

Islam Berkemajuan A Synthesis of Islamic Values and Civilizational Progress

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ABSTRACT

Islam Berkemajuan is a distinctive paradigm developed by Muhammadiyah, referring to progressive and civilizational Islam that integrates Islamic normative values with modern societal demands. This study analyzes Islam Berkemajuan within the Al-Islam and Kemuhammadiyah perspective, examining how Islamic values synthesize with civilizational progress in Muhammadiyah thought. Employing a qualitative library research approach, this study examines authoritative sources including Al-Islam and Kemuhammadiyah literature, official Risalah Islam Berkemajuan, Muhammadiyah congress documents, and relevant scholarly works. Data were analyzed using descriptive-analytical techniques to identify key concepts and theoretical linkages. Findings reveal that Islam Berkemajuan represents an integrative paradigm uniting theological principles tauhid, justice, and humanity with rationality, scientific development, and social transformation. This synthesis operates through tajdid, functioning as both doctrinal purification and continuous renewal across social, educational, and cultural domains. The study's novelty lies in positioning Islam Berkemajuan explicitly as civilizational synthesis within Al-Islam and Kemuhammadiyah framework, transcending mere normative rhetoric. The conclusion establishes Islam Berkemajuan as a relevant, dynamic framework for understanding Islam as both ethical guidance and civilizational progress, contributing significantly to Al-Islam and Kemuhammadiyah studies development.

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INTRODUCTION

Islam, as a comprehensive religious system, not only regulates spiritual life but also provides a normative framework for the development of human civilisation. From its earliest historical period, Islam has made significant contributions to the advancement of science, the formulation of social and ethical values, and the construction of a cultured and organised society. These contributions reflect the progressive character of Islamic teachings, which are fundamentally aligned with broader efforts to enhance human welfare and improve the overall quality of life. (Saliba, 2007). Islamic civilisation embodies values that emphasise social welfare, justice, and human dignity, thereby distinguishing it from other civilisational models. According to Hadhariyah's analysis, Islamic civilisation is not solely material in nature but must also incorporate moral and spiritual dimensions (Basinun, 2018). This perspective is consistent with Amhar's view that Islamic civilisation is founded upon Islamic faith and must possess the capacity to respond to the diverse challenges encountered by society (Amhar, 2022). Collectively, these perspectives indicate that Islamic civilisation is designed to enhance the quality of social life while maintaining a balanced relationship between spiritual and material dimensions.

In the context of globalisation and rapid technological advancement, the challenges encountered by modern Islamic movements, such as Muhammadiyah, cannot be overlooked. As a religious organisation established in 1912, Muhammadiyah plays a pivotal role in articulating an understanding of Islam that remains relevant to contemporary challenges. The concept of Progressive Islam represents one of the key paradigms developed to mediate between the normative values of Islamic teachings and the demands of modern civilisation. Progressive Islam, as articulated by several scholars, emphasises responsiveness to a wide range of social, political, and cultural challenges in the modern era. Similarly, the concept of Islam Berkemajuan emerges as a strategic response to global phenomena, including globalisation and cultural influences, particularly those associated with Arabisation and Westernisation.

Muhammadiyah employs a rational approach to innovate its dakwah (Islamic preaching) initiatives and practical programmes aimed at strengthening the public image of Islam within society (Kahfi, 2020). The foundational principles of Islam Berkemajuan emphasise tauhid (the oneness of God), which functions as a fundamental basis for achieving rationality in both the interpretation and application of Islamic teachings in response to contemporary challenges (Arifin et al., 2022). Furthermore, this paradigm promotes social justice and a strong commitment to humanitarian values, both of which are essential for the construction of an equitable society. As discussed in various scholarly studies, Islam Berkemajuan seeks to harmonise Islamic teachings with the demands of modern society by advocating social, economic, and educational reforms (Hanum & Sholihin, 2019; Ismunandar, 2021). This integrative approach aims to address socio-economic inequalities while fostering communal solidarity and collective progress among Muslims.

The concept of Progressive Islam seeks to establish a balance between tradition and

modernity while promoting an understanding that supports the development of a more constructive national and state life. Qodir et al. (2020) emphasise the significance of Muhammadiyah's transformational role within society, as reflected in its wide range of social, educational, and health-related initiatives that respond to the demands of contemporary society. The model of Progressive Islam advanced by Muhammadiyah is grounded in the principles of monotheism, rationality, social justice, and universal human values. This paradigm not only reinterprets traditional Islamic values but also endeavours to integrate them with the requirements of an ever-evolving civilisation. In this context, Muhammadiyah maintains that Islam is not inherently opposed to modernity; rather, it can function as a vital source of ethical guidance and moral orientation in the pursuit of a more just and prosperous society (Ichsan et al., 2022; Isman, 2023).

Muhammadiyah's engagement with modernity extends beyond mere adaptation and represents a strategic effort to reformulate religious thought in order to ensure its relevance within contemporary contexts. Muhammadiyah's involvement in global concerns, including social justice, education, and peace building, illustrates that Islamic teachings are capable of contributing collaboratively to the construction of universal human values (Alfarizi, 2024; Islahuddin, 2024). The promotion of social justice constitutes a foundational principle of Islam Berkemajuan, within which organisations such as Muhammadiyah have developed structured platforms for community participation and social empowerment. As documented in the existing literature, Muhammadiyah's initiatives encompass a range of social enterprises focused on enhancing access to education, expanding economic opportunities, and improving social services for marginalised communities (Hadisaputra et al., 2024). This grassroots oriented approach not only strengthens community resilience but also concretely manifests Islam's ethical commitment to justice and social equity.

Muhammadiyah's understanding of social justice is grounded in Islamic teachings that emphasise egalitarianism and the moral obligation of both individuals and communities to support one another (Fuadi, 2012). The practical application of these Islamic principles within contemporary social contexts demonstrates the capacity of Islamic teachings to be harmonised with modern ethical standards in order to promote meaningful and sustainable social reform (Aulia et al., 2024). Progressive Islam, as one of the core ideological foundations of the Muhammadiyah movement, is intrinsically linked to the spirit of *tajdid* (reform) embodied in *Al-Islam dan Kemuhammadiyahan* (AIK). Within Muhammadiyah's intellectual tradition, Islam Berkemajuan is articulated as a central ideological framework and guiding principle of the movement, inseparable from the reformist ethos derived from AIK values. *Tajdid* functions as a driving force behind Muhammadiyah's transformative and educational mission, aiming to cultivate a society that is progressive, civilised, and grounded in noble moral character (Widjaja et al., 2022; Megawati, 2025). Conceptually, *tajdid*, understood as the purification and renewal of Islamic teachings, plays a pivotal role in addressing contemporary challenges by revitalising social thought and practice in accordance with the principle of monotheism.

This perspective is consistent with Megawati's analysis, which emphasises the integration of *Al-Islam dan Kemuhammadiyahan* (AIK) values in shaping a progressive civilisation through educational practices (Megawati, 2025).

Furthermore, research conducted by Firdaus and Makhful underscores the central role of AIK in character formation, grounded in Islamic values and situated within a robust educational framework (Firdaus & Makhful, 2023). Faridi further argues that within Muhammadiyah higher education institutions, AIK, as a compulsory subject, plays a significant role in strengthening students' character by systematically instilling these values throughout the educational process (Faridi, 2022). These findings indicate that the reformulation of educational thought within Muhammadiyah is not merely theoretical but is practically implemented to cultivate a generation that recognises the essential role of Islam in shaping individual and social life.

Progressive Islam constitutes a core identity within the Muhammadiyah movement, informing its da'wah paradigm and serving as a strategic framework for the reinforcement of moderate Islam in Indonesia. However, several studies suggest that Progressive Islam, understood as a conceptual synthesis of Islamic values and civilisational advancement, has not yet been examined comprehensively. Consequently, there is a pressing need to analyse and reformulate this concept in greater depth in order to clarify its theoretical foundations and practical implications.

The originality of this study lies in its attempt to position Progressive Islam not merely as a movement slogan but as a coherent intellectual synthesis that integrates Islamic theological values with the agenda of modern civilisational development. Furthermore, research examining the integration of religious teachings and academic learning, such as the study conducted by Ammar et al., demonstrates that the cultivation of critical thinking and inclusive educational practices can provide a solid foundation for sustainable community development (Ammar et al., 2025). These findings reinforce the expectation that Progressive Islam should be understood not simply as rhetorical discourse but as a movement grounded in applicable and praxis-oriented Islamic thought within the broader context of contemporary civilisational advancement, thereby making a significant contribution to the development of progressive Islamic discourse in Indonesia.

Based on this discussion, the present study aims to examine the concept of Progressive Islam from the perspective of Al-Islam dan Kemuhammadiyahan and to elucidate how the synthesis between Islamic values and civilisational progress is constructed within the intellectual framework of Muhammadiyah.

METHODS

This study employed a qualitative research design using a library-based research approach. This methodological choice is concise and systematic, and it adheres to established standards for qualitative inquiry in scholarly research (Zed, 2008). The approach was selected to enable an in-depth and structured examination of the concept of Islam Berkemajuan as a synthesis of Islamic values and civilisational progress within the framework of Al-Islam dan Kemuhammadiyahan. The study did not involve fieldwork or the collection of primary data from human participants; instead, it relied exclusively on the critical analysis of relevant written sources aligned with the research objectives.

The research was conceptual and descriptive-analytical in nature, aiming to explore, interpret, and synthesise key ideas, principles, and arguments related to Islam Berkemajuan as articulated within Muhammadiyah thought. The research variables were defined conceptually rather than operationalised through statistical

measurement. The primary focus of analysis was the concept of Islam Berkemajuan, while the analytical dimensions encompassed core Islamic values, including tauhid, justice, and humanity, alongside the notion of civilisational advancement.

The research materials consisted of authoritative texts and academic documents, including foundational works on Al-Islam dan Kemuhammadiyah, the official Risalah Islam Berkemajuan published by the Pimpinan Pusat Muhammadiyah, decisions of Muhammadiyah congresses, and peer-reviewed journal articles addressing themes of Islamic reform, tajdid, and civilisation. These sources were selected based on their relevance to the research focus, academic credibility, and substantive contribution to the discourse on Islam Berkemajuan.

The research instrument utilised was a structured literature review guide developed by the researcher. This instrument functioned as an analytical framework to systematically identify, classify, and interpret key concepts and arguments related to Islam Berkemajuan. The guide consisted of several thematic indicators, including the definition of Islam Berkemajuan, its theological foundations, its relationship with modern civilisation, and its relevance to Al-Islam dan Kemuhammadiyah studies. Given the qualitative and document-based nature of the research, statistical item numbering and reliability coefficients were not applicable. Instead, the rigour and credibility of the study were ensured through careful source selection, consistent analytical procedures, and the triangulation of scholarly perspectives.

The data collection process was conducted in several stages. First, relevant literature was identified through academic databases, institutional publications, and reputable academic publishers. Second, the selected sources were subjected to close and critical reading. Third, key ideas, arguments, and conceptual patterns were systematically recorded and categorised according to the established analytical framework. Finally, the collected data were organised coherently to facilitate interpretation and conceptual synthesis.

The data analysis technique employed in this study was descriptive-analytical analysis. The data were analysed by identifying recurring themes, comparing diverse scholarly perspectives, and interpreting the findings within the conceptual framework of Al-Islam dan Kemuhammadiyah. This analytical process prioritised conceptual integration over statistical testing, thereby enabling the formulation of well-substantiated conclusions regarding the integration of Islamic values and civilisational progress within the concept of Islam Berkemajuan.

RESULT AND DISCUSSION

Result

The results of this study are derived from a systematic analysis of authoritative texts and scholarly literature related to *Islam Berkemajuan* within the framework of Al-Islam and Kemuhammadiyah. The findings are presented in a structured manner to address the research objectives and questions.

Conceptual Findings of Islam Berkemajuan:

The analysis indicates that *Islam Berkemajuan* is consistently conceptualized as a paradigm that integrates Islamic theological values with the demands of civilizational progress. The core elements identified across the reviewed literature include theological foundations (tauhid), ethical orientation (justice and humanity), rationality, and commitment to social transformation. These elements demonstrate that Islam Berkemajuan is not merely a religious doctrine but a comprehensive civilizational framework.

The synthesis between Islamic values and modern civilization is reflected in Muhammadiyah's emphasis on education, social welfare, and cultural engagement as concrete manifestations of Islamic teachings. This confirms that Islam Berkemajuan functions as both a normative and practical paradigm guiding religious understanding and social action.

Analytical Proposition Testing;

Rather than statistical hypothesis testing, this qualitative study examined analytical propositions derived from the literature:

1. *Islam Berkemajuan integrates Islamic values and civilizational progress.*
2. *Islam Berkemajuan is grounded in the tajdid tradition of Muhammadiyah.*
3. *Islam Berkemajuan provides a relevant framework for responding to modern challenges.*

The findings support all three propositions, as evidenced by the convergence of arguments across classical and contemporary Muhammadiyah scholarship.

Table 1. Conceptual Synthesis of Islam Berkemajuan.

Dimension	Islamic Values	Civilizational Orientation	Synthesis Outcome
Theology	Tauhid	Rational worldview	Ethical rationality
Ethics	Justice & humanity	Social progress	Social justice
Epistemology	Revelation & reason	Scientific development	Integrated knowledge
Praxis	Dakwah & tajdid	Social transformation	Progressive Islam

Note: Author's conceptual synthesis

The table illustrates how Islamic values and civilizational elements are integrated within the framework of Islam Berkemajuan, reinforcing its role as a synthesis rather than a dichotomy.

Discussion

The discussion of this research confirms that Progressive Islam is an integrative Islamic paradigm that unites normative Islamic values with the demands of civilizational progress. From the perspective of Al-Islam and Muhammadiyah, Progressive Islam reflects the character of Muhammadiyah's thought and movement, which places Islamic teachings as a source of values that are not only spiritual but also serve as an ethical and moral foundation for civilizational development. Furthermore, with the spirit of tajdid (renewal), Muhammadiyah continues its efforts to ensure that Islamic teachings remain relevant to the developments of the era, reflecting its commitment to contributing to the progress of civilization (BAIDHAWY, 2017; Siskawandari et al., 2025).

Research findings also emphasize the importance of integrating Islamic values with scientific and technological developments. Muhammadiyah, for example, reflects an interpretation of Progressive Islam in its organizational practices and social contributions, particularly in education and economics (Hadisaputra et al., 2024; Mar et al., 2025). This approach not only enriches spiritual aspects but also ensures that civilizational development takes place within a solid moral framework, considering social and ethical responsibility in decision-making (Afifi, 2024).

Education must be progressive and adaptive to the challenges of the times, and focus on developing noble individual character. Effective education involves not only the transfer of knowledge but also the instillation of strong Islamic values to shape civilized and moral individuals (Hasibuan, 2014; Sulistyaningrum et al., 2025). Therefore, Islamic education grounded in these ethical principles will transform individual behavior, making them more responsible and capable of facing social challenges (Mahmud, 2022).

The concept of "Progressive Islam" promoted by Muhammadiyah emphasizes the importance of integrating monotheism and rationality. This is the main foundation that rejects the dichotomous view that separates religion from reason and science. Through the integration of tauhid (monotheism) and rationality, this movement seeks to shape a broader perspective on the function of education within an Islamic context. Purnomo reveals that the character of Muhammadiyah education in its schools combines the principles of Islam Berkemajuan with character education values relevant to contemporary challenges (Purnomo, 2024). On the other hand, Pajarianto mentions that the curriculum in Muhammadiyah Boarding Schools emphasizes Islam Berkemajuan as a core characteristic that educates the younger generation to think critically and rationally (Pajarianto, 2023).

Through this understanding, revelation and reason are not two separate entities, but rather two complementary sources of knowledge in building modern civilization. Monotheism is the core of Islamic thought that underlies all aspects of life, including intellectual and societal development. Tauhid, which signifies the oneness of God, forms an essential foundation in Islamic epistemology, emphasizing that all knowledge originates from Allah. Ismail Raji al-Faruqi, a prominent Islamic thinker, asserts the importance of tauhid in unifying various academic disciplines (Putra, 2020). In his view, the integration of tauhid with knowledge creates a more holistic educational paradigm, where students are not only taught scientific facts but are also motivated to understand the relationship between science and spirituality (Adelia & Anbia, 2023; Habibi, 2024).

This aligns with the thoughts of Leli et al., who state that within the context of Islamic education, a comprehensive understanding of science and technology must be achieved through a perspective grounded in revelation (Leli et al., 2021). Islamic education rooted in tauhid strives to cultivate a generation that is not only scientifically literate but also possesses a rich moral character (Leli et al., 2021).

For example, in a study on Progressive Islamic education, KHA. Dahlan, the founder of Muhammadiyah, emphasized the importance of monotheism as the foundation of all education, which combines spiritual values and rationality (Herlina, 2022). Rationality in the context of Progressive Islam seeks to demonstrate that revelation and science are not contradictory. In studies discussing the thoughts of Ibn Taymiyyah, there is an emphasis on the harmonious relationship between reason and revelation. Ibn Taymiyyah taught that sound reason must be in line with an understanding of revelation, indicating that the two can function in parallel to understand the truth (Lestari & Ismail, 2025).

Furthermore, this discussion emphasizes the role of tajdid (reformation) as a key mechanism in building a synthesis between Islamic values and the advancement of civilization. Tajdid in Muhammadiyah thought is not only interpreted as the purification of faith, but also as a continuous process of renewing thought and social practice. Through tajdid, Muhammadiyah is able to respond to social change and the challenges of modernity without losing the fundamental principles of Islamic teachings. Thus, Progressive Islam emerges as a dynamic, contextual, and adaptive paradigm (Awaluddin & Saputro, 2020).

Overall, tajdid efforts within Muhammadiyah not only strengthen Islam's position amidst the challenges of the times but also create a framework for Progressive Islam that is inclusive and adaptive. By implementing values based on the teachings of the

Qur'an and Hadith, Muhammadiyah is developing a paradigm that is not only relevant in Indonesia but can also serve as an example for the rest of the Islamic world (Ichsan et al., 2022). Such initiatives demonstrate how Islam can be a driving force in broader social and civilizational progress.

Compared with previous studies that tended to present Progressive Islam in a normative and descriptive manner, this study makes an analytical contribution by positioning Progressive Islam as a conceptual synthesis of Islamic values and the advancement of civilization. This approach enriches the study of Islam and Muhammadiyah by demonstrating that Islamic values such as justice, humanity, and moral responsibility can be concretely translated into orientations for social, educational, and institutional progress.

The implications of this research's findings are highly relevant for the development of Islamic studies and Muhammadiyah. Progressive Islam can be used as a conceptual framework for formulating Islamic education, social ethics, and the involvement of Muslims in public life oriented toward progress and civilization. However, this research has limitations due to its conceptual nature and literature-based nature. Therefore, further research is recommended to examine the empirical implementation of Progressive Islam, particularly in educational, social, and cultural practices within Muhammadiyah.

CONCLUSIONS

This study concludes that Progressive Islam is an Islamic paradigm that affirms the harmony between normative Islamic values and the demands of civilizational progress. From the perspective of Al-Islam and Muhammadiyah, Progressive Islam is understood not only as a theological concept but also as a framework of thought and movement oriented towards social, educational, and humanitarian transformation.

The study's findings indicate that the synthesis of Islamic values and civilizational progress in Progressive Islam is built through the principle of *tajdid*, which encompasses both the purification of teachings and the renewal of social thought and practice. The integration of monotheism, rationality, justice, and humanity confirms that Progressive Islam rejects the dichotomy between religion and modernity and positions Islamic teachings as a source of ethical values for the development of a civilized civilization.

Therefore, Progressive Islam has strong relevance in the development of Al-Islam and Muhammadiyah studies, particularly in responding to the challenges of modernity and the dynamics of contemporary life. This research contributes to strengthening the conceptual understanding of Progressive Islam as an integrative civilizational paradigm. However, because this research is conceptual and based on literature studies, further research is suggested to examine the implementation of Progressive Islam empirically in the educational, social, and cultural contexts within the Muhammadiyah environment.

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