

The Actualization of Islam in Life: A Study of the Thought and Movement of Muhammadiyah

Aprima¹, Arifuddin jalil², Badrul qomar³, Rifhan Rihali⁴

Pascasarjana Institut Ahmad Dahlan Probolinggo; aprimaprima971@gmail.com

Pascasarjana Institut Ahmad Dahlan Probolinggo; arifuddinjalil@gmail.com

Pascasarjana Institut Ahmad Dahlan Probolinggo; malangjoyo45@gmail.com

Pascasarjana Institut Ahmad Dahlan Probolinggo; rifhanhalili@gmail.com

ARTICLE INFO

Keywords:

Keyword 1; Progressive Islam

Keyword 2; Muhammadiyah

Keyword 3; Tajdid

Keyword 4; Charitable enterprises

Keyword 5; Social transformation

Article history:

Received 2026-07-19

Revised 202-08-31

Accepted 2026-11-01

ABSTRACT

This study examines the actualization of Islamic teachings from the perspective of Muhammadiyah through the paradigm of Progressive Islam (Islam Berkemajuan), emphasizing the relationship between religion and culture and its implementation in education, healthcare, philanthropy, and community empowerment. The study is motivated by the tendency of previous research to analyze Muhammadiyah from sectoral perspectives, resulting in limited understanding of the interconnectedness between its theological foundations and institutional practices. This research employed a qualitative approach using a library research design integrated with an integrative literature review. Data were collected from Muhammadiyah's official documents, accredited national journals, reputable international journals, and relevant academic publications, then analyzed through thematic coding, comparative analysis, and conceptual synthesis. The findings reveal that Muhammadiyah reconstructs the relationship between religion and culture through the tajdid paradigm, positioning religion as a normative foundation while culture serves as a dynamic arena for the actualization of Islamic values. This paradigm is institutionalized through Muhammadiyah's charitable enterprises (amal usaha), which function as instruments for translating Islamic principles into sustainable social practices. Education reproduces progressive Islamic values through character formation and scientific development, healthcare embodies humanitarian ethics grounded in professionalism and compassion, while philanthropy advances community empowerment beyond charitable assistance. These interconnected institutions demonstrate that Progressive Islam represents not merely a theological concept but a transformative civilizational framework integrating spiritual, intellectual, and social dimensions to address contemporary societal challenges.

This is an open access article under the [CC BY-NC-SA](https://creativecommons.org/licenses/by-nc-sa/4.0/) license.



Corresponding Author:

Aprima

Pascasarjana Institut Ahmad Dahlan Probolinggo; aprimaprima971@gmail.com

1. INTRODUCTION

Islam is a religion that carries a vision of a universal civilization that not only regulates the spiritual relationship of humans with Allah SWT, but also builds a life system that includes education, economy, politics, culture, health, and various social dimensions of society. In this perspective, Islam is understood as a *way of life* that integrates theological and praxis dimensions so that religiosity does not stop at the implementation of ritual worship, but is manifested in concrete actions that bring benefits to human life. The actualization of Islamic teachings is therefore understood as the process of transforming the normative values of the Qur'an and Sunnah into a social reality that continues to evolve in order to remain relevant in responding to the dynamics of modernity, globalization, scientific development, and cultural changes in society (Arifin et al., 2022; Afifi, 2024).

The development of society in the 21st century shows that the advancement of science and technology presents opportunities as well as challenges for religious life. Digital transformation, changes in social interaction patterns, increasing complexity of humanitarian problems, environmental degradation, and strengthening individualism require the presence of religious practices that are not only oriented towards the maintenance of religious identity, but also able to make a real contribution to solving public problems. In this context, religion is required to function as a source of value that encourages social transformation, strengthens human solidarity, and builds a just and sustainable system of life (Afifi, 2024; Isman, 2024).

In Indonesia, Muhammadiyah is one of the modern Islamic organizations that consistently develops the *tajdid* paradigm through the integration of da'wah, education, health services, philanthropy, community empowerment, and scientific development. Since its establishment by K.H. Ahmad Dahlan in 1912, Muhammadiyah has viewed da'wah as a social transformation movement based on the Qur'an and Sunnah. This paradigm developed into the concept of *Progressive Islam*, which is a perspective that places the purity of faith, rationality, mastery of science, respect for human dignity, and commitment to social justice as the foundation of civilization development. This orientation was then realized through various Muhammadiyah charities that played an important role in the development of education, health services, philanthropy, economic empowerment, and humanitarian services in Indonesia (Arifin et al., 2022; Burhani, 2018; Putra et al., 2024).

The study of Muhammadiyah has grown more and more widely in the last two decades. Various studies discuss Progressive Islam as a paradigm for Islamic reform, strengthening Islamic education, philanthropic movements, religious and state relations, religious moderation, and Muhammadiyah's contribution to the development of civil society. Arifin et al. (2022) placing Progressive Islam as a paradigm that integrates the purity of Islamic teachings with the orientation of social progress, whereas Burhani (2018) shows that the identity of Muhammadiyah is built through the character of modern Islam that is rational, moderate, and oriented towards social change. Other studies show that the values of Progressive Islam are implemented through Al-Islam Kemuhammadiyahan education (Pajarianto, 2023), renewal of religious thought (Putra et al., 2024), and the development of progressive Islamic law in responding to the dynamics of contemporary society (Isman, 2024). These findings show that Muhammadiyah has become one of the important objects of study in contemporary Islamic discourse in Indonesia.

Nevertheless, the development of the research still shows a tendency to examine Muhammadiyah based on certain fields, such as education, philanthropy, health services, social movements, and Progressive Islam as a paradigm of thought. This sectoral approach has not fully explained how religious and cultural relations in the perspective of Muhammadiyah form a conceptual framework that connects various social practices in a complete movement system. As a result, the

relationship between the theological foundations of Progressive Islam and its implementation in education, health services, philanthropy, cultural transformation, and community empowerment is still not widely understood as part of the process of actualizing the teachings of Islam that are integrated with each other. In fact, a comprehensive understanding of the interconnectedness between these dimensions is important to explain the character of Muhammadiyah as a da'wah movement that not only produces religious ideas, but also transforms them into social institutions and practices that are responsive to societal changes (Apriantoro et al., 2024; Arifin et al., 2022).

Departing from this context, this article analyzes the actualization of Islamic teachings in the perspective of Muhammadiyah through a conceptual synthesis of religious and cultural relations and their implementation in the fields of education, health services, philanthropy, community empowerment, and cultural transformation. The analysis is expected to broaden the understanding of the mechanism of transforming Islamic values into social practices while enriching the discourse of Progressive Islam as a paradigm of community development that is relevant to the challenges of contemporary Indonesia.

2. METHODS

This study uses a qualitative approach with *library research* design combined with an *integrative literature review approach*. This approach was chosen because the purpose of the research is not to test the relationship between variables, but to build a conceptual synthesis of the actualization of Islamic teachings in the perspective of Muhammadiyah through the integration of various empirical findings, normative documents, and theoretical studies that have been published. *Integrative literature review* allows researchers to identify, compare, interpret, and synthesize diverse scientific perspectives so as to obtain a comprehensive conceptual framework regarding the relationship between religion, culture, and the implementation of Progressive Islam in the life of contemporary society (Snyder, 2019; Agu et al., 2024).

The source of research data consists of primary sources and secondary sources. Primary sources include official documents of Muhammadiyah, such as *the Treatise on Progressive Islam*, *Guidelines for Islamic Life for Muhammadiyah Citizens*, decisions of the Muhammadiyah Congress, as well as official publications of the Muhammadiyah Central Executive related to the concepts of *tajdid*, da'wah, education, culture, and community empowerment. Secondary sources are obtained from articles from accredited national journals and reputable international journals, academic books, scientific proceedings, as well as research results that discuss Muhammadiyah, Progressive Islam, Islamic social movements, Islamic education, philanthropy, and religious-cultural relations. Literature is prioritized from publications in 2021–2025 to represent the latest developments in the study, while classical works are still used as a conceptual foundation if they have a strong relevance to the research focus.

The literature search process was carried out systematically through the Google Scholar, Scopus, Crossref, Dimensions, and Garuda databases using a combination of the keywords *Muhammadiyah*, *Progressive Islam*, *tajdid*, *Islamic social movement*, *religion and culture*, *Islamic education*, *Islamic philanthropy*, and *actualization of Islamic values*. The literature was then purposively selected based on several criteria, namely: (1) it has direct relevance to the focus of the research; (2) published in a *peer-reviewed* journal or by a reputable academic publisher; (3) present clear conceptual arguments and empirical findings; (4) have a verifiable bibliographic identity, such as a DOI if available; and (5) contribute to the understanding of religious, cultural, and actualization relations of Islamic values from the perspective of Muhammadiyah. Literature that does not meet these criteria or has repetitive substance is eliminated from the analysis process.

Data analysis is carried out in a descriptive-analytical manner through the stages of data reduction, *thematic coding*, inter-literature comparison, conceptual synthesis, and conclusion drawn. In the reduction stage, information that is not related to the focus of the research is eliminated so that only relevant data is obtained. Furthermore, all literature is coded based on the main themes, including the concepts of religion and culture, *tajdid*, progressive Islam, education, da'wah, health services,

philanthropy, and community empowerment. The comparison stage is carried out by comparing the similarities, differences, and argumentation tendencies of various studies to identify developing conceptual patterns. The results of the comparison were then synthesized by connecting Muhammadiyah normative documents and academic literature so that a complete understanding of the mechanism of transforming Islamic values into social practices was obtained. The analysis process ended with the drawing of inferentially prepared conclusions based on the consistency of findings across all analyzed sources (Snyder, 2019; Agu et al., 2024).

3. RESULT AND DISCUSSION

Result

4.1 Culture and Religion in the Perspective of Muhammadiyah

A study of various official documents of Muhammadiyah and scientific literature shows that religious and cultural relations are placed in an interconnected framework. Religion is understood as a source of value sourced from the Qur'an and Sunnah, while culture is positioned as the product of human creation, taste, and *karsa* that develops according to the dynamics of society. In these documents, culture is not seen as an element that is automatically in conflict with religion, but as a part of social life that is judged on the basis of its conformity with the principles of Islamic teachings (Hasnahwati, 2022; Hidayat, 2023).

The literature analyzed shows a consistent pattern regarding the criteria for cultural acceptance in Muhammadiyah. Cultures that contain beneficial values, such as hard work, honesty, discipline, cleanliness, responsibility, social concern, and respect for human dignity are positioned as practices that can be maintained and developed. On the other hand, cultural practices that are categorized as containing elements of *shirk*, superstition, *bid'ah*, and superstition are placed as practices that require a process of straightening through *da'wah* and education.

In addition, most of the literature places the concept of *tajdid* as a basis for understanding the relationship between religion and culture. Muhammadiyah documents show that *tajdid* covers two scopes, namely refinement in the aspects of faith and worship and reform in the fields of education, social life, economy, science, and culture. This pattern shows that the discussion of culture in Muhammadiyah is not separated from the agenda of reforming people's lives which is the characteristic of the Muhammadiyah movement (Hidayat, 2023; Al Farabi & Ibad, 2025).

4.2 Muhammadiyah as an Islamic Actualization Movement

The literature analyzed illustrates that Muhammadiyah develops *da'wah* through various activities organized in the form of charity. Muhammadiyah's official documents note that the organization's fields include education, health, social services, philanthropy, disaster management, economic empowerment, and humanitarian services. These activities are carried out by various assemblies, institutions, and autonomous organizations under the coordination of the Muhammadiyah Organization (Pimpinan Pusat Muhammadiyah, 2023).

Publications about Muhammadiyah also show that the implementation of charity is carried out at various levels and service sectors. In the field of education, Muhammadiyah organizes educational institutions ranging from early childhood education to higher education. In the health sector, hospitals, maternity homes, clinics, and various public health services are developed. Meanwhile, social services are realized through orphanages, social welfare institutions, zakat management, disaster services, and various community empowerment programs that are implemented in a sustainable manner (Nugroho et al., 2025; Pimpinan Pusat Muhammadiyah, 2023).

The analyzed study shows that the implementation of these various programs refers to the values of the Qur'an and Sunnah which are the basis of the Muhammadiyah movement. Several publications place Surah Al-Ma'un as one of the references in the development of services to the poor, orphans, vulnerable groups, and communities affected by disasters. The forms of service found in various literature include the distribution of humanitarian aid, health services, philanthropic management, education, and community economic empowerment programs (Prihanta et al., 2024).

Various sources also describe that charity management is carried out through an institutional system that includes organizational structure, human resource management, administrative governance, and network development at the local, national, and international levels. The scope of these activities shows the existence of Muhammadiyah in various public service sectors that are developing along with the expansion of charity in various regions.

4.3 Actualization of Islam in the Field of Education

The synthesis of the Organization's documents shows that education is one of the main instruments of Muhammadiyah in actualizing Islamic teachings in people's lives. Education is not positioned solely as a process of knowledge transfer, but as a vehicle for human formation that has a balance between spiritual depth, intellectual breadth, and social responsibility. This orientation is reflected in the implementation of educational institutions at all levels, from early childhood education to higher education, which are developed as part of the Organization's charitable business. In various official documents, the development of education is placed as a da'wah strategy directed at building a knowledgeable, moral, and progressive society (Pimpinan Pusat Muhammadiyah, 2022; 2023).

Studies of various sources also show that the actualization of Islamic values in education is realized through the integration of Islamic science, science, and character formation in the entire educational process. The integration can be seen in the implementation of Al-Islam and Muhammadiyah (AIK) subjects, habituation of worship, strengthening literacy culture, developing academic ethics, and forming attitudes of discipline, responsibility, honesty, and social concern that are part of Muhammadiyah school and university life. Various forms of academic, co-curricular, extracurricular, and cadre activities are developed in one education system that is oriented towards fostering the personality of students in accordance with Islamic values that are the basis of the Muhammadiyah movement (Pimpinan Pusat Muhammadiyah, 2022; PHIWM, 2015).

The development of Muhammadiyah education also takes place through the strengthening of the culture of knowledge which is reflected in research activities, community service, learning innovation, the use of technology, and the expansion of academic networks at the national and international levels. Various documents of the Association note that Muhammadiyah educational institutions not only function as providers of formal education, but also as centers for regeneration, scientific development, community empowerment, and strengthening the social role of the people. All of these activities are part of the development of Muhammadiyah's charity business in the field of education which is systematically organized through a network of organizations at various levels (Pimpinan Pusat Muhammadiyah, 2023).

4.4 Actualization of Islam in the Social and Health Sector

The synthesis of various Muhammadiyah documents shows that social services are one of the main spaces for the actualization of Islamic teachings in people's lives. These services are realized through the implementation of various social welfare programs which include orphanage management, compensation for orphans, family economic empowerment, services

for vulnerable groups, management of zakat, infaq, and alms, as well as various forms of community assistance. These activities are organized in stages by Muhammadiyah assemblies, institutions, and autonomous organizations so as to form a social service network that reaches various regions in Indonesia. In the Association's documents, social services are placed as part of the organization's agenda that is developed sustainably through charity and community empowerment programs (Pimpinan Pusat Muhammadiyah, 2022; 2023).

The health sector also developed as a form of actualization of Islamic teachings which received great attention in the Muhammadiyah movement. The organization's documents show the organization of hospitals, maternity homes, clinics, health centers, and various public health services spread across various regions. The scope of services does not only include medical services, but also promotive, preventive, rehabilitative, health education, capacity building of health workers, and service quality development through an integrated institutional system. The development of health facilities took place in line with the expansion of Muhammadiyah's charitable business in the public service sector managed by the Association at various levels of the organization (Pimpinan Pusat Muhammadiyah, 2023).

Studies of various sources also show that social and health services are developed along with the strengthening of philanthropic programs and humanitarian services. Documented forms of activities include disaster response, distribution of humanitarian aid, services for disaster-affected communities, management of socio-religious funds, and various social and economic recovery programs. These various activities are carried out through Muhammadiyah institutions engaged in philanthropy and disaster management, both at the national and international levels. The entire program is part of the development of Muhammadiyah's charitable business in the social, health, and humanitarian fields as stated in various official documents of the Association (Pimpinan Pusat Muhammadiyah, 2022; 2023).

4.5 Actualization of Islam in the Framework of Progressive Islam

The synthesis of various documents of the Association shows that Progressive Islam is the orientation that overshadows the implementation of all Muhammadiyah movements. The concept is not presented as a stand-alone normative idea, but is present as a reference in the implementation of education, health services, philanthropy, community empowerment, scientific development, and strengthening organizational governance. In the *Treatise on Progressive Islam* and the *Guidelines for Islamic Life for Muhammadiyah Citizens*, the development of an advanced, superior, civilized, and just life is placed as part of the Organization's mission in realizing a true Islamic society. This orientation is the basis for the formulation of organizational policies as well as the direction of the development of various Muhammadiyah charities at the central to branch levels (Pimpinan Pusat Muhammadiyah, 2022; 2023).

At the institutional level, Progressive Islam is reflected in the development of an organizational culture that emphasizes professionalism, accountability, discipline, and service to the community. Various organizational documents contain strengthening charitable governance, human resource development, improving the quality of education and health services, utilizing science and technology, and expanding cooperation networks as part of the organization's strategic agenda. At the same time, regeneration, education, da'wah, and social service activities are developed through organizational mechanisms that take place in stages so that each field of charity is in the same policy direction.

The synthesis of literature also shows that the actualization of Islam within the framework of Progressive Islam does not only take place through institutional development, but also through the formation of a culture of life that develops within the Organization. Scientific values, work ethic, integrity, trust, social concern, deliberation, and openness to reform are part of the implementation of education, public services, cadre regeneration activities, and

organizational life. All of these findings show that the various fields of charity developed by Muhammadiyah are in one movement orientation formulated through the paradigm of Progressive Islam as a guideline for the implementation of organizations and services to the community (Pimpinan Pusat Muhammadiyah, 2022; 2023).

DISCUSSION

4.1 Reconstruction of Religious and Cultural Relations in the Perspective of Muhammadiyah

Religious and cultural relations in Muhammadiyah are built through the *tajdid* paradigm that places religion as a source of value, while culture is understood as a space for the actualization of Islamic teachings. Culture is not accepted or rejected absolutely, but is tested based on the principles of monotheism, benefit, and justice. This perspective shows that the renewal of Muhammadiyah is not oriented towards the elimination of traditions, but rather on the reconstruction of values so that they remain relevant to the development of society. Arifin et al. (2022a) affirmed that Progressive Islam is a synthesis between purity of teachings and response to social change. This approach is reinforced by *manhaj tarjih* which allows for contextual reinterpretation of religious issues without ignoring the authority of the Qur'an and Sunnah (Fanani et al., 2021).

The concept of *tajdid* in Muhammadiyah developed from the purification of faith to the paradigm of life renewal. This shift explains why Muhammadiyah emphasizes the development of educational, health, and social service institutions rather than symbolic debates about culture. Modernity is understood as a da'wah space that demands the strengthening of science, rationality, and professionalism so that social change is seen as an opportunity to implement Islamic values. The orientation is in line with the view Latief dan Nashir (2020) about the institutional transformation of Muhammadiyah and *the Progressive Islamic Treatise* which places the advancement of science, ethics, and humanity as the foundation for the development of Islamic society (Nasir, 2022; Suyatno et al., 2022).

This paradigm gave birth to religious practices that rely on strengthening institutions as a medium of social transformation. Education, health services, and charity are means of internalizing Islamic values through public services that are adaptive to the needs of the community. The development of digital technology has further expanded the space of da'wah so that institutional innovation and digital literacy are part of Muhammadiyah's strategy in maintaining the relevance of Progressive Islam. Evolvi (2022) explains that the digital space is shaping a new pattern of religious practice, while Rangkuti et al. (2026) shows that Muhammadiyah responds to these changes through strengthening digital literacy. This dynamic is the basis for understanding the actualization of Islamic values in the Muhammadiyah charity network.

4.2 Actualization of Islam through Muhammadiyah Charity as a Manifestation of Progressive Islam

Charity is a concrete form of actualization of Progressive Islam that connects normative teachings with the needs of society. Muhammadiyah views that da'wah does not stop at the delivery of teachings (*tabligh*), but must be realized through institutions that produce social benefits in a sustainable manner. Therefore, education, health, social services, and economic empowerment are developed as instruments of community transformation. This approach shows that the value of monotheism is embodied in institutional practices that are oriented towards humanity and progress. Latief dan Nashir (2020) explained that the character of the Muhammadiyah movement lies in its ability to integrate religious commitments with public services, while Arifin et al. (2022a) placing this orientation as a real implementation of the Progressive Islam paradigm.

The institutionalization of da'wah through charity reflects a change in orientation from individual activities to organized social movements. Charity is not only an organizational identity, but also a mechanism for internalizing Islamic values into the education system, health services, and community empowerment. The existence of these various institutions shows that the renewal of Muhammadiyah is built through strengthening governance, professionalism, and accountability so that it can form public trust. According to Fanani et al. (2021), This approach is a consequence of

manhaj tarjih which places benefit as the orientation of renewal, while Suyatno et al. (2022) considers that the institutionalization strengthens the role of Muhammadiyah as a modern Islamic movement that is adaptive to social change.

The strengthening of charity shows that Progressive Islam does not stop as a normative idea, but develops into a social practice that shapes human qualities. Each institution functions as a space for internalizing values through character education, service ethics, and a benefit-oriented work culture. The success of charity is not only measured by the number of institutions owned, but also by its ability to produce human resources with integrity, knowledge, and social care. This position makes education the main foundation in reproducing the values of Progressive Islam in a sustainable manner, so that the discussion of the Muhammadiyah education system is important to understand the process of forming the character and scientific tradition in the reform movement (Mauli & Bustam, 2021; Algifari, 2024).

4.3 Education as an Arena for the Reproduction of Progressive Islamic Values

Education is the main instrument of Muhammadiyah in transforming Islamic values into people's lives. This position departs from the thought of K.H. Ahmad Dahlan who views that the progress of the ummah is not enough to be achieved through strengthening the ritual aspect, but also through improving intellectual and moral qualities. Therefore, education was developed as a process of human formation that is able to integrate faith, science, and social responsibility. This orientation places Muhammadiyah schools not just as a learning institution, but as a space for character formation that prepares students to face social changes without losing their Islamic identity (Mauli & Bustam, 2021; Algifari, 2024; Royhan Ikhwan et al., 2025).

The strengthening of the value of Progressive Islam is realized through the integration of Al-Islam and Kemuhammadiyah (AIK) with the mastery of modern science. The integration shows that revelation and reason are positioned as two complementary sources of knowledge so that the dichotomy between religious science and general science does not gain space in the Muhammadiyah education system. This approach encourages students to develop critical, adaptive, and innovative thinking skills, while having an ethical commitment in utilizing science for the benefit of society. Thus, education not only produces academic competence, but also forms an inclusive and progressive religious orientation (Suyatno et al., 2022; Ahmadi et al., 2025; Natasha, 2025).

The role of education is becoming increasingly strategic because it functions to reproduce organizational values in a sustainable manner. A culture of discipline, integrity, social concern, and service ethic is instilled through learning experiences and life practices in the school environment. These values were then brought by graduates to various professional fields so as to expand the influence of Progressive Islam in people's lives. This dynamic shows that education is the starting point for the formation of human resources which further plays a role in the development of Muhammadiyah's charitable business in the fields of health, philanthropy, and community empowerment as part of a broader social transformation (Latief & Nashir, 2020; Arifin et al., 2022a).

4.4 Health Services as a Manifestation of Progressive Islamic Humanitarian Values

Health services are a concrete form of actualization of Progressive Islam which shows that Muhammadiyah's da'wah does not stop at the normative dimension, but is realized through public services oriented towards human benefit. The development of hospitals, clinics, and various health services reflects the view that preserving life (*hifz al-nafs*) is an integral part of the practice of Islamic teachings. In this perspective, health is not only understood as a biological need, but also as a prerequisite for the realization of quality of life, productivity, and human dignity. Therefore, health services are developed based on the principles of professionalism, social concern, and inclusive access so that they are able to reach all levels of society regardless of religious background or social status (Latief & Nashir, 2020; Arifin et al., 2022a).

This orientation shows that Muhammadiyah health institutions do not only function as medical service providers, but also as a space for internalizing Islamic values in professional practice. Service ethics, respect for patient dignity, empathy, and moral responsibility are an integral part of the work

culture of health workers. This approach shows that the quality of service is determined not only by technical competence, but also by personal integrity and the ability to build human relationships. A number of studies confirm that strengthening emotional and spiritual intelligence contributes to improving the quality of service, empathy, and psychological well-being of professionals, thereby strengthening human-centered service practices (Hajibabaei et al., 2018; Ibrahim et al., 2022; MacArthur et al., 2021).

The development of Muhammadiyah health services also shows the organization's ability to integrate religious values with the demands of modern professionalism. The transformation of the service system, the use of health technology, and the strengthening of institutional governance show that Islamic values are not positioned as an obstacle to innovation, but as an ethical foundation in the development of quality services. These dynamics show that health charity is part of the da'wah ecosystem that is interconnected with education, human resource development, and community empowerment. This connection also opens up space to understand how the spirit of social concern of Muhammadiyah develops through the philanthropic movement which is an important instrument in expanding access to services and community empowerment.

4.5 Philanthropy as an Empowerment Practice in Progressive Islam

Philanthropy is one of the most tangible manifestations of Muhammadiyah's social orientation in actualizing the teachings of Islam. The spirit built through Al-Ma'un theology places concern for vulnerable groups as an inseparable part of religion, so that social activities are understood as expressions of faith, not just humanitarian acts. This perspective shifts philanthropic practices from a charitable pattern to an empowerment approach that seeks to increase the capacity of individuals and communities to be able to get out of various forms of dependence. Thus, zakat, infaq, alms, and social services not only function to meet momentary needs, but also become instruments to strengthen community independence through education, health, and community-based economic strengthening (Latief & Nashir, 2020; Arifin et al., 2022a).

The empowerment orientation is strengthened through increasingly professional and institution-based philanthropic management. Muhammadiyah not only builds a social fund-raising network, but also develops a governance system that emphasizes accountability, transparency, and program effectiveness. This governance allows the resources collected to be optimized to answer various social problems in a more planned and sustainable manner. In this context, philanthropy functions as an instrument that connects religious values with social development practices, so that its existence is no longer understood as a complementary activity to da'wah, but as an integral part of the social transformation strategy carried out by Muhammadiyah (Latief & Nashir, 2020; Nasir, 2022).

The development of Muhammadiyah's philanthropy shows that the success of the Islamic movement is not only determined by the strength of religious discourse, but also by its ability to build service mechanisms that provide real benefits to society. The relationship between education, health services, and philanthropy shows the existence of a mutually reinforcing charitable ecosystem in realizing the ideals of Progressive Islam. Through this integration, Muhammadiyah presents a da'wah model that relies on service, empowerment, and human quality development. This dynamic then formed the framework of Progressive Islam as a paradigm that emphasized not only the renewal of thought, but also the social change that took place in a structured manner through institutions and public services (Arifin et al., 2022a; Suyatno et al., 2022).

4. CONCLUSION

This study shows that Progressive Islam from the perspective of Muhammadiyah is a renewal paradigm that integrates the purity of Islamic teachings with the transformation of social life through the *tajdid* approach. Religious and cultural relations are built dynamically by placing culture as a space for the actualization of Islamic values that are selected based on the principles of monotheism, benefit, and justice. This paradigm is realized through the development of charity as

an instrument of da'wah that is not only oriented to the delivery of teachings, but also to the formation of a social system that is able to bring real benefits to society. Education, health services, and philanthropy are strategic media in reproducing Progressive Islamic values through strengthening science, ethics, professionalism, and community empowerment.

The findings of the study confirm that the strength of Muhammadiyah does not lie solely in its ideological consistency, but in its ability to transform normative values into institutions that are adaptive to social change. The charity-based da'wah model shows that Progressive Islam has relevance in responding to the challenges of modernity, including the development of digital technology, changing societal needs, and the demands of professional institutional governance. Thus, Progressive Islam can be understood as a civilization-building paradigm that connects the spiritual, intellectual, and social dimensions in an integrated manner. This research is still limited to literature review so that further research can develop an empirical approach to analyze the implementation of Progressive Islamic values in various Muhammadiyah charities at the local and national levels.

REFERENCES

- Afrizal, A., Lahmi, A., & D. D. (2025). *Islam berkemajuan dalam perspektif Haedar Nashir dan implikasi bagi pendidikan madrasah*. *Jurnal Pendidikan Tambusa*, 9, 34894–34902.
- Ahmadi, A., Tentiasih, S., & Hidayatulloh, H. (2025). Arabic language and Islamic epistemology in Muhammadiyah education: A Bayani, Burhani and 'Irfani approach to the SDGs. *Studi Islam*, 26(2).
- Algifari, I. (2024). Konsep pendidikan berkemajuan perspektif K.H. Ahmad Dahlan: Relevansinya dengan pendidikan Islam era Revolusi Industri 4.0. *Journal of Islamic Education Studies*, 9(1).
- Arifin, S., Mughni, S. A., & Nurhakim, M. (2022). Meaning and implication of Islam Berkemajuan in Muhammadiyah. *Al-Jāmi'ah: Journal of Islamic Studies*, 60(2), 547–584. <https://doi.org/10.14421/ajis.2022.602.547-584>
- Ashfahany, A. E., Hanif, F., Athief, N., & Alam, A. (2024). Implikasi Risalah Islam Berkemajuan terhadap pemikiran hukum Muhammadiyah: Tinjauan ontologis. *Journal for Islamic Studies*, 7(1), 174–188. <https://doi.org/10.31943/afkarjournal.v7i1.925>
- Evolvi, G. (2022). Religion and the internet: Digital religion, (hyper)mediated spaces, and materiality. *Zeitschrift für Religion, Gesellschaft und Politik*, 6(1), 9–25. <https://doi.org/10.1007/s41682-021-00087-9>
- Fanani, A., Hamzani, A. I., Khasanah, N., & Sofanudin, A. (2021). Muhammadiyah's *manhaj tarjih*: An evolution of a modernist approach to Islamic jurisprudence in Indonesia. *HTS Theologiese Studies/Theological Studies*, 77(4), 1–7. <https://doi.org/10.4102/HTS.V77I4.6942>
- Hanandini, D. (2024). Social transformation in modern society: A literature review on the role of technology in social interaction. *Jurnal Ilmiah Ekotrans & Erudisi*, 4(1), 82–95. <https://doi.org/10.69989/jf0m6cg84>
- Latief, H., & Nashir, H. (2020). Local dynamics and global engagements of the Islamic modernist movement in contemporary Indonesia: The case of Muhammadiyah (2000–2020). *Journal of Current Southeast Asian Affairs*, 39(2), 290–309. <https://doi.org/10.1177/1868103420910514>
- Liza, F. (2020). Islam berkemajuan perspektif globalisasi: Kontribusi Islam Indonesia pada peradaban global. *Jurnal Dakwah dan Pengembangan Sosial Kemanusiaan*, 11(1), 74–96.
- Mauli, B., & Bustam, R. (2021). Filosofi pendidikan K.H. Ahmad Dahlan dan implikasinya pada epistemologi pendidikan Islam kontemporer. *Jurnal Pendidikan Agama Islam Al-Thariqah*, 6(2). [https://doi.org/10.25299/al-thariqah.2021.vol6\(2\).6119](https://doi.org/10.25299/al-thariqah.2021.vol6(2).6119)
- Nasir, H. (2022). *Risalah Islam Berkemajuan*. Yogyakarta: Pimpinan Pusat Muhammadiyah.
- Prof. Dr. Syamsul Arifin, M.Si., Muthohirin, N., & Umiarso. (2023). *Makna dan Implikasi Islam Berkemajuan Muhammadiyah*. Yogyakarta: Suara Muhammadiyah.
- Rangkuti, K. A., Riswanda, W., Harfiani, R., & Nasution, M. (2026). The role of Muhammadiyah in the development of digital literacy in Islamic religious education: A library research study. *Global*

Education Journal, 4(2), 159–170.

Said, G. S., Ridwan, M., & Sholeh, A. (2025). Formation of discipline character through internalization of the value of Islamic religious education in the students of the Wali Songo Ngabar Islamic Boarding School. *Fondatia*, 9(2), 461–481. <https://doi.org/10.36088/fondatia.v9i2.5752>

Suyatno, S., Wantini, W., Sukiman, S., & Rachmawati, Y. (2022). Progressive Islamic education: Bridging the gap of Islam, Indonesianness, and modernity. *The Qualitative Report*, 27(1), 226–242. <https://doi.org/10.46743/2160-3715/2022.4782>

War'i, M. (2021). Urgensi paradigma epistemologi pesantren dalam studi agama di era post-truth. *Jurnal Pendidikan Islam dan Isu-Isu Sosial*, 19(1), 1–24.

Yahya Fathur Rozy, S., & K. (2018). Studi Islam kontemporer sebagai kritik terhadap Al-Islam dan Kemuhammadiyah (AIK) dalam perguruan tinggi Muhammadiyah. 199–207.

Zuhriyah, L., & Prasidha, A. S. (2026). Burhani dan Bayani dalam dialektika ilmu menuju epistemologi Islam yang transformatif. *Jurnal Pendidikan Islam dan Sosial Keagamaan*, 5(1), 3–12.