



The Value of Progressive Islamic Education at PRM Wonosari Musi Rawas, South Sumatra

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Abstract : This research aims to examine the values of Progressive Islamic Education implemented by the Leaders of the Wonosari Muhammadiyah Branch (PRM), Megang Sakti sub-district, Musi Rawas Regency, South Sumatra Province. This research approach is a field study, using qualitative methods. Data collection was carried out through in-depth interviews, observation and documentation. The results of the research show that in its preaching activities, PRM Wonosari is based on tauhid and is based on the Al-Qur'an and As-Sunnah, the values of tajwid and tajwid, the values of *rahmatan lil 'alamin*, and carrying out renewal. Progressive Islamic Education developed at PRM Wonosari prioritizes the values of *wasathiyah* (moderation), namely a fair, balanced and inclusive attitude in integrating Islamic teachings with the demands of current developments. These *wasathiyah* values are realized through an adaptive learning approach, strengthening noble morals and instilling a spirit of openness and tolerance. The implementation of these values is not only reflected in the formal education curriculum but also in inclusive religious and social activities. This research contributes to enriching the concept of Progressive Islamic Education at the local level and shows its relevance in building a society with character and harmony.

Keywords: Education, Progressive Islam, PRM Wonosari

INTRODUCTION

Muhammadiyah is one of the da'wah organizations in Indonesia, founded on 8 Dzulijjah 1330 H or 18 November 1912 AD by KH Ahmad Dahlan in Kauman Yogyakarta. This organization has grown to become one of the significant social, educational, and humanitarian forces in the country, as are the many educational institutions and hospitals owned by Muhammadiyah. as a da'wah movement to encourage *amar ma'ruf nahi munkar*, so that a true Islamic society is realized (Nashir, 2014a).

Muhammadiyah, a group focused on Islamic reform, has played a major role in the advancement of education in Indonesia. Muhammadiyah should have been called "Progressive Islam" from the beginning, considering how important KH. Ahmad Dahlan, as its founder created innovative and important education in Indonesia. Muhammadiyah

education today is held to meet the demands of the times while maintaining local principles that are in line with religion, according to the founder (Kossah et al., 2022).

The concept of "Progressive Islam" in the modern era is a response to the phenomenon of globalization, especially in cultural aspects, both Arabization and Westernization (Kahfi, 2020). For Muslims, progress is certainly obtained through the foundation of the basic values of Islamic teachings, which contain the principles of progress and enlightenment. As a religion that enlightens (*din al-tanwir*) and encourages the progress of civilization (*din al-hadlarah*), Islam must be an integral part of every Muslim's outlook on life, both individually and collectively. From this enlightening and progressive outlook on life, an Indonesian society that is progressive in all aspects was born or formed (Nashir, 2014b).

Muhammadiyah uses two approaches to spread progressive Islam: enlightenment and transformation. The enlightenment approach seeks to provide a progressive understanding of Islam to the community through education, while the transformation approach seeks to change the way people think through da'wah and activism. The concept of progressive education is a representation of enlightening Islamic education as a whole (Hasnahwati et al., 2023).

As mentioned in several previous studies, the study of advanced Islamic education da'wah in the Muhammadiyah Wonosari Branch is a field research such as the research of Handayani, Baidhawi, Darajat, Hasnahwati and Alifudin. Likewise, what Haedar and Kahfi wrote about progressive education. However, some of these studies differ significantly from this study, especially in terms of the context of the place and time of the research (*Locus* and *Tempus*) and the background phenomena when the research was conducted. This research was conducted in the context of the social and cultural situation of the village community and focused on the strategy of Islamic education da'wah. This is different from the research of Handayani and others who take urban communities as research subjects. Likewise, several similar studies explored the content of Muhammadiyah's decision on da'wah.

In terms of the number of individuals, Muhammadiyah Wonosari residents can be said to be a minority group, but have a high religious fighting spirit compared to other religious groups. One of the indicators is the monthly routine recitation which has continued to exist for more than 30 years, and is among the most active in the Muhammadiyah Musi Rawas Regional Executive area. PRM Wonosari has community economic empowerment programs, as well as charitable activities in the field of education, namely one

Muhammadiyah Charity (AUM) Early Childhood Education (PAUD) and one Muhammadiyah Charity (AUM) Aisyiyah Wonosari Kindergarten (TK).

The uniqueness of the Muhammadiyah movement in Wonosari Village, Megang Sakti District, Musi Rawas Regency lies in the ability of this organization to reach and operate in areas that originally rejected the existence of Muhammadiyah. This existence certainly does not occur spontaneously but through a systematic process of expanding and developing the organization, and there is a separate Islamic education da'wah strategy so that Muhammadiyah can take root in Wonosari Village.

The background of Wonosari Village actually reflects the village area with the majority of Javanese descent, which makes this study interesting, considering the background of the influence of transmigration communities and local rituals in people's lives. However, in reality, Muhammadiyah can successfully implement Islamic education da'wah and strengthen its presence in this region.

In the context of the reality depicted, the researcher is interested in exploring in depth how Muhammadiyah implements progressive Islamic education among the local community. Through this study, it is hoped that data on Islamic education da'wah strategies used by Muhammadiyah in the local community can be obtained, as well as as a comparison of information on the same case with different contexts.

Based on the results of initial observations, the researcher determined the formulation of the problem, namely: How do Islamic values progress in the Muhammadiyah Movement in PRM Wonosari, Megang Sakti District, Musi Rawas Regency, South Sumatra Province?

LITERATURE REVIEW

Previous researchers have researched many about progressive Islam. However, there is an empty space that this study can fill. Previous research includes:

The study of Handayani, et al. (2020) on the patterns, methods, and implementation of Muhammadiyah enlightenment da'wah has been a concern before. This study is an ethnographic study that observes Muhammadiyah's da'wah activities in Sidoarjo. The results of the study concluded that the model of Muhammadiyah's religious da'wah movement at the branch and branch levels began with real social action in helping the surrounding community (Handayani et al., 2020a).

According to Hanipudin (2020), the concept of progressive education reflects a holistic approach in enlightening Islamic education. From this concept, the Muhammadiyah

education system was born which consists of three paths: general education, madrasas, and modern Islamic boarding schools. In conclusion, there is a process of change resulting from criticism of traditional Islamic education. Haedar conveyed several important principles: to achieve enlightening education, education must be liberating, empowering, and forwarding. That is the result of modern education (Hanipudin, 2020).

Alifudin (2021) concluded that the pattern and approach of da'wah used by Muhammadiyah in Wakatobi during the reform era has changed. Initially, the approach was verbal-reactive to the socio-cultural dynamics that occurred in society, but later changed to be more adaptive and social. Although the verbal approach in the form of oral narratives is still maintained, it is then united with social actions in the community (Alifudin et al., 2021).

The results of the research of Arifin, Mughni, and Nurhakim (2022) Progressive Islam have roots in the development of Islamic discourse among Indonesian Muslim intellectuals and activists in the early 20th century. The theological basis of the concept of Progressive Islam can be found in the teachings of Ahmad Dahlan related to surah al-'Ashr and surah *al-Ma'un*. This provides a strong inspiration, apart from Muhammadiyah's commitment to using religion and rational understanding in action and teaching, educational development, health services, economic prosperity, empowerment, philanthropy, and humanitarian action.(Arifin et al., 2022a)

Meanwhile, according to Rafidiyah and Anugrah (2019), progressive Islamic values are not only limited to implementing good worship, such as praying on time, but also involve an active role in society. Being a blessing for all nature (*rahmatan lil alamin*) is the main goal in carrying out the role of Muhammadiyah citizens, both as members of the organization and as candidates for the organization cadres (Rafidiyah & Anugrah, 2019)

Baidhawi (2017) explained that four key elements must be identified together by Muhammadiyah, namely: internal organizational strengths (*Strengths*), external organizational opportunities (*Opportunities*), aspirations of the whole organization (*Aspirations*), and measurable results (*Results*). This is the basis for thinking about changing the future of progressive civilization. The spirit of sharing experiences, collaborating, continuing to learn, and providing benefits became the main capital of the Muhammadiyah movement in the 2nd century.(Baidhawi, 2017)

According to Darajat and Khoir (2019), progressive Islam is a response to the negative impact of globalization which causes decline, division, injustice, and moral collapse. This raises awareness for Muhammadiyah to rise up and strengthen the identity

that Muhammadiyah citizens are part of the world's citizens who must participate universally to fellow human beings regardless of the difference between primordial and conventional. (Darajat & Chair, 2019)

According to Hasnahwati, Romelah, and Hakim (2023), Muhammadiyah, one of the largest Islamic organizations in Indonesia, carries the concept of progressive Islam through two strategic steps: enlightenment da'wah (oral da'wah) and da'wah with real deeds (charity da'wah). (Hasnahwati et al., 2023)

The results of Pajariyanto's (2023) research on the Characteristics of Progressive Islam have been described in the SBM curriculum. Al-Islam Kemuhammadiyahan is the characteristic as well as the strength of the Muhammadiyah school. In addition, Progressive Islamic values are also integrated into every activity that is arranged based on the curriculum at SBM. (Pajariyanto, 2023a)

According to Suparmun (2021), The content characteristics of progressive Islamic values in the Muhammadiyah Education textbook for SMA/SMK/MA, both textually and contextually, include the elaboration of transcendence values, namely faith (relationship with Allah), liberation or liberation (relationship with fellow humans), humanization or humanity (relationship with the universe), and emancipation (justice or equality). (Superman, 2021)

Based on previous research studies, it can be seen that the differences and similarities with the studies discussed by the author. The similarity of this research with the previous research lies in the deepening of the concept of progressive Islam in the Muhammadiyah organization. The difference between this study and the previous research is that the researcher conducted a study that discussed the implementation of progressive Islamic education in PRM Wonosari, which was substantially different from the previous study.

This research was conducted to see the efforts and activity programs by Muhammadiyah residents in PRM Wonosari in implementing progressive Islamic education at the branch level. For example, Muhammadiyah Charity (AUM) in the form of Aisyiyah Kindergarten and PAUD Aisyiyah, *the jimpitan rice program, the productive loan program, LAZIS cans, death compensation*, and routine studies, as well as other excellent programs.

The Concept of Progressive Islam

Haedar Nashir explained that progressive Islam reflects holistic and enlightened Islamic education. As a result, Muhammadiyah developed an education system with three paths, namely public, madrasah, and modern Islamic boarding schools. This illustrates the

transformation of traditional Islamic education, which has been criticized before.(Nashir, 2016)

Progressive Islamic education radiates enlightenment for life. Progressive Islamic education will give birth to theological enlightenment, which is a reflection of the values of transcendence, liberalism, emancipation, and humanization contained in the message of the Qur'an surah Ali Imran verses 104 and 110, which inspired the birth of Muhammadiyah. The transformation of Islam in the form of progress and enlightenment is a manifestation of efforts to strengthen and expand religious views sourced from the Qur'an and Al Sunnah by developing ijtihad in the midst of the challenges of modern life in the 21st century, which is very complex (Amirrachman, 2015: 15).

Advanced Islamic education is very important to continue to be applied in Indonesia. The challenges of globalization require expertise in all fields to overcome various problems in today's life, Islamic education that develops according to Muhammadiyah's view is education that unites science with Islam. Education that integrates religion into life forms a complete unity between faith and modernity (Hasnahwati et al., 2023)

This progressive educational movement is broadly in accordance with existing modern educational theories. It is evident by its relevance, the education organized by Muhammadiyah can continue to run and develop since pre-independence until now.(Kossah et al., 2022)

Some of the principles to achieve enlightening education are freedom, empowerment, and progress. This is the result of modern education introduced by Muhammadiyah.(Hanipudin, 2020) Progressive and religious education, or known as progressive education, is a combination of a functional understanding of Islam with the development of the times, as well as an appreciation for human intelligence through a continuous process of reconstructing experience. There are three main issues that are the focus of progressive education, namely the use of reason as a tool to solve problems in life, the overall growth of the individual, and involvement in efforts to improve social life.(Ali, 2017)

Characteristics of Progressive Islam

Muhammadiyah developed the concept of *Progressive Islam* as a guide to achieve the glory of Islam that is beneficial to all mankind. Islam is considered a religion that promotes progress, and therefore, Muhammadiyah formulated five main characteristics (*al-Khasha'ishu al-Khamsu*) of Progressive Islam: (PP Muhammadiyah, 2022)

First, based on *Tawheed al-Mabni 'ala al-Tauhid*. Tawheed, the belief in the oneness of Allah, is the basis of all Islamic teachings. This belief directs the people to stay away from polytheism and mixed beliefs. Tawheed also demands moral and social responsibility, including fighting injustice and upholding goodness, such as peace and welfare. In Tawheed, there is sincerity in doing good and upholding *amar makruf nahi mungkar*.

Second, based on the Qur'an and al-Sunnah *al-Ruju' ila al-Qur'an wa al-Sunnah*. The Qur'an is the main source of Islam, being a guide to beliefs, laws, and moral values. Meanwhile, the Sunnah of the Prophet PBUH is a real example in daily life. Understanding both requires a developed intellect and extensive knowledge so that the meaning is deeper. Islam, from these two sources, emphasizes truth (*al-haqq*) and goodness (*al-birr*), which must be the basis of every decision.

Third, revive *Ijtihad and Tajdid Ihya' al-Ijtihad wa al-Tajdid*. Ijtihad is an effort of deep thinking to understand the Qur'an and the Sunnah. This ijtihad is also needed to overcome the challenges of times and realize Islam's teachings in various aspects of life. Tajdid, which means renewal, is the process of maintaining the purity of faith and worship and the dynamics of morals and *muamalah duniyawiyyah* (worldly affairs).

Fourth, Developing *Wasathiyah Tanmiyat al-Wasathiyah*. Muslims are called *ummatan wasathan* (moderate people), meaning they must be in the middle, rejecting extremism and indifference. Wasathiyah means a balance between individual and social aspects, worldly and *ukhrawi*. This moderation includes tolerance, respect for differences, and advancing society without becoming fanatical towards certain groups.

Fifth, Realizing Grace for the Entire Nature *of Tahqiq al-Rahmah li al-'Alamin*. Islam is a blessing for all beings in the universe, not only humans but also animals, plants, and the environment. Muslims must play a role in creating peace, justice, and prosperity by presenting Islam as a religion that brings progress and universal enlightenment.

Haidar Nashir (2014) in the book *Understanding Muhammadiyah Ideology* describes the progressive values possessed by Muhammadiyah, which are practiced by every Muhammadiyah citizen in their religious life, these characters are: (Nashir, 2014a)

The value of *Tajdid*, **the** understanding of progressive Islam is to affirm the perspective of *tajdid* which contains the meaning of purification and development (*dynamization*) in the Muhammadiyah movement, which is entirely based on the movement to return to the Qur'an and As-Sunnah (*al-ruju' ila Al-Qur'an wa al Sunnah*). This character

makes Muhammadiyah not only strengthen and enrich the meaning of the teachings of faith, ibadah, and morals of Muslims, but at the same time carry out reforms in *the world's mu'amalah* which brings development in Islamic teachings

Tanwir's *value*, the progressive view of Islam introduced by the founders of Muhammadiyah has given birth to the ideology of progress, which is widely known as the ideology of reformism and Islamic modernism, whose estuary gives birth to enlightenment for life. Enlightenment (Tanwir) as a form of progressive Islam is the way of Islam that liberates, empowers, and advances life from all forms of backwardness, oppression, ignorance, and injustice in human life. The progressive power of Islam for the enlightenment of civilization has provided dynamic strength in facing Islam with the development of the times.

The value of *Al-Ma'un*, the character of Al-Ma'un is a theology derived from the tafsir of Al-Ma'un which is the main teaching of K.H. Ahmad Dahlan in the early days of the establishment of Muhammadiyah. From Al-Ma'un theology, a life transformation was born that is characterized by liberating, empowering, and advancing. This shows Muhammadiyah's ability to reformulate Islamic messages and values that are responsive to humanitarian problems, as well as to dialogue with the reality of the times in an intelligent and enlightening manner.

Muhammadiyah Wonosari Branch Leader

Muhammadiyah's Articles of Association and Bylaws (ADART) on the organizational structure of Muhammadiyah contained in Article 9 concerning the organizational structure paragraph 1 states, "A branch is the unity of members in one place or area". (Muhammadiyah Central Executive, 2023). Article 15 concerning Branch Leaders paragraph 1 states that "Branch Leaders lead Muhammadiyah in their Branches and implement the policies of the Leaders above them".(Muhammadiyah Central Executive, 2023)

The Muhammadiyah Branch Executive (PRM) Wonosari is one of the branches in Musi Rawas Regency that has carried out the duties and authority of the branch leaders in accordance with the ADART that has been determined. PRM Wonosari has Muhammadiyah Charity (AUM) in the form of Aisyiyah Kindergarten and PAUD Aisyiyah, *jimpitan rice program*, productive loan program, LAZIS cans, death compensation and routine studies, as well as other excellent programs. The above programs that the researcher will investigate

are in accordance with the character of progressive Islamic education and its implementation in the life of Muhammadiyah at PRM Wonosari.

METHODS

Research Approach and Type

The research approach used is qualitative research, which is used to get an image that is in accordance with reality. In this study, the author tries to describe the data in accordance with the current phenomenon, without making changes or additions that are not in accordance with reality.(Sugiyono, 2010). Qualitative research is a research method that aims to explore and explain social phenomena in depth through the interpretation of individual contexts, experiences, and perspectives.(Ardiansyah et al., 2023) It is also a type of research that comes from an inductive approach, which comes from objective participatory observation of a social phenomenon (Nursapia Harahap, 2017)

This research is a type of case study research, because the researcher will focus the research on the implementation of progressive Islamic education in PRM Wonosari, so that the researcher will know the actual situation (Reality) and be studied in depth. The stages in field research are First, designing research designs and testing field equipment. The next step is to determine the location of the research and the informant. In the implementation of field research, the activities carried out include observation, documentation, and interviews.(Darmalaksana, 2020).

Location and Research Informant

The research was conducted at the Muhammadiyah Branch Leader, Wonosari Village, Megang Sakti District, Musi Rawas Regency, South Sumatra Province. As explained earlier, this study was conducted to see the efforts and activity programs carried out by Muhammadiyah residents in PRM Wonosari in implementing progressive Islamic education at the branch level. For example, Muhammadiyah Charity (AUM) in the form of Aisyiyah Kindergarten and PAUD Aisyiyah, *jimpitan rice program*, productive loan program, LAZIS cans, death compensation and routine studies, as well as other excellent programs.

Some of the people who will be interviewed are the Chairman of PRM and PRA Wonosari, Muhammadiyah Leaders and Community Leaders who are used as a source of information for researchers to obtain research results on the Implementation of Progressive Islamic Education in the Muhammadiyah Wonosari Branch Leadership.

Data Collection Techniques

Burhan Bungin Dalam (Muhadjir, 2020) explained that the data collection method is a process to collect the necessary data in the right way so that the final results of the research can present *valid* and *reliable information*. The data collection used by the researcher was observation, interview, and documentation techniques.

Observation is the activity of using the senses, such as sight, smell, and hearing, to gather the information needed to answer a research question. (Rahardjo, 2017) The interview is an interaction or communication process used to collect information through dialogue between the researcher and the informant or research subject. (Rahardjo, 2017) (Ardiansyah et al., 2023) At least there are two types of interviews, namely: 1) *in-depth* interviews and 2) Directed interviews. (Rahardjo, 2017) Documentation involves collecting data from documents, archives, or other written materials related to research phenomena. (Ardiansyah et al., 2023)

The first thing the researcher will do is observe the research location, collect facts related to the object, prepare a report to record the [observation data](#), record observations, edit the results of the observation report. *The two* researchers will conduct interviews, namely collecting information from informants who have been prepared to dig deeper into information related to research questions. *Third*, collecting documentation from various activities programs, programs and charities in PRM Wonosari.

Test the validity of the data

The accuracy of data in qualitative research is a must that must be met by researchers to present accurate research results. Hadi in (Sa'adah et al., 2022) said that the determination of data validity involves a number of criteria, which include the level of credibility, *transferability*, *dependability*, and *confirmability*. The data validity test used in this study is a data validity test according to (Sugiyono, 2010), namely:

In this study, the triangulation that the researcher carried out was to increase perseverance by making more careful and continuous observations. In this way, the data and sequence of events will be recorded and systematized. Researchers will increase perseverance by preparing the right schedule in carrying out research and ensuring that research is carried out systematically.

Data Analysis Techniques

According to Miles, Huberman, and Saldana (2014), data analysis in qualitative research is carried out both during the data collection process and after the data collection is

completed within a certain period of time. *First* is data collection. Data in the field is large, so it needs to be summarized and recorded carefully and in detail. *Second*, data condensation. Data condensation refers to the process of selecting, simplifying, abstracting, and/or transforming data. *Third*, data presentation. The presentation of data aims to make it easier for researchers to understand the problem and proceed to the next stage. *Fourth*, draw conclusions. Furthermore, the researcher will draw conclusions and will adjust them by finding strong evidence to support the next stage of data collection. From the data collected, the conclusions made must have valid evidence so that the conclusions become *credible*. (Huberman et al., 2014)

DISCUSSION

In this section, the researcher describes the results of the research that has been carried out. This study uses interview, observation and documentation methods in the Muhammadiyah Wonosari Rantig Leadership. This research was carried out from July 5 to August 5, 2024.

Islamic values progress in the Muhammadiyah Movement at PRM Wonosari

Progressive Islamic values have been implemented in every step of Muhammadiyah's da'wah journey at PRM Wonosari. This is reflected in the da'wah activities carried out by branch leaders. This activity is engaged in the fields of education, social and religious. And in its implementation, it has been consistently carried out by PRM Wonosari.

Muhammadiyah at the level of Wonosari branch leadership not only wants to advance its organization, but also wants to contribute to the progress of Muslims as a whole, even all mankind. Progressive Islam carried by Muhammadiyah is the view that Islam encourages progress in all aspects of life, both individual, society, and global.

Muhammadiyah members of Wonosari branch in their religious life have practiced progressive Islamic values. These values have been imprinted in the religious habits and behaviors of the citizens themselves. Although conceptually, not all members of PRM Wonosari understand that Islamic values are progressing, even though they have practiced them.

It is illustrated in the interview conducted by the author of PRM Wonosari, that he has applied progressive Islamic values in the first characteristic, namely *al-Mabni 'ala al-Tauhid*. That the life of Muhammadiyah is based on full awareness of the oneness of Allah

SWT., and of course carries out the consequences of understanding the monotheism in the life of worship and muamalah.

Although it has special material in terms of monotheism, the results of the author's observation obtained field facts that the internalization of progressive Islamic values is also applied in various fields that are da'wah activities of PRM Wonosari. In carrying out the value of *al-Ruju' ila al-Qur'an wa al-Sunnah*. In Muhammadiyah life, residents must refer to the Qur'an and Sunnah in carrying out their worship routines. For example, the recitation material is adjusted to the existing guidelines, namely in accordance with the Muhammadiyah tarjih decision set.

The value of *Tahqiq al-Rahmah li al-'Alamin* PRM Wonosari through its social programs. These programs aim to help overcome socio-economic problems. such as the *jimpitan* rice program at PRM Wonosari. The *jimpitan* rice programme is a rice alms programme that is issued every time PRM conducts a study. Muhammadiyah residents bring their sincere rice which is the result of *njimpit* or taking a little every time they will cook rice, this rice is collected and will be brought during religious studies. In the study activity, the collected rice will be given to the poor.

Based on the interviews conducted by the researcher, Muhammadiyah residents use the principle of *Rahmah li al-'Alamin* as the basis for building concern for others. Providing broad benefits to society and meeting basic human needs as a form of Islamic grace. Creating a harmonious society, reducing conflicts, and spreading Islamic values that bring peace. Reducing social disparities and improving people's welfare in a sustainable manner. Muhammadiyah residents practice the value of grace by respecting diversity in the midst of a pluralistic Indonesian society.

The value of *Tahqiq al-Rahmah li al-'Alamin* is a guideline for Muhammadiyah citizens in PRM Wonosari in every aspect of life, ranging from social services, education, da'wah, to economic empowerment. This principle ensures that the presence of Muhammadiyah provides real benefits not only for Muslims but also for all mankind and the universe. With this spirit, Muhammadiyah continues to contribute to building a civilization based on justice, compassion, and sustainability.

Another program run by PRM Wonosari is the use of pilgrims' waqf assets for social welfare. The program is in the form of business capital loans for branch pilgrims who need additional capital for their small businesses. The nature of these loans is unsecured and interest-free. Each branch resident can borrow funds managed by the branch with a

maximum loan of Rpp. 2,000,000.00. The loan can be repaid by the residents of the branch within 10 months. This business capital loan program is very helpful for the economic activities of Muhammadiyah Wonosari branch residents in their efforts to make a halal living.

Ihya' al-Ijtihad wa al-Tajdid (reviving ijthihad and renewal) is one of the main values that characterize the Muhammadiyah movement. This value is rooted in Islamic teachings that emphasize the importance of ijthihad in understanding sharia and adapting to the changing times for the benefit of the ummah. In the lives of Muhammadiyah citizens, this value is realized through various aspects.

Among the activities carried out by PRM Wonosari residents include conducting a review of worship and social practices using science-based ijthihad principles. The value of ijthihad and tajdid encourages Muhammadiyah residents to utilize technology and science as a tool for da'wah and empowerment. This proves that Islam can coexist harmoniously with the advancement of technology and science.

Muhammadiyah implements tajdid by improving the social order that is considered unfair or not in accordance with Islamic values. The practice is the eradication of cultural practices that are contrary to Islamic law, such as superstition, bid'ah, and superstition (TBC). Then strengthening the role of women through organizations such as Aisyiyah, which makes a great contribution to education and empowerment. The goal is to create a just and progressive Islamic society.

Implementation of Progressive Islamic Education at PRM Wonosari

PRM Wonosari has an educational charity in the form of a kindergarten (TK) under the name Aisyiyah Wonosari Kindergarten and Early Subsidiary Education (PAUD) under the name PAUD Aisyiyah Wonosari. This AUM is the flagship and differentiator of PRM Wonosari and other branches of Muhammadiyah in Musi Rawas district. because only PRM Wonosari is recorded to have two (2) Education AUMs managed by Muhammadiyah branches.

The results of observations made by the researcher showed the results of the implementation of progressive Islamic education at PRM Wonosari. Progressive Islamic education combines Islamic principles with a modern approach that is adaptive to the development of technology and science. The purpose of this observation is to identify the progressive application of Islamic values, and support in creating Islamic education that is relevant to the times.

This school has a character development program that is adjusted to Islamic values, such as routine activities of reading the Qur'an, morning prayers together, and discussions on Islamic values in class. The habituation of Islamic moral values, such as honesty, discipline, and respect for teachers, is applied in daily activities, not limited to PAI lesson hours only. Activities such as filial piety to parents and caring for others are also taught in extracurricular activities and mentoring programs.

The value of *Tanmiyat al-Wasathiyah* is the value of religious moderation in Muhammadiyah. AUM Pendidikan managed by PRM Wonosari fully practices the value of moderation. It is evident that in every school year, Aisyiyah Wonosari Kindergarten always accepts students who come from tribes that are not the majority or come from minority tribes in Wonosari village, namely the Batak tribe from North Sumatra .

Aisyiyah Wonosari Kindergarten has students from various circles. For example, from an organization whose teachings are considered to be contrary to Muhammadiyah, namely Nahdhotul Ulama or NU. However, Aisyiyah Kindergarten is still trusted by nahdhiyin residents to entrust their children to Muhammadiyah schools managed by PRM Wonosari.

The most interesting thing that the author found in the documentation data from Aisyiyah Wonosari Kindergarten is that in the last five years there have always been students from Christianity, both Catholic and Protestant. Even though they come from different religions, their parents still entrust the education of their children to the institution managed by Muhammadiyah. The trust given by the community from various circles based on the results of observations and interviews conducted by the author at Aisyiyah Wonosari Kindergarten has several reasons:

first, the practice of *wasathiyah* or mederasi values owned by the Aisyiyah Kindergarten manager. There has never been a distinction in the treatment of students who come from Muhammadiyah residents or those who are not, either from Muslim families or non-Muslims. All are treated the same without any distinction. *Second*, the learning applied from the Aisyiyah Central Education Council has been adjusted and can be applied to all circles. Learning in the classroom is made easy to understand and adjust to the needs of students.

Third, in terms of school activities, managers always involve parents and guardians of students. For example, in p5 activities, joint pickets and even parent/guardian study activities. Even students and their parents get a special role in ceremonial events, such as

student releases. On one occasion, guardians from different religions and tribes from the majority also displayed their creations.

Fourth, the value of wasathiyah is taught by Aisyiyah Kindergarten teachers to students and applied. There has never been a case where students insult each other or bully other students because of ethnic or religious differences. *Fifth*, PRM Wonosari's full support for programs that empower all interested parties in Education at Aisyiyah Wonosari Kindergarten.

The concept of Progressive Islam formulated by Muhammadiyah was designed as a response to the condition of Islamic society, both in the Dutch colonial era and after independence. Progressive Islam functions as a criticism, an idea, as well as a movement to overcome the backwardness of the ummah. In its efforts to find solutions, this concept encourages the use of rational thinking to develop and apply Islamic teachings. The words and actions of the founder of Muhammadiyah, Ahmad Dahlan, became a source of deep inspiration for the next generation in developing this organization. (Arifin et al., 2022b)

The Discourse of Progressive Islam is a thought from Kyai Dahlan that interprets Islam beyond the context of his time. This thinking is able to advance organizations, people, nations, states, and world society at large (Darajat & Chair, 2019). Muhammadiyah as an Islamic organization is progressing faithfully and inspired by the three ethos of the Qur'an in building a true Islamic society, namely the ethos of rahmat (compassion), al-Ma'un, and al-'Ashr (Baidhawi, 2017).

Progressive Islamic education is very important to be applied in Indonesia at all times. According to Muhammadiyah, progressive Islamic education is a type of Islamic education that combines religion with science. This type of education forms a holistic blend of faith and modernity (Ismunandar, 2020). The Muhammadiyah da'wah movement is to make Islam a blessing for all nature, with a focus on da'wah involving various groups and levels of society. Although some analyses categorize Muhammadiyah as an "urban" community, the organization has now exceeded this limit (Handayani et al., 2020a).

As part of the Muhammadiyah organization based on Islamic values, Muhammadiyah education seeks to reflect the character of Islam in all its components, where all components of da'wah are integrated with the mission of the Progressive Islamic Treatise. This aims to ensure that the younger generation not only has the ability to think critically and creatively, but also has leadership with Islamic character.

Muhammadiyah implements two strategies to spread progressive Islam: the enlightenment strategy and the transformational strategy. The enlightenment strategy focuses on reaching out to the community with the idea of progressive Islam through education, while the transformational strategy seeks to change the way people think through da'wah and activism (Hasnahwati et al., 2023). Islam has progressed in changing da'wah which is only limited to *verbal bills* to da'wah *bil hal* (real actions) (Alifudin et al., 2021).

One of the main goals of Muhammadiyah da'wah is to teach Islam and all aspects of it more effectively and deeply, so that Muhammadiyah citizens not only get knowledge about the concepts in Islam but also are encouraged to apply these teachings in their lives. The material and content of da'wah must be interpreted from the values embraced by Muhammadiyah, which is rooted in KH Ahmad Dahlan's concern for the understanding of Islam in society.

In the process, Muhammadiyah also related the values of progressive Islamic education that were implemented, including: *first*, the value of Aqidah Learning emphasizes the importance of monotheism, encourages students to stay away from shirk, and strengthens the awareness of faith. *Second*, the value of Student Morals is taught to emulate the morals of the Prophet Muhammad PBUH and stay away from reprehensible traits, such as *riya'* and *ujub*. This noble moral is expected to be a guideline for students in daily life.

Third, the value of Worship, In this lesson, students are encouraged to perform worship with full awareness, such as congregational prayers, Qur'an tahfidz, and other worship habits. The value of this worship is expected to be carried over into the daily lives of students. *Fourth*, the value of Muamalah, this value also teaches the importance of good social behavior, such as having noble character, discipline, and maintaining harmonious social relations in society. (Syahrir et al., 2022)

With this holistic approach, progressive Islamic education in Muhammadiyah seeks to produce students who are pious, have noble character, and have the skills to become superior leaders in society, in line with the principle of *amar ma'ruf nahi munkar*. *Wasathiyah* in the context of Muhammadiyah education refers to the principle of moderation or middle ground." This principle prioritizes balance in carrying out the teachings of Islam that are fair, not extreme, and tolerant. The value of *wasathiyah* in Muhammadiyah education aims to form noble human beings who have a broad view, social spirit, and are able to live in harmony in the midst of diversity. (Pajarianto, 2023b)

The main point of the value of wasathiyah in Muhammadiyah education is faith and piety. Prioritizing education that strengthens faith and piety to Allah SWT. Muhammadiyah education builds a deep spirituality but is not rigid, inviting students to understand religion deeply but remain open to dialogue. Muhammadiyah education integrates science with Islamic teachings, facilitating students to become intelligent and innovative individuals within the framework of moderate Islamic values. (Islahuddin et al., 2023)

Avoid extreme attitudes in carrying out Islamic teachings, both in terms of faith, worship, and muamalah. Muhammadiyah encourages students to respect differences of opinion and avoid divisive exclusivity. Teaching social values such as justice, compassion, and solidarity. Muhammadiyah education involves students in activities that are beneficial to the community and fosters a spirit of empathy for others. (Nafa et al., 2022)

Muhammadiyah education teaches that intellectuality must be in line with noble morals. This approach aims to ensure that students not only excel academically, but also have good personalities and behave in an Islamic manner. The value of wasathiyah in the Muhammadiyah educational environment seeks to form a generation that can become agents of social change based on Islamic values, able to live in harmony in a pluralistic society, and become people of noble character who have high social responsibility. (Nasikhin et al., 2022)

CONCLUSION

This study concludes that the Wonosari Muhammadiyah Branch Executive (PRM) in Megang Sakti District, Musi Rawas Regency, South Sumatra Province, has succeeded in implementing the values of Progressive Islamic Education in da'wah and education activities. These values include the foundation of monotheism, the Qur'an, and the Sunnah, as well as the principles of tajrid (purification) and tajdid (renewal), the value of rahmatan lil 'alamiin, and renewal that is relevant to the demands of the times.

Approaches in education that prioritize the value of wasathiyah (moderation), such as a fair, balanced, and inclusive attitude, are manifested in adaptive learning, strengthening noble morals, and the spirit of openness and tolerance. These values are implemented not only in the formal curriculum but also in religious and social activities, so as to have a positive impact on the development of individual character and social harmony.

Progressive Islamic Education at PRM Wonosari shows significant relevance in building a society with strong character, adaptive to change, and adhering to Islamic values. This research contributes to strengthening the concept of Progressive Islamic Education at

the local level as an educational model based on moderation values that can be widely applied.

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