is compatible with modernism and yet firmly in the noble values and injunction of Islam. See Abdullah bin Haji Ahmad Badawi (Datuk), *Islam Hadhari: A Model Approach for Development and Progress* (Kuala Lumpur: MPH Pub., 2006), p. 60.

of the Prophet Muhammad in realizing the progress of civilization, which culminated in the establishment of al-Madinah al-Munawwarah, an enlightened city, which was also an antithesis of social order in a pre-Islamic time. As the mission of the earlier prophets, Islam revealed to the Prophet Muhammad and spread to the people surrounding the city, developed into a great religion with a mission of change for the advancement of civilization. Pre-Islamic society had solid tribalism, leading to conflict and prolonged violence.⁷⁸

In the culture of Arab tribalism, said Nashir, a gender construction was formed to place men in a central position above women because men were seen as having a physical advantage in facing external threats. This kind of construction was proven to form the fuzzy image of the culture of the people as described by the terms *jabiliyyah* (ignorance). Nashir stated that this term is a cover to explain ignorance due to illiteracy as being behind civilized standards. *Jabiliyyah* is thus synonymous with inhumanity. Inhuman behaviour is often used as an example of unjust gender construction. Islam is a bond of civility that united various tribes. According to Nashir, the mission of Islamic change was also seen in the advancement of literacy, as shown in the construction of gender that honours women. The social context of pre-Islamic Arab society that changed after the Islamic mission became an essential mark of the main character of Islam as a religion stimulating change towards the progress of civilization.⁷⁹

The glory of Islamic civilization took place in the classical period when Islam had a hegemonic effect on other civilizations. In all these achievements, the Qur'an has been undoubtedly the primary reference, because Nasr⁸⁰ asserted, “[w]ithout the advent of the Quran, there would have been no Islamic science as we know them, science that was brought later to the West and we, therefore, would not have words such as ‘algebra,’ ‘algorithm,’ and many other scientific terms of Arabic origin in English.” As a result, the Qur'an has created what is called *hadhāri* (civilized) Islam. The process from the text or verse to reality was formed with *hadhāri* Islam as hegemony does not

⁷⁸ Haidar Nashir, *Kuliah Kemuhimmadiyahan* 2, p. 286.

⁷⁹ *Ibid.*

⁸⁰ Seyyed Hossein Nasr, *The Study Quran: A New Translation and Commentary* (New York: Harper Collins, 2017), p. xxviii.

appear suddenly, but there is a kind of variable between what Alisyahbana calls “understanding that does not hinder progress” and “freedom of thought”.⁸¹ with that mentality, said Alisyahbana,⁸² “In the 8th to 12th centuries, Muslims were very dynamic, mastering science and technology, and controlling the world.”

D. Socio-Historical Context

For those unfamiliar with Muhammadiyah, the term of *berkemajuan* (progressive) may be considered a contemporary phenomenon. The term *kemajuan* (progress), or the like, such as *maju* (advance), has been attached to Muhammadiyah since its inception as enshrined in the 1912 Muhammadiyah *Statuten* or Constitution, “*advancing religious matters to ... its members,*” as the second goal of the establishment of Muhammadiyah,⁸³ complementing the first goal, of spreading “*the teachings of the religion of Kangjeng Nabi Muhammad Sallallahu Alaihi Wassallam to the Bumiputera residents in the Yogyakarta residency.*”⁸⁴

In the following two years, the term *kemajuan* (progress), in addition to maintaining the same Muhammadiyah *Statuten*, there was also an additional term of *menggembarakan* (exhilarating), in full as follows, “1. *To promote and encourage religious teaching and to learn in the Netherlands East Indies,* and 2. *To promote and exhilarate life (way of life) as long as the will of the Islamic religion to its lids.*”⁸⁵ In the view of Djarnawi Hadikusuma, the two dictions, “promoting” and “exhilarating,” has profound and broad meanings. He said, “*When Muslims are in weakness and setbacks due to not understanding the true teachings of Islam, Muhammadiyah reveals and presents the pure teachings of Islam and recommends Muslims in general to study them, and to scholars to teach*

⁸¹ Sutan Takdir Alisjahbana, “Paham Islam yang Menghambat Kemajuan”, *Ulumul Qur’an*, vol. 1, no. 1 (1989), p. 46.

⁸² *Ibid.*

⁸³ “Sejarah Singkat Muhammadiyah”, *Muhammadiyah.or.id*, <https://muhammadiyah.or.id/sejarah-singkat-muhammadiyah>, accessed 5 Jul 2022.

⁸⁴ Haedar Nashir, “Muhammadiyah dan Pembentukan Masyarakat Islam”, *Majelis Tabligh PP Muhammadiyah* (21 Dec 2011), <http://tabligh.muhammadiyah.or.id/berita-683-detail-muhammadiyah-dan-pembentukan-masyarakat-islam-.html>, accessed 5 Nov 2021.

⁸⁵ “Sejarah Singkat Muhammadiyah”.

*them, in a conducive atmosphere forward and exhilarating.*⁸⁶

The condition of the Muslims during that period of the founding of Muhammadiyah can be described as *malaise* because Muslims were indeed in a state of lethargy and hardship, mainly because they were living in poverty under the grip of colonialism. *Malaise* also represents the decline of Muslims in at least three aspects, namely politics, economy, and religio-culture.⁸⁷ The Muslims were divided politically, poor economically, ignorant religiously, and backward culturally. The diction of “promoting” contained in Muhammadiyah’s constitution can be said to be an ideological response to the condition of Muslims and as *a raison d’entre*’ of Muhammadiyah. The historical context of the founding of Muhammadiyah, which is the term *malaise*, had become a common background for the emergence of all reformist religious movements even long before the establishment of Muhammadiyah. The rise of a reformist movement in Europe led by Martin Luther emerged to respond to the *malaise* situation there.⁸⁸

The choice of the terminology of *memajukan* (advancing), *kemajuan* (progress), and *berkemajuan* (progressive) in Muhammadiyah’s narratives was a revolutionary idea amid the crush of Islamic conservatism at the time of Muhammadiyah’s birth when Ahmad Dahlan had never received a Western education.⁸⁹ The view of “Progressive Islam” as the fruit of his struggles cannot be separated from the role of Ahmad Dahlan and interactions with the surrounding macro environment. Based on Mu’arif’s⁹⁰ research, the *malaise* situation influenced the founder of Muhammadiyah, Ahmad Dahlan, in forming the progressive character of Muhammadiyah in the time when the term progress was commonly used in mass media activists in the early 20th century and became a mainstream discourse in the ranks of the Central Sarekat Islam (CSI), in which Ahmad Dahlan sat as an advisor. Muhammadiyah later adopted the term as the character

⁸⁶ *Ibid*

⁸⁷ Ismail Raji al Faruqi, *Islamization of Knowledge: General Principles and Work Plan* (Virginia: International Institute Islamic Thought, 1988), pp. 18–21.

⁸⁸ Alister E. McGrath, *Reformation Thought: An Introduction* (Malden, MA ; Oxford: Wiley-Blackwell, 2012), p. 6.

⁸⁹ Ahmad Syafii Maarif, “Islam Berkemajuan, Apa Itu?”

⁹⁰ Mu’arif, *Covering Muhammadiyah*, p. 191.

of Muhammadiyah. Therefore, Mu'arif explained, "Progressive Islam" did not initially come from the founder of Muhammadiyah. However, Muhammadiyah deserves appreciation for its historical awareness in choosing Progressive Islam as a character, identity, or vision that has universal reach. The appreciation comes from three reasons.

First, *Islam Berkemajuan* shows Muhammadiyah's ideological response to contemporary situations. It is ideological because *Islam Berkemajuan* is a critique, imagination, and at the same time a movement against the condition of Muslims. The history of the emergence of an ideology begins with an evaluation of conditions at a particular time and place, and then brings imagination about an ideal condition, and continues with a movement to realize the vision as a solution to the factual scenario.

Second, one of the main features of a progressive religious movement is respect for reason. From its founding, Muhammadiyah has shown a heightened appreciation for the use of reason in understanding Islamic teachings. Mu'arif⁹¹ displayed a document in the form of an article entitled "Religion of Reason" in *Soewara Moehammadijah* magazine in 1922. In that article, an anonymous author emphasized the importance of reason as an essential tool for understanding Islam, a religion remaining relevant to changing times.

Third, Muhammadiyah consistently explores, elaborates, and transforms these ideas into action. Muhammadiyah's consistency towards "Progressive Islam" was undoubtedly shown by the words and actions of Ahmad Dahlan. He is reported to have said while teaching female students in a classroom, "*Dadiyo kyai sing kemajuan lan aja kesel-kesel anggonmu nyambutgawe kanggo Mubammadiyah.*" (Be a progressive kiai and never get tired of working for Muhammadiyah)⁹² The whole career of Ahmad Dahlan shows the consistency and coherency of Muhammadiyah's "Progressive Islam" message in words and actions.⁹³

⁹¹ *Ibid.*, p.132.

⁹² Amir Hamzah Wirjosukarto, *Pembaharuan Pendidikan dan Pengajaran Islam oleh Pergerakan Muhammadiyah*, 4th edition (Jember: Muria Offset - Universitas Muhammadiyah, 1985), p. 71.

⁹³ As told by Djarnawi Hadikusuma, Ahmad Dahlan has not yet moved on to the discussion of the following surah in the Qur'an before what has been taught is put into practice first. For his students, Ahmad Dahlan's point of view was something new because they had never heard that interpretation lessons had to be practiced. In the

Fourth, Muhammadiyah continues to carry out what Syamsuddin⁹⁴ calls the revitalization and contextualization of *Islam Berkemajuan* for the benefit for the dynamics of the Muhammadiyah movement, Muslims, and the Indonesian people. In Syamsuddin's view, *Islam Berkemajuan* is a universal vision that is not bound by space and time as the universal character of Islam. If the idea of *Islam Berkemajuan* is limited by space and time, continued Syamsuddin, then it is as to restrict the universality of Islam.⁹⁵ As part of his efforts to ensure the realization of the universality of Islam, Syamsuddin⁹⁶ offered an additional phraseology of “sustainable-progress,” which implies a process that continues dynamically and in perpetuity. Further, Syamsuddin explains that the title of “sustainable progress” deserves to be attached to Muhammadiyah for it has gone beyond an organization or a human association that relies on a system, but rather has evolved into a systems-based organization, a movement that involves itself in a dynamic and systematic process to achieve a goal. As a “progressive-sustainable” movement, Muhammadiyah, said Syamsuddin, does not only move horizontally (moving on) but also forward and climbing up (moving forward) by leaving traces of conveniences for each generation of climbers to continue the ascent.⁹⁷

Through such efforts, *Islam Berkemajuan* for Muhammadiyah, Nashir asserted,⁹⁸ is far from a mere rhetorical themes, utopia, and

case of Surat al-Ma'un, Ahmad Dahlan, for example, took his students to the market to find orphans to be supported. See Djarnawi Hadikusuma, *Aliran pembaruan Islam: Dari Jamaluddin al-Afghani hingga KH. Ahmad Dahlan* (Yogyakarta: Suara Muhammadiyah, 2014), pp. 146–7.

⁹⁴ M. Din Syamsuddin, “Gerakan Pencerahan Menuju Indonesia Berkemajuan: Refleksi, Proyeksi, dan Rekomendasi”, in *Kosmopolitanisme Islam Berkemajuan: Catatan Kritis Mukhtamar Teladan Ke-47 Muhammadiyah di Makassar 2015*, ed. by Abdul Mu'ti et al. (Surakarta: Muhammadiyah University Press, 2016), p. 11.

⁹⁵ *Ibid.*

⁹⁶ M. Din Syamsuddin, “Menjadi Gerakan Berkemajuan Berkelanjutan”, in *Reimaging Muhammadiyah: Islam Berkemajuan dalam Pemikiran dan Gerakan* (Yogyakarta: Suara Muhammadiyah, 2018), p. xvii.

⁹⁷ *Ibid.*

⁹⁸ Haedar Nashir, “Prolog: Islam Berkemajuan dan Aktualisasi Gerakan Muhammadiyah”, in *Islam Berkemajuan untuk Peradaban Dunia: Refleksi dan Agenda Muhammadiyah ke Depan*, ed. by Alpha Amirrahman, Andar Nubowo, and Azaki Khoirudin (Bandung: Mizan, 2015), p. 12.

issues. *Islam Berkemajuan* continued Nashir,⁹⁹ “is an effort to rediscover the fire of Islamic thought initiated and actualized by the founder of Muhammadiyah, Kiai Haji Ahmad Dahlan, a hundred years ago.” Nashir added, “Progressive Islam is an essential and systematic thought, which torments Muhammadiyah as a reformist Islamic movement that continues to take part in advancing the lives of the people, the nation, and the world of universal humanity in an organized manner.” Nasir’s view is consistent with Syamsuddin that in *Islam Berkemajuan*, one finds a value system needs to be formulated.

The opinions of these two Muhammadiyah figures propagates a more exploratory study to reconstruct the systematic thinking of Islam Berkemajuan (progressive Islam) so that both the members of the organization and the public should adopt a clear systematic understanding of Islam Berkemajuan.

E. Socio-theological Basis

The theological dimension of every consequence of religious thought, including *Islam Berkemajuan*, is often questioned because it can become the basis of legitimacy and at the same time showing the existence of religious solids roots. As a religious-based movement, of course, in all aspects of thought and action designed by Muhammadiyah, it always has a solid theological basis and sources, including *Islam Berkemajuan*. By searching several documents, including those written by Hadjid,¹⁰⁰ there is a sub-chapter on the Group of Al-Qur’an Verses which Hadjid referred to as, “...which is often read, thought about, taught, and repeated by Kiai Dahlan,” Among them is Surah al-’Asr. The surah contained in Juz ‘Amma and consisting of only three verses was further constructed by Muhammadiyah intellectuals as al-Ashr Theology, one of the pillars of *Islam Berkemajuan* civilization.¹⁰¹ From the construction of Surah al-’Asr as the theological foundation of *Islam Berkemajuan*, thus further complementing and strengthening the Muhammadiyah movement in terms of its theological basis, the Theology of al-Ma’un, which refers to

⁹⁹ *Ibid.*, p. 12.

¹⁰⁰ Hadjid, *Pelajaran Kiai Haji Ahmad Dahlan: 7 falsafah & 17 kelompok ayat Al-Qur’an* (Yogyakarta: Suara Muhammadiyah, 2018), p. 156.

¹⁰¹ Azaki Khoiruddin, *Teologi al-’Asr: Etos dan Ajaran K.H.A. Dahlan yang Terlupakan* (Yogyakarta: Suara Muhammadiyah, 2015).

Surah al-Ma'un, which also contains Juz 'Amma tend to be better known. Like Surah al-'Asr, Surah al-Ma'un is also included in the 17 groups of verses of the Qur'an.

Not only among members of the Muhammadiyah association, the general public, especially Muslims, Muhammadiyah is indeed associated with Surah al-Ma'un. This strong impression likely results from a narrative repeated in several Muhammadiyah forums concerning how Ahmad Dahlan taught Surah al-Ma'un in front of his students for an extended period. The length of time used by Ahmad Dahlan was not only when teaching Surah al-Ma'un. The same thing was done by Ahmad Dahlan when he taught Surah al-'Asr. Ahmad Dahlan made such a deep impression on the meaning of Surah al-'Asr that all his lectures reviewed the same surah during several months. This kind of method was deliberately used because, in Ahmad Dahlan's view, the Qur'an is not enough to be read and understood but must become a practice that has an impact on social life. Through such an understanding, there would be continuity between Islamic doctrine and social renewal. Using a simple language, Hadjid explained Ahmad Dahlan's stages in teaching the Qur'an as follows: (1) choosing 1-3 verses to read and to think deliberate on; (2) understanding the meaning of the verse; (3) explaining the interpretation of the verse; and (4) following up on the verses of the Qur'an with good deeds in the form of prohibitions and orders.¹⁰² If it is forbidden, it means leaving it. If it is an order, then carry it out. *"If you haven't been able to carry it out in full, then you don't need to read other verses,"* said Hadjid.¹⁰³

Ahmad Dahlan's method of repeated reading, teaching, and explaining Surah al-'Asr and Surah al-Ma'un, a story widely circulated among Muhammadiyah members, faced bored Ahmad Dahlan students who then asked, *"Why doesn't Kiai Dahlan want to go to study the next surah?"* Responding to the question, Ahmad Dahlan asked about the level of understanding of his students. However, he would not be satisfied with the understanding only. He asked about practicing the Qur'an in everyday life. From this account, it can be said that Ahmad Dahlan has given an example of the epistemology of the interpretation of Islamic

¹⁰² Hadjid, *Pelajaran Kiai Haji Ahmad Dahlan*, p. 89.

¹⁰³ *Ibid.*, p. 90.

doctrine, which is oriented toward practical social renewal.¹⁰⁴ The epistemology used by Ahmad Dahlan was ahead of his time so that a Muhammadiyah intellectual considered that Ahmad Dahlan's way of explaining Surah al-'Ashr and Surah al-Ma'un was hardly found in any book of Qur'anic interpretation. According to Baidhawiy and Khoiruddin,¹⁰⁵ Ahmad Dahlan's epistemology formed an ethical foundation to enhance productivity and integrity and empower the poor and the unfortunate people. The theology of al-Ma'un serves as a driving force for Muhammadiyah to continue developing activities needed by the community. According to Syamsuddin,¹⁰⁶ Muhammadiyah actualizes the ethos by developing institutions, such as the Muhammadiyah Disaster Management Center (MDMC), the Community Empowerment Council (MPM), and the Muhammadiyah Charity Institution (Lazismu), by which, continued Syamsuddin, those institutions represent Muhammadiyah's commitment for disaster response, conflict resolution, community empowerment, and fund mobilization.¹⁰⁷

Surah al-'Asr belongs to the group of short surahs (*qisar al-mufassal*) because it only consists of three verses. However, to Hadjid, the significance of surah did not lie in the number of verses but in the content of moral messages that significantly affect the formation of human behaviour in managing time and productivity. Hadjid, in the book mentioned, which is the only reference in this respect, cites Muhammad Abduh's view taken from Imam Shafii concerning the sufficiency of Surah al-'Asr as a guide if Allah did not send further guidance. How did Ahmad Dahlan teach this surah? According to several sources, Ahmad Dahlan's admiration for Surah al-'Ashr could be seen in three things. First, as told by Hadjid, Ahmad Dahlan read it in front of male parents every morning at 07.00. The same activity was carried out for the Aisyiyah at every 08.00. Then after Dhuhur, it was the turn of the group of teenagers whom

¹⁰⁴ Achmad Jainuri, *Ideologi Kaum Reformis: Melacak Pandangan Keagamaan Muhammadiyah Periode Awal* (Surabaya: LPAM, 2002), p. 147.

¹⁰⁵ Baidhawiy and Khoirudin, *Etika Muhammadiyah & Spirit Peradaban*, p. 28.

¹⁰⁶ M. Din Syamsuddin, "Epilog: Jalan Pendakian Nan Panjang", in *Islam Berkemajuan untuk Peradaban Dunia: Refleksi dan Agenda Muhammadiyah ke Depan*, ed. by Alpha Amirrahman, Andar Nubowo, and Azaki Khoirudin (Bandung: Mizan, 2015), p. 313.

¹⁰⁷ *Ibid.*

Ahmad Dahlan ordered to write and memorize the surahs. Second, according to Sudja',¹⁰⁸ Ahmad Dahlan organized a forum for Aisyiyah circles called Wal 'Ashr Course. Because he was so passionate about Surah al-'Ashr, Ahmad Dahlan was nicknamed Kiai Wal-'Asr. Third, in understanding the meaning of Surah al-'Ashr, according to Hadjid,¹⁰⁹ Ahmad Dahlan was influenced by Muhammad Abduh, a twenty-century Islamic reformer, who is said to have influenced Ahmad Dahlan.¹¹⁰ One of Muhammad Abduh's works that Ahmad Dahlan read is *Tafsir Juz Amma*, which contains 37 surahs. However, it is only surah al-'Ashr, explained Hadjid, who received the most severe attention of Ahmad Dahlan. In this regard, Ahmad Dahlan is believed to have had a strong understanding of the surah, which emphasizes the importance of time awareness, charity, patience, and awareness of da'wah,¹¹¹ but also courage as Hadjid said, *"In this case, we can see that the courage to act, a true admonition (Islamic da'wah), and vital charity to change the situation, have been owned by Kiai Dahlan in realizing and building Muhammadiyah."*¹¹²

The description of Hadjid shows that Ahmad Dahlan shines as an example of how Muslims should appreciate the value of time as a lifelong opportunity for transform faith into action that brings benefit to human life. Ahmad Dahlan has carried out what social construction theory calls a dialectical process of three moments, externalization, objectivation, and internalization.¹¹³ For the externalization, Dahlan devoted himself physically and mentally for 7 months to teach the essential message of Surah al-'Ashr by connecting the text, context, and social reality. In Dahlan's understanding, the believers whom Surah al-'Asr refers to as the people who are avoided from loss are those who have true faith

¹⁰⁸ Sudja', *Cerita Tentang Kiai Haji Ahmad Dahlan: Catatan Haji Muhammad Suja'* (Yogyakarta: Suara Muhammadiyah, 2018), pp. 221–2.

¹⁰⁹ Hadjid, *Pelajaran Kiai Haji Ahmad Dahlan*, pp. 109–10.

¹¹⁰ Arbiyah Lubis, *Pemikiran Muhammadiyah dan Muhammad Abduh: Suatu Studi Perbandingan* (Jakarta: Bulan Bintang, 1993).

¹¹¹ Abdul Munir Mulkhan, *Pemikiran K.H.Ahmad Dahlan dan Muhammadiyah dalam Perspektif Perubahan Sosial* (Jakarta: Bumi Aksara, 1990), p. 12.

¹¹² Hadjid, *Pelajaran Kiai Ahmad Dahlan*, hal. 158.

¹¹³ Peter L. Berger, *The Sacred Canopy: The Element of a Sociological Theory of Religion* (New York: Open Road, 1967), p. 9.

that automatically gives birth to righteous deeds.¹¹⁴ Especially in the use of wealth to defend religious beliefs.¹¹⁵ From the externalization stage, Ahmad Dahlan implemented the objectivation, in the sense of transforming the meaning of faith from Surah al-'Ashr into social reality. Referring to Sudja, there was an episode in the life of Ahmad Dahlan in 1922 which he called "big sacrifice." In that year, Ahmad Dahlan auctioned off his belongings in his household, including all the clothes he owned except one turban, one coat, two underwear, and two old sarongs. so that Ahmad Dahlan, as described by Sudja,¹¹⁶ to finance the activities of Muhammadiyah schools that experienced a deficit budget. Ahmad Dahlan's ascetic behavior at of objectification, in turn, aroused the spirit of public generosity to Muhammadiyah.¹¹⁷

It is certain that such a construction of Surah al-'Ashr, as well as other verses in the Qur'an, brings about the spiritual, intellectual, and social capital base that fuels Muhammadiyah's optimism to realize ideas, discourses, and ideologies of *Islam Berkemajuan* in social praxis. Therefore, it is not surprising that not long after its birth, Muhammadiyah had what Mu'arif¹¹⁸ called *Empat Mantra Islam Berkemajuan* (The Four Mantras of progressive Islam), education, religious teaching, humanitarian action, and publication, each of which was propounded by four ideological students of Ahmad Dahlan, Hisham, Fachroddin, Mochtar, and Sudja' respectively, all of whom are also the earliest assistant leadership elements in the Hoofdbestuur (central leadership) of Muhammadiyah. The event of June 17, 1920 marks the beginning of several important developments in Muhammadiyah. In the first place, what can be mentioned is the expansive development of Muhammadiyah with a broader mass base and increasing diverse activities that require a more modern organization, which is aligned into those four strategic mantras. In the second place, the

¹¹⁴ Hadjid, *Pelajaran Kiai Haji Ahmad Dahlan*, p. 128.

¹¹⁵ Achmad Jainuri, *Ideologi Kaum Reformis*, p. 149.

¹¹⁶ Sudja', *Catatan tentang Kiai Haji Ahmad Dahlan*, pp. 222-9.

¹¹⁷ As told by Sudja', in 1922, many philanthropists donated land and agricultural products to Muhammadiyah, and it became the property of Muhammadiyah, which was used, among other things, for HB Muhammadiyah's offices, building a prayer room, and building houses for the poor.

¹¹⁸ Mu'arif, *Covering Muhammadiyah*, p. 179.

event marked the continuity of cadres and leaders with solid character and vision to advance Muhammadiyah, as seen in the figure of Hisham, who was appointed as head of School Section in Muhammadiyah central leadership. When delivering a speech after being appointed to the position, Hisham conveyed the vision and mission as quoted by Sudja' stating that,

"I will bring our friends from the school management department to try to advance education and teaching so that they can erect the magnificent Muhammadiyah university building to produce Islamic scholars, and supreme teachers of Muhammadiyah for the benefit of Muslims in general and Muhammadiyah in particular."

In his speech, Hisham's vision was reflected in the use of the "advance" diction that was subsequently marked by two achievements, the establishment of Muhammadiyah university building and the birth of Islamic scholars and Muhammadiyah teachers. Eventually, in 1963, Muhammadiyah had its first higher education in Padang Panjang, the Kulliyatul Muballighin Academy.¹¹⁹

Considering the long intersubjectivity between Ahmad Dahlan and his students, including Hisham, who later became an important figure in Muhammadiyah, what Hisham said at the time his inauguration as the Head of HB Muhammadiyah for the School Section was an embodiment of the ethos of Surah al-'Ashr which was internalized from the teaching of Ahmad Dahlan. Hisham's visionary statement, in turn took a long period to happen. Muhammadiyah finally had a university after 43 years of passing after Hisham gave his speech in 1920. Mu'arif, who informed that the university was the first owned by Muhammadiyah, did not explain the condition of the building as Hisham aspired. Muhammadiyah started higher education with a magnificent structure from the 1980s, approximately two decades after establishing the Kulliyatul Muballighin Academy in Padang Panjang. The explanation concerning the length of time to realize the vision is relevant to the contemporary understanding of Surah al-'Ashr by Muhammadiyah intellectuals that can be found

¹¹⁹ *Ibid.*, p. 188.

in the works of Khoiruddin¹²⁰ and by Khoiruddin and Baidhaw¹²¹. In Arabic literature, *al-'Ashr*, meaning the time before sunset, refers to the context of the time and evening activities of traditional Arab residents. However, according to Khoiruddin, *al-'Ashr* also means advanced, new, and modern by referring to several Arabic dictionaries. He continued that the word '*ashara*' also means modernizing, making something unique and modern.¹²² An understanding of the meaning of *al-'Ashr* has thus been formulated by Sukriyanto AR,

“For the sake of time moving forward, ‘for the sake of the time moving to the future, ‘for the sake of time moving forward, ‘for the sake of the future moving forward, or ‘ for the sake of a life moving forward,’ not ‘past,’ ‘old times,’ and ‘backwardness.’”¹²³

The time orientation derived from the word *al-'Ashr*, which leads to the farthest future, in Khoiruddin's view, has been followed up by Muhammadiyah through modern organized activities as evidenced by tangible achievements in *The Four Mantras of Islam Berkemajuan* since Muhammadiyah's early period. According to Khoiruddin, this historical evidence should be an inspiration for Muhammadiyah today to continue advancing civilization upon entering the second century of Muhammadiyah based on *al-'Ashr* theology. Khoiruddin further explained the concept of *kehusr*. In some literature, the *kehusr* (deficit) is described to have many meanings, including loss, misguidance, misfortune, weakness, deception, all of which lead to negative connotations that no one likes.¹²⁴ In Khoiruddin's view, the meaning and application of *kehusr* can be placed

¹²⁰ Khoiruddin, *Teologi al-'Ashr: Etos dan Ajaran K.H.A. Dahlan yang Terlupakan*; Azaki Khoiruddin, “Teologi Al-'Ashr Muhammadiyah: Visi Islam Berkemajuan di Abad Kedua”, in *Islam Berkemajuan untuk Peradaban Dunia: Refleksi dan Agenda Muhammadiyah ke Depan*, ed. by Alpha Amirrahman, Andar Nubowo, and Azaki Khoirudin (Bandung: Mizan, 2015).

¹²¹ Baidhaw and Khoirudin, *Etika Muhammadiyah & Spirit Peradaban*.

¹²² Khoiruddin, “Teologi Al-'Ashr Muhammadiyah: Visi Islam Berkemajuan di Abad Kedua”, p. 202.

¹²³ M. Sukriyanto AR, “Pelajaran ‘al-'Ashr Kiai Dahlan”, in *Teologi al-'Ashr: Etos dan Ajaran K.H.A. Dahlan yang Terlupakan* (Yogyakarta: Suara Muhammadiyah, 2015), pp. 5–6.

¹²⁴ M. Quraish Shihab, *Tafsir Al-Misbâh: Pesan, Kesan, dan Keserasian Al-Qur'an*, vol. 15 (Jakarta: Lentera Hati, 2011).

in the context of civilization, namely backwardness, decline, or, even worse, destruction. So to avoid these unwanted negative situations, and at the same, to create a progressive society, according to Khoiruddin, Surah al-'Ashr provides four main pillars as follows: the monotheism paradigm; the works of civilization; mastery of science, technology, and art; and strengthening MEA (Moral-Ethics-Akhlaq), the four pillars which are in fact which the elaboration of the concepts of faith, good deeds, mutual advice (*wa tawāshau bil al-haq*, and *wa tawāshau bis al-shabr*) contained in the third verse in Surah al-'Ashr.¹²⁵

Faith and pious deeds were the core of Ahmad Dahlan's religious experience which moved him to design a socio-religious movement called Muhammadiyah, which has proven to have strong resilience, as a vehicle for Muslims to carry out activities in various fields providing benefits for Muslims themselves, as well for the wider community. This endurance is proven, among others, by the age of Muhammadiyah, which lasts more than one century. It is essential to mention here that the determinant factors of Muhammadiyah's survival cannot be separated from Ahmad Dahlan's ethos. With the core of his religious understanding and experience, Ahmad Dahlan's ascetism is very clear in the episode of "big sacrifice" in 1922. Ahmad Dahlan understands that faith is not just a verbal acknowledgment or testimony to The Absolute Reality but must be accompanied by individual and collective actions primarily through Muhammadiyah. Accordingly, it can be said, Muhammadiyah is the embodiment of the core experience of Ahmad Dahlan. Khoiruddin's construction of the concept of faith in Surah al-'Asr as the Tawhid Paradigm for the progress of civilization, among others, comes from the life experience of Ahmad Dahlan.

F. Concluding Remarks

For Muhammadiyah, as reflected in the thoughts of several Muhammadiyah leaders, the idea of *Islam Berkemajuan* (progressive Islam) is a reaffirmation of the character of the Muhammadiyah movement. The idea is called out in various expressions, such as *tajdid*, renewal, modernism, reformism, and *da'wah*. From its inception, Muhammadiyah has had a consistent mission to advance Islam. Progressive Islam in

¹²⁵ Khoiruddin, *Teologi Al-'Ashr Muhammadiyah: Visi Islam Berkemajuan*, p.204.

Muhammadiyah's imagination is Islam that is relevant to times and places. For Muhammadiyah, progress is inherent in Islam as revealed in the Qur'an and proven in the career of Muhammad.

From a socio-historical perspective, although not the first movement that developed the idea of progress, Muhammadiyah is well claimed by scholars as the first to develop the idea and transform it into action. The idea of Islam Berkemajuan has been developed by Muhammadiyah in such a way that responds to actual situation of Muslim society both in time of Dutch colonialism and of independence. Islam Berkemajuan is a critique, imagination, and at the same time a movement against the backward condition of Muslims. In finding solution for this situation, Islam Berkemajuan encourages the use of rational thinking in developing the teachings as well as the application of Islam. Words and actions of the founder Ahmad Dahlan undoubtedly provide a strong inspiration for subsequent generation to develop the organization.

BIBLIOGRAPHY

- Abdul Mu'ti, "Sebuah Pengantar: Lima Fondasi Islam Berkemajuan", in *Islam Berkemajuan: Kisah Perjuangan KH. Ahmad Dahlan dan Muhammadiyah Masa Awal: Kyai Ahmad Dahlan dalam Catatan Pribadi*, Jakarta: Al-Wasath, 2009.
- Abu-Rabi', Ibrahim M., "Editor's Introduction: Contemporary Islamic Thought: One or Many?", in *The Blackwell Companion to Contemporary Islamic Thought*, Malden, MA: Blackwell Pub, 2006, pp. 1–20.
- Ahmad Syafii Maarif, "Islam Berkemajuan, Apa Itu?", *Suara Muhammadiyah*, 9 May 2020, <https://suaramuhammadiyah.id/2020/05/09/islam-berkemajuan-apa-ituu/>, accessed 5 Nov 2021.
- Alfan, *Muhammadiyah: The Political Behavior of a Muslim Modernist Organization under Dutch Colonialism*, Yogyakarta: Gadjah Mada University Press, 1989.
- Ali, H.A. Mukti, *Ijtihad dalam Pandangan Muhammad Abdub, Ahmad Dahlan, dan Muhammad Iqbal*, Jakarta: Bulan Bintang, 1990.
- Ali, Muhamad, *Islam and Colonialism: Becoming Modern in Indonesia and Malaya*, Edinburgh: Edinburgh University Press, 2015.
- Alisjahbana, Sutan Takdir, "Paham Islam yang Menghambat Kemajuan", *Ulumul Qur'an*, vol. 1, no. 1, 1989, pp. 46–50.
- Alwee, Azhar Ibrahim, "Introduction: The Making of Progressive Religion", in *Islam, Religion and Progress: Critical Perspectives*, ed. by Azhar Ibrahim Alwee and Mohamed Imran Mohamed Taib, Singapore: The Print Lodge Pte. Ltd, 2006.
- Amar, Faozan, Anang Rohwiyono, and Mohammad Dwi Fajri (eds.), *Reaktualisasi dan Kontekstualisasi Islam Berkemajuan di Tengah Peradaban Global*, Jakarta: Al-Wasath-UMJ Press-UHAMKA Press, 2012.
- Amirrachman, Alpha, Andar Nubowo, and Azaki Khoirudin, *Islam Berkemajuan untuk Peradaban Dunia: Refleksi dan Agenda Muhammadiyah ke Depan*, Bandung: PT Mizan Pustaka, 2015.
- AR, M. Sukriyanto, "Pelajaran 'al-'Ashr Kiai Dahlan", in *Teologi al-'Ashr: Etos dan Ajaran K.H.A. Dahlan yang Terlupakan*, Yogyakarta: Suara Muhammadiyah, 2015.

- Arbiyah Lubis, *Pemikiran Muhammadiyah dan Muhammad Abdul: Suatu Studi Perbandingan*, Jakarta: Bulan Bintang, 1993.
- Azra, Azyumardi, “Muhammadiyah: A Preliminary Study”, *Studia Islamika*, vol. 1, no. 2, 1994 [<https://doi.org/10.15408/sdi.v1i2.863>].
- Bachtiar, Hasnan, “Dār al-‘Ahd wa al-Shahādah: Muhammadiyah’s Position and Thoughts on Negara Pancasila”, *Studia Islamika*, vol. 27, no. 3, 2020, pp. 485–513 [<https://doi.org/10.36712/sdi.v27i3.11325>].
- Badawi (Datuk), Abdullah bin Haji Ahmad, *Islam Hadhari: A Model Approach for Development and Progress*, Kuala Lumpur: MPH Pub., 2006.
- Baidhawiy, Zakiyuddin and Azaki Khoirudin, *Etika Muhammadiyah & Spirit Peradaban*, Yogyakarta: Suara Muhammadiyah, 2017.
- Barton, Greg, Ihsan Yilmaz, and Nicholas Morieson, “Authoritarianism, Democracy, Islamic Movements and Contestations of Islamic Religious Ideas in Indonesia”, *Religions*, vol. 12, no. 8, 2021 [<https://doi.org/10.3390/rel12080641>].
- Basyaib, Hamid (tran.), *Kemlut Demokrasi Liberal Surat Surat Rabasia Boyd R Compton*, Jakarta: LP3ES, 1992.
- Beck, Herman L., *Fenomenologi Islam Modernis: Kisah Perjumpaan Muhammadiyah dengan Kebhinekaan Perilaku Beragama*, Yogyakarta: Suara Muhammadiyah, 2019.
- Berg, Bruce L. and Howard Lune, *Qualitative Research Methods for the Social Sciences*, Boston: Pearson, 2007.
- Berger, Peter L., *The Sacred Canopy: The Element of a Sociological Theory of Religion*, New York: Open Road, 1967.
- Bruinessen, Martin Van (ed.), *Contemporary Development in Indonesian Islam: Explaining the ‘Conservative Turn’*, Singapore: ISEAS Publishing, 2013.
- Burhani, Ahmad Najib, “Liberal and Conservative Discourses in The Muhammadiyah: The Struggle for the Face of Reformist Islam in Indonesia”, in *Contemporary Development in Indonesian Islam: Explaining the ‘Conservative Turn’*, ed. by Martin Van Bruinessen, Singapore: ISEAS Publishing, 2013.
- , *Muhammadiyah Berkemajuan: Pergeseran dari puritanisme ke kosmopolitanisme*, Bandung: Mizan, 2016.

- , “Pluralism, Liberalism, and Islamism: Religious Outlook of Muhammadiyah”, *Studia Islamika*, vol. 25, no. 3, 2018, pp. 433–70 [https://doi.org/10.15408/sdi.v25i3.7765].
- , “Muhammadiyah Jawa dan Landasan Kultural untuk Islam Berkemajuan”, *Jurnal Ma'arif*, vol. 14, no. 2, 2020, pp. 75–84.
- Burhani, Najib, “The Ideological Shift of Muhammadiyah from Cultural into Puritanical Tendency in 1930s”, *Jurnal Masyarakat dan Budaya*, vol. 8, no. 1, 2006, pp. 1–22.
- Creswell, John W. and J. David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches 5ed*, Los Angeles: SAGE Publications, Inc, 2018.
- Daya, Burhanuddin, *Gerakan Pembaharuan Pemikiran Islam: Kasus Sumatera Thawalib*, Yogyakarta: Tiara Wacana, 1990.
- Efendi, David, Nanang Indra Kurniawan, and Purwo Santoso, “From Fiqh to Political Advocacy: Muhammadiyah’s Ecological Movement in the Post New Order Indonesia”, *Studia Islamika*, vol. 28, no. 2, 2021, pp. 349–83 [https://doi.org/10.36712/sdi.v28i2.14444].
- Fanani, Ahmad Fuad, *Reimagining Muhammadiyah: Islam Berkemajuan dalam Pemikiran dan Gerakan*, Yogyakarta: Suara Muhammadiyah, 2018.
- Fanie, Zainuddin and Atiqah Sabardila, *Sumber Konflik Masyarakat Muslim Muhammadiyah-NU: Perspektif Keberterimaan Tablil*, Surakarta: Muhammadiyah University Press & Asia Foundation, 2000.
- Farid Esack, “In Search of a Progressive Islamic Response to 9/11”, in *Progressive Muslim: On Justice, Gender, and Pluralism*, ed. by Omid Safi, Oxford: Oneworld, 2003.
- Faruqi, Ismail Raji al, *Islamization of Knowledge: General Principles and Work Plan*, Virginia: International Institute Islamic Thought, 1988.
- Fogg, Kevin W., *Indonesia’s Islamic Revolution*, Cambridge: Cambridge University Press, 2020.
- Hadikusuma, Djarnawi, *Aliran pembaruan Islam: Dari Jamaluddin al-Afghani hingga KH. Ahmad Dahlan*, Yogyakarta: Suara Muhammadiyah, 2014.
- Hadjid, *Pelajaran Kiai Haji Ahmad Dahlan: 7 falsafah & 17 kelompok ayat Al-Qur’an*, Yogyakarta: Suara Muhammadiyah, 2018.
- Hasyim, Syafiq, “Ebrahim Moosa: Menggabungkan Pemikiran dan

- Gerakan Islam Progresif: Kata Pengantar Editor”, in *Islam Progresif: Refleksi Dilematis tentang HAM, Modernitas dan Hak-Hak Perempuan di Dalam Hukum Islam*, trans. by Yasrul Huda, Jakarta: ICIP, 2004.
- Hilmy, Masdar and Khoirun Niam, “Winning the Battle of Authorities: The Muslim Disputes Over the Covid-19 Pandemic Plague in Contemporary Indonesia”, *QIJIS*, vol. 8, no. 2, 2020, pp. 293–326 [https://doi.org/10.21043/qijis.v8i2.7670].
- Huntington, Samuel P., “Foreword: Cultures Count”, in *Culture Matters How Values Shape Human Progress*, ed. by Lawrence E. Harrison and Samuel P. Huntington, New York: Basic Books, 2000.
- Ihsan, Nur Hadi and Dhita Ayomi Purwaningtyas, “Omid Safi’s Concept of Progressive Muslims”, *Kalimah*, vol. 17, no. 2, 2019, pp. 61–80 [https://doi.org/10.21111/klm.v17i2.3426].
- Jabrohim, *Muhammadiyah: Gerakan Kebudayaan yang Berkemajuan*, Yogyakarta: Pustaka Pelajar, 2010.
- Jainuri, Achmad, *Ideologi Kaum Reformis: Melacak Pandangan Keagamaan Muhammadiyah Periode Awal*, Surabaya: LPAM, 2002.
- Jursyi, Salahuddin, *Membumikan Islam Progresif*, Jakarta: Paramadina, 2004.
- Kahfi, Muhammad, “Muhammadiyah Gerakan Islam Berkemajuan: Selayang Pandang”, *SIASAT*, vol. 4, no. 3, 2019, pp. 39–46 [https://doi.org/10.33258/siasat.v4i3.15].
- Kersten, Carool, *Islam in Indonesia: The Contest for Society, Ideas and Values*, Oxford: Oxford University Press, 2016.
- , *A History of Islam in Indonesia: Unity in Diversity*, Edinburgh: Edinburgh University Press, 2017.
- Khoiruddin, Azaki, *Teologi al-‘Ashr: Etos dan Ajaran K.H.A. Dablan yang Terlupakan*, Yogyakarta: Suara Muhammadiyah, 2015.
- , “Teologi Al-‘Ash Muhammadiyah: Visi Islam Berkemajuan di Abad Kedua”, in *Islam Berkemajuan untuk Peradaban Dunia: Refleksi dan Agenda Muhammadiyah ke Depan*, ed. by Alpha Amirrahman, Andar Nubowo, and Azaki Khoirudin, Bandung: Mizan, 2015.
- Kim, Hyung-Jun, *Reformist Muslims in Yogyakarta Village: the Islamic transformation of contemporary socio-religious life*, Canberra: ANU E Press, 2007.

- Kuntowijoyo, “Pengantar: Jalan Baru Muhammadiyah”, in *Islam Murni dalam Masyarakat Petani*, Yogyakarta: Bentang, 2000.
- Kurzman, Charles (ed.), *Liberal Islam: A Sourcebook*, New York: Oxford University Press, 1998.
- Madjid, Nurcholish, *Islam Kemodernan dan Keindonesiaan*, Bandung: Mizan, 1987.
- McGrath, Alister E., *Reformation Thought: An Introduction*, Malden, MA ; Oxford: Wiley-Blackwell, 2012.
- Miles, Matthew B., A. Michael Huberman, and Johnny Saldana, *Qualitative Data Analysis: A Methods Sourcebook*, London: SAGE Publications, Inc, 2014.
- Moosa, Ebrahim, *Islam Progresif: Refleksi Dilematis tentang HAM, Modernitas dan Hak-Hak Perempuan di Dalam Hukum Islam*, trans. by Yasrul Huda, Jakarta: ICIP, 2004.
- Mu’arif, *Covering Muhammadiyah: Gerakan Islam Berkemajuan dalam Sorotan Media Massa pada Zaman Kolonial Belanda*, Yogyakarta: IRCISOD, 2020.
- Mukhlis, “Metodologi Muslim Progresif dalam Memahami Pesan Sejati Al-Qur’an”, *Al-Tahrir*, vol. 11, no. 1, 2011, pp. 29–53 [<https://doi.org/10.21154/al-tahrir.v11i1.25>].
- Mulkhan, Abdul Munir, *Pemikiran K.H. Ahmad Dahlan dan Muhammadiyah dalam Perspektif Perubahan Sosial*, Jakarta: Bumi Aksara, 1990.
- , *Islam Murni dalam Masyarakat Petani*, Yogyakarta: Bentang, 2000.
- Murfi, Ali and Rahmad Nursyahidin, “Muslim Progresif Omid Safi dan Isu-isu Islam Kontemporer”, *Jurnal Pendidikan Agama Islam*, vol. 12, no. 2, 2015, pp. 229–42 [<https://doi.org/10.14421/jpai.2015.122-08>].
- Mustofa, Saiful, “Meneguhkan Islam Nusantara Untuk Islam Berkemajuan: Melacak Akar Epistemologis dan Historis Islam Nusantara”, *Epistemé*, vol. 10, no. 2, 2015, pp. 405–34 [<https://doi.org/10.21274/epis.2015.10.2.405-434>].
- Mu’ti, Abdul et al., *Kosmopolitanisme Islam Berkemajuan: Catatan Kritis Muktamar Teladan Ke-47 Muhammadiyah di Makassar 2015*, Surakarta: Muhammadiyah University Press, 2016.

- Nakamura, Mitsuo, *The Crescent Arises over the Banyan Tree: A Study of the Muhammadiyah Movement in a Central Javanese Town, c. 1910-2010*, Singapore: Institute of Southeast Asian Studies, 2012.
- Nashir, Haedar, “Muhammadiyah dan Pembentukan Masyarakat Islam”, *Majelis Tabligh PP Muhammadiyah*, 21 Dec 2011, <http://tabligh.muhammadiyah.or.id/berita-683-detail-muhammadiyah-dan-pembentukan-masyarakat-islam-.html>, accessed 5 Nov 2021.
- , “Prolog: Islam Berkemajuan dan Aktualisasi Gerakan Muhammadiyah”, in *Islam Berkemajuan untuk Peradaban Dunia: Refleksi dan Agenda Muhammadiyah ke Depan*, ed. by Alpha Amirrahman, Andar Nubowo, and Azaki Khoirudin, Bandung: Mizan, 2015.
- , “Muhammadiyah’s Moderation Stance in the 2019 General Election: Critical Views from Within”, *Al-Jāmi’ah*, vol. 57, no. 1, 2019, pp. 1–24 [<https://doi.org/10.14421/ajis.2019.571.1-24>].
- , *Kuliah Kemuhammadiyahan*, vol. 2, Yogyakarta: Suara Muhammadiyah, 2020.
- Nasr, Seyyed Hossein, *The Study Quran: A New Translation and Commentary*, New York: Harper Collins, 2017.
- Noer, Deliar, *Gerakan Modern Islam Di Indonesia 1900-1942*, Jakarta: LP3ES, 1980.
- Noor, Farish A., *Islam Progresif: Peluang, Tantangan, dan Masa Depan di Asia Tenggara*, ed. by Moch Nur Ichwan, trans. by Imron Rosjadi, Yogyakarta: Samha, 2006.
- Peacock, James L., *Gerakan Muhammadiyah Memurnikan Ajaran Islam di Indonesia*, ed. by A. Makmur Makka, Jakarta: Cipta Kreatif, 1986.
- Porter, Michael E., “Attitude, Values, Beliefs, and The Microeconomics of Prosperity”, in *Culture Matters How Values Shape Human Progress*, ed. by Lawrence E. Harrison and Samuel P. Huntington, New York: Basic Books, 2000.
- PP Muhammadiyah, *Pernyataan Pikiran Muhammadiyah Jelang Satu Abad: Zhawahir al-afkar al-Muhammadiyah ‘abra qarn min al-zaman (Muktamar Muhammadiyah ke-45)*, Malang: PP Muhammadiyah, 2005.
- , *Pernyataan Pikiran Muhammadiyah Abad Kedua: Zhawahir Al-Afkar Al-Muhammadiyah Li Al-Qarni Al-Tsani (Keputusan Muktamar Satu*

- Abad Muhammadiyah ke-46*), Yogyakarta: PP Muhammadiyah, 2015.
- Rafdhi, Faiz and Faozan Amar, *Dakwah Pencerahan Menuju Islam Berkemajuan*, Jakarta: Al-Wasath, 2014.
- Ricoeur, Paul, *Hermeneutics and the Human Sciences: Essays on Language, Action and Interpretation*, trans. by John B. Thompson, Cambridge: Cambridge University Press, 1981.
- Rohinah, “The Figure of Omid Safi: Progressive Muslim, Gender Mainstreaming, and Islamic Education”, *Jurnal Pendidikan Islam*, vol. 9, no. 2, 2020, pp. 217–34 [https://doi.org/10.14421/jpi.2020.92.217-234].
- Safi, Omid, “What is Progressive Islam?”, *ISIM Newsletter*, no. 13, 2003.
- , “Introduction: The Times They Are A-Changin’: A Muslim Quest for 1 Justice, Gender Equality and Pluralism”, in *Progressive Muslims on Justice, Gender and Pluralism*, Oxford: Oneworld, 2010.
- Saleh, Fauzan, *Modern Trends in Islamic Theological Discourse in 20th Century Indonesia: A Critical Survey*, Leiden: Brill, 2001.
- “Sejarah Singkat Muhammadiyah”, *Muhammadiyah.or.id*, https://muhammadiyah.or.id/sejarah-singkat-muhammadiyah, accessed 5 Jul 2022.
- Shihab, Alwi, *Membendung Arus: Respon Gerakan Muhammadiyah Terhadap Penetrasi Misi Kristen di Indonesia*, Yogyakarta: Suara Muhammadiyah, 2016.
- Shihab, M. Quraish, *Tafsîr Al-Mishbâb: Pesan, Kesan, dan Kekeragaman Al-Qur’an*, vol. 15, Jakarta: Lentera Hati, 2011.
- Subhan, “Pemikiran Omid Safi: Humanisme dan Sufisme”, *AL-MANAR*, vol. 6, no. 2, 2017, pp. 207–26.
- Sudja’, *Cerita Tentang Kiai Haji Ahmad Dahlan: Catatan Haji Muhammad Suja’*, Yogyakarta: Suara Muhammadiyah, 2018.
- Sutiyono, *Benturan Budaya Islam: Puritan & Sinkretis*, Jakarta: Penerbit Buku Kompas, 2010.
- Syam, Nur and Nawawi, “Islam Nusantara Berkemajuan sebagai Basis Moderasi Islam di Indonesia”, *ISLAMICA*, vol. 13, no. 2, 2019, pp. 236–55 [https://doi.org/10.15642/islamica.2019.13.2.303-322].

- Syamsuddin, M. Din, “Epilog: Jalan Pendakian Nan Panjang”, in *Islam Berkemajuan untuk Peradaban Dunia: Refleksi dan Agenda Muhammadiyah ke Depan*, ed. by Alpha Amirrahman, Andar Nubowo, and Azaki Khoirudin, Bandung: Mizan, 2015.
- , “Gerakan Pencerahan Menuju Indonesia Berkemajuan: Refleksi, Proyeksi, dan Rekomendasi”, in *Kosmopolitanisme Islam Berkemajuan: Catatan Kritis Muktamar Teladan Ke-47 Muhammadiyah di Makassar 2015*, ed. by Abdul Mu’ti et al., Surakarta: Muhammadiyah University Press, 2016.
- , “Menjadi Gerakan Berkemajuan Berkelanjutan”, in *Reimagining Muhammadiyah: Islam Berkemajuan dalam Pemikiran dan Gerakan*, Yogyakarta: Suara Muhammadiyah, 2018.
- Syuja’, Kyai, *Islam Berkemajuan: Kisah Perjuangan KH. Ahmad Dahlan dan Muhammadiyah Masa Awal: Kyai Ahmad Dahlan dalam Catatan Pribadi*, Jakarta: Al-Wasath, 2009.
- Ulhaq, Fajar Riza and Abdul Mu’ti, *Kristen Muhammadiyah: Konvergensi Muslim dan Kristen dalam Pendidikan*, Jakarta: Al-Wasath, 2009.
- Wasim, Arif Al, “Titik Temu Islam Nusantara Berkemajuan dalam Perspektif Fenomenologi Edmund Husserl (1859-1938)”, *AN NUR*, vol. 12, no. 1, 2020, pp. 47–72 [<https://doi.org/10.37252/an-nur.v12i1.80>].
- Wirjosukarto, Amir Hamzah, *Pembaharuan Pendidikan dan Pengajaran Islam oleh Pergerakan Muhammadiyah*, 4th edition, Jember: Muria Offset - Universitas Muhammadiyah, 1985.
- Yusdani, “Pemikiran dan Gerakan Muslim Progresif”, *El-Tarbawi*, vol. 8, no. 2, 2015, pp. 146–60 [<https://doi.org/10.20885/tarbawi.vol8.iss2.art3>].
- Yusuf, Mudzirin and Hendro Widodo, “Islam Berkemajuan dalam Perspektif Muhammadiyah”, *Islamika*, vol. 13, no. 2, 2019, pp. 185–208.