



Progressive Islamic Education Integrates Science in the Islamic Insight Perspective of Muhammadiyah

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Abstract: This research examines the relationship between progressive Islam and the development of Muhammadiyah education science. It analyses the dynamics of Muhammadiyah educational institutions influenced by Islamic doctrine and identifies scientific values to support and develop progressive education. Tajdid, or the renewal of Islamic thought, encourages social progress through a reformist and progressive religious approach. Muhammadiyah integrates modern science with Islamic teachings to form spiritually resilient and socially advanced individuals. Scientific values, such as creativity, innovation, collaboration, and communication, become key elements in driving educational progress. This research used the documentation method to collect data from various relevant documents. The data were analysed using content analysis with a systematic process of coding and grouping the main themes, such as the integration of science and religion. This analysis aims to identify the patterns, principles, and relevance of Muhammadiyah's progressive education in answering the challenges of modern education. The results show that progressive Islam, as Muhammadiyah's educational ideology, systematically integrates science and faith. This concept creates a comprehensive blend of spirituality and modernisation of social institutions, with scientific values that encourage humanisation, liberation, and transcendence in accordance with Muhammadiyah's vision to develop the society.

Keywords: Muhammadiyah Education, Progressive Islam, Integrated Science

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1. Introduction

Muhammadiyah's work in the journey of the Indonesian nation has experienced various dynamics of the era, from the colonial era to the reformation. At the age of one century, Muhammadiyah has succeeded in modernising Islam steadily. Muhammadiyah presents Islam with *wasathiyah* and historical characters in the hope of creating an Islamic Indonesian nation. The emergence of institutions in the form of organisations (associations) presents a worldview and purpose of Islamic life that has the characteristics of renewal to be weighty and implementable, one of which is due to the availability of human resource support that has a progressive ideology and modernisation of the social behaviour system so that it can form an Islamic Indonesian social life system (Muhammadiyah, 2015; Aminuddin, 2020; Qodir *et al.*, 2020). Since the beginning of its existence, Muhammadiyah has always moved and focused on the attitude and ideas of progressive life. For Muhammadiyah, Islam is a religion of progress that pours out mercy for all nature and is present to enlighten the lives of mankind (Sarno Hanipudin, 2020).

Muhammadiyah's existence in the second century has further strengthened Muhammadiyah's ties and responsibilities to conduct an enlightenment movement. The enlightenment movement in question is a form of progressive Islamic practice that can provide freedom, can empower and advance life in all fields including in Islamic education (Qodir, 2019). This is at least expected to be able to answer the challenges of education in the current era of globalisation, according to Zamroni, there are at least three impacts of globalisation on education, namely *first*, commoditisation and commercialisation in every education system. *second*, the creation of a spirit of internationalisation in educational institutions as an influence of globalisation, the *third* impact, various conditions show the importance for a nation of nations to be able to live in a global era which is currently no longer determined by physical capital, but *virtual capital* is needed, including: mastery of science and technology, cooperation networks based on trust and character or morals owned by the nation (Fanani, 2015). According to Santosa, there are two major issues that should be observed related to actual challenges that need attention and operational strategic steps, namely *first*, Muhammadiyah needs to realise that the increasingly dominant and hegemonic spirit of liberalism and western capitalism. *Secondly*, Muhammadiyah still needs to improve itself internally by criticising the steps that have been taken and the achievements that have been made so far (Santosa, 2011).

In the history of the nation's movement and struggle, Muhammadiyah has always provided long-term solutions. The field of education is one of the strategic solutions offered. Islamic education from a progressive Islamic perspective is an Islamic education that is not dichotomous, namely education that combines general knowledge with religion. Education that harmonises the interests of the hereafter and the worldly, faith and the value of progress as a whole. The concept of advanced Islamic education is a reflection of the values of humanisation, liberalisation, emancipation and transcendence of the teachings contained in Q.S Ali Imran verses 104 and 110 (Ismunandar, 2021). Muhammadiyah assumes that to

advance the ummah is by modernising the education system. According to Khozin, Muhammadiyah views modernism as in line with Islam. Science is part of Islam, even Islam is a religion that highly upholds knowledge. The experience Muhammadiyah has in the field of education is quite mature, because as an organisation, Muhammadiyah has organised education even before the organisation was established. The implementation of Muhammadiyah education, according to Khozin, must be based on a philosophical worldview, because the ideals of human beings to be born from Muhammadiyah are human beings with religious knowledge and knowledge (K. Khozin, 2019).

Education developed by Muhammadiyah as a strategy and cultural space in order to develop the potential and intellect that humans have as a whole, as an enlightenment da'wah movement, Muhammadiyah is trying to build an understanding of Islam with a transformative approach that processes the liberation, empowerment and promotion of national life (Qodir, 2019). Therefore, ideologically, progressive education has the hope of being able to balance and maximise the roles and duties of humans for good in this world and the hereafter.

Islamic education has an important and strategic urgency value because one of the media to educate the people is through education. So Islamic education aspires to direct humans to efforts to form Muslim humans who have morals and manners, have religious knowledge, have a broad range of views so that they can solve worldly science problems and are willing to fight to advance society (Mubaroq et al., 2020; Muhroji et al., 2020). This is the goal of Muhammadiyah education initiated by K.H Ahmad Dahlan. According to Ma'arif, it is not surprising that Kiai Dahlan's overall socio-religious thinking, including education, seems very realistic and pragmatic. So that Kiai Dahlan was named as a reformer who emphasised real practice rather than just thinking big. (Biyanto, 2014). This thinking is integrated with the *Islamic Worldview*, which means that in building the civilisation of the people, it is necessary to pay attention to the perspective on Islam. The view of Muslims must pay attention to an Islamic perspective by paying attention to Islamic values in every line of life, using Islamic-based views and ways of thinking (Anam et al., 2019; Brooks et al., 2020).

The integration of science and Islamic education is an attempt to combine scientific knowledge with Islamic principles and values in the curriculum and teaching methods. The concept of progressive Islam aims to produce individuals who are not only intellectually intelligent but also have deep religious understanding and practice. The integration of science in Islamic education is in line with progressive Islam which has significant urgency because it can provide great benefits and contributions to the development of individuals and society. Combining science with Islamic education provides a holistic approach to knowledge. In educational institutions, students not only learn about the physical world but also how scientific knowledge relates to religious teachings. Helping students understand that science and religion do not contradict each other, but rather complement each other. It provides a deeper understanding of the realities of the world and their existence in a religious context.

This research examines the relationship between the integration of science and Islamic education in the context of Muhammadiyah education, focusing on the concept of progressive Islam that combines Islamic teachings with modern science. In this context, various previous studies have examined the importance of the relationship between science and religion in education, but few have specifically examined how this integration occurs in the Muhammadiyah perspective and how it is applied in progressive Islamic education.

Previous research, such as that conducted by (Qolbiyah et al., 2023; Bakar et al., 2023) for example, has explored the concept of science and religion integration in Islamic education in general, suggesting that this integrative approach is able to create a more holistic and mutually supportive understanding between science and religious values. The research revealed that by integrating science in religious education, students can more easily understand the relationship between the physical world and the spiritual world. In addition, research (Arifin, 2015) on Muhammadiyah education also shows that the Muhammadiyah education model prioritises a balance between Islamic teachings and modern science. However, the research focuses more on the implementation of the curriculum and learning methods, without delving deeper into the concept of progressive Islam which is the basis of Muhammadiyah's educational thinking, which includes aspects of *tajdid* or renewal in education.

As a continuation of that research, this study focuses on uncovering more deeply how the concept of progressive Islamic education is understood in the perspective of Muhammadiyah's Islamic insight, particularly in integrating science and religious teachings. This research will build on previous findings and add new understanding of how Muhammadiyah implements the ideology of progressive Islam in education, as well as the challenges and opportunities that arise in the integration of science and religion. As such, this research seeks to fill the gaps that exist in previous literature and contribute to a deeper understanding of the concept of progressive Islamic education in Muhammadiyah's perspective, which includes both scientific and spiritual aspects.

Based on the above background, this research seeks to explore the phenomenon/uniqueness of How the Concept of Progressive Islamic Education in the Perspective of Muhammadiyah's *Islamic Worldview*.

2. Method

The method used in this research is literature study research. Literature study in this research is a series of activities related to library data collection methods, reading and recording, and managing research data objectively, systematically, analytically, and critically regarding the paradigm of progressive Islamic education in the view of Muhammadiyah. Research with this literature study has the same preparation as other research, but the sources and methods of data collection by

taking data from the library, reading, recording, and processing research materials from research articles related to the variables studied (Yin, 2016; 2018).

The literature used in this research consists of various types of sources that provide in-depth insights into progressive Islamic education and its implementation in the Muhammadiyah education system. Books that discuss the rationale of Islamic education and Muhammadiyah are the main sources in this research, as they provide an understanding of Muhammadiyah's basic doctrines related to education and their efforts to integrate science with Islamic teachings. In addition, academic articles and scientific journals that examine the concept of progressive Islamic education, the relationship between science and religion, and its application in education are also an important part of the literature used. Previous research focusing on Muhammadiyah education also contributed to enriching the perspective of this research. Other documents that were also analysed included scholarly works that discuss the concept of progressive Islam and how Muhammadiyah applies these principles in their education. In addition, Muhammadiyah's internal documents related to educational policies, educational activity reports, and curriculum guidelines became relevant study materials, providing further insights into the implementation of education based on the values of progressive Islam in Muhammadiyah educational institutions.

Data analysis was conducted using the content analysis method which aims to identify themes and patterns that emerge from the documents studied. In this case, the data was analysed by coding and categorising the information found, so as to gain a deeper understanding of how Muhammadiyah integrates science and Islamic teachings in their education. This process provides a clearer picture of Muhammadiyah's efforts in improving the quality of education through an approach based on the integration of science and religious principles, as well as the challenges and opportunities faced in implementing progressive Islamic education.

3. Result and Discussion

The term *Worldview* is a concept to describe how humans view globally regardless of religion or ethnicity, race and race. In English, the term *Worldview* is used, while in German it is equivalent to "weltanschauung" which means a view of life or worldview, which has a definition of reality as a whole or a view of the cosmos (Anam et al., 2019; Tentiasih et al., 2023).

The term *Worldview* for lay people can be interpreted as a philosophy of life or principle of life. If examined further, the term "*Worldview*" can only mean at an ideological level, a set of ideological doctrines or beliefs related to the vision of the world. Sometimes the word is also applied as a method in the application of comparative religion. But in essence, religion and civilisation have a broader

spectrum than just a worldly vision (Ryan Arief Rahman & Abdul Rohman, 2021). Therefore, Muslim scholars add the use of the word "Islam" to the word *Worldview* as a meaning of a view of life that can reach the reality of life in the world and the hereafter (Ahmad, 2019; Duderija, 2017).

Ninian Smart argues that *Worldview* is a belief, feeling, and whatever is in a person's mind that serves as a driving force for moral and social change. In line with this definition, Wall defines *Worldview* as an integrated basic belief system (integral) about the nature of human beings and the meaning of existence based on reality (Sarjuni, 2019). In addition to these two definitions, Alparslan defines *Worldview* more broadly, namely the term *Worldview* as the basic foundation for every human behaviour, whether in the form of scientific activity or not. Every activity carried out by humans can be traced from the worldview they adhere to, so that the view of life is the result of the reduction of human activity (Muzaki & Tafsir, 2018).

According to Syaiful Anam, in the context of science, *Worldview* has a nature related to paradigm changes, because science studies require a paradigm that can provide value concepts and methodologies that produce a *framework*. It can be understood that the existence of *Worldview* is an identity that distinguishes each civilisation from other civilisations so that *Worldview* involves human epistemological activities and becomes an important factor in human reasoning activities (Anam *et al.*, 2019).

Islam as a religion and civilisation is systematically similar to the concept of *Worldview*, but there is no standard term when the concept of *Worldview* becomes the foundation of a person's way of thinking and then affects that person's behaviour. The scholars of the 20th century have different definitions of *Worldview*. According to Atif Al Zayn, Islamic *Worldview* is defined as *Al-Mabda' Al-Islami*, namely *aqidah fiqriyah* which means rational belief based on logical reasoning because each Muslim is obliged to believe which is confirmed by reason. Whereas in the study of Sheikh Naquib al-Attas, the term Islamic *Worldview* is the concept of a vision of truth and reality that is revealed by the heart and becomes an illuminator of the true nature of a being. Therefore, Islamic *Worldview* is defined as a view of life regarding the essence of truth about the life of the universe. Meanwhile, according to Sayyid Quthb, the Islamic *Worldview* is *al-Tasawwur al-Islami*, which is a collection of basic beliefs created in the heart and mind of every Muslim who is specifically described about existence and everything behind it. (Muzaki & Tafsir, 2018).

The definition of the scholars above, if examined, there are differences in emphasis at the level of action, but in general it has almost the same meaning. Sheikh Atif al-Zayn and Sayyid Quthb understand more as a doctrine of rational belief that boils down to ideology, while Sayyid Quthb is more philosophical with the meaning of *Worldview* as a description of being. And Naquib al-Attas views *Worldview* metaphysically and epistemologically so that it becomes a way of seeing. (Zarkasyi, 2013).

Characteristics of Islamic Worldview

Sayyid Quthb in *Al-Tasawwur al-Islami* explains seven characteristics of the Islamic Worldview, namely *first*; Rabbani nature comes from God (divine vision) which distinguishes Islam from other Worldviews, *second*; Islamic Worldview provides a dynamic space to move a constant direction so that no further adjustments are needed *third*; comprehensive nature supported by the principle of tawhid, *fourth*; Islamic worldview has the nature / character of tawazun (balanced) between revelation received and understood with high faith because humans have limited intellect, *fifth*; produces a positive attitude as a manifestation of obedience to Allah SWT, *sixth*; grounded in the reality of life with pragmatism, not only idealistic but also realistic in accordance with human nature, and *seventh*; the most basic characteristic in the Islamic worldview is tawhid as the main characteristic (Anam et al., 2019; Khoirudin et al., 2020)

In addition, according to Muhammad Naquib al Attas, an Islamic worldview has a composition of important elements that can be used as characteristics, namely *first*; truth and the reality of life can be understood based on the scope of metaphysics regarding the life of the visible and invisible world, *second*; characteristics of the Islamic worldview which has characteristics in the approach (method) of tawhid which is integrated, unified and not dichotomous, *third*; revelation is the main source that is strengthened by religion and must also be supported by the principles of logic and intuition, *fourth*; the elements of the Islamic worldview of the Islamic worldview mainly consist of the concept of God, revelation, His creation, the value of virtue to be a basic determinant that is contextual in shaping change, development, and progress in Islam, *fifth*; the most important element that is most basic is the concept of God as a central thing and not the same in other religious traditions (Zarkasyi, 2013). Meanwhile, Ali Khalil Abu Al-'Ainain suggested 5 components, namely God, nature, humans, Muslim society, world society, and the last day (Wahyudi, 2017).

The various scholars' opinions actually have no significant differences, except in terms of the details of each element. All elements / components in the Islamic Worldview character are interconnected and comprehensive because they come from the universal Islamic treatise. Including in the world of education.

The concept of progressive Islamic education

Efforts in order to realise a progressive Indonesia have a close correlation with national education, namely the development of students' national insight oriented towards the ideals of creating a progressive country, a country that is expected to encourage the creation of the kerisalahan and kerahmatan supported by intelligent human resources, personality and noble civilised (Arif, 2015). Islam as the majority religion in Indonesia should be able to present itself as a progressive society, both in mental or spiritual and physical or physical aspects. In addition, it is also able to advance life in the fields of economy, politics, science and technology which must be framed by the noble values of Islam itself (Yulianto, 2020). Therefore, continuous efforts are needed in an effort to enlighten the lives of Muslims and the Indonesian

nation so as to achieve a progressive Indonesia as a whole and as a whole. The dominance of the progress and achievements of information technology in the context of global development has made the direction and development of education management that captivates the hearts of the community so that the Indonesian people cannot escape the Muhammadiyah paradigm, which is progressive and encouraging as a basic formulation that contains extraordinary historical and futurist values (Prayitno, 2016; Tasman Hamami, 2021).

The complicated and long philosophical and historical sequence that illustrates the conditions of the motherland in the grip of colonialism makes Muhammadiyah as an organisation understand the connection in terms of the historical aspects of the entry of Islam in the archipelago so that Muhammadiyah is able to become an entity that has a concrete historical background and also understands the historical aspects of the Indonesian nation by understanding the characteristics of the archipelago's social culture, namely the moderation and friendliness of funds to accept multicultural life (Razi, 2020; Munthe, 2022). Muhammadiyah's enthusiasm in developing Indonesia is evident in the pioneering of educational institutions that have been pursued since before independence, with the idea of a moderate concept so that Islam is not taught rigidly, this ideological view is one of the representations that deserve to be synergised.

Conversations about progressive education, both in the Western world and from an Islamic perspective, coexist with the concepts of pragmatic-progressive and religious education (Ali, 2017a). Therefore, progressive education is an idea, idea, thought, belief, concept and praxis of education based on Islam and social life, which is built on the appreciation of intelligence (reason) and aims to advance social life to get the goodness of the afterlife (Ali, 2017a). Thus, religious progressive education aspires to achieve the advancement of the life of the world and goodness.

The paradigm of progressive education is a hybrid between Islam that is understood functionally with the progress of the times and education that must respect human intelligence through a continuous process of reconstruction of experience. According to Mohamad Ali, there are three central issues concerning progressive education, including intelligence (reason) as a vehicle for problem solving, growth of the individual as a whole, and willingness to be involved in efforts to advance (progress) social life (Ali, 2017a).

Muslims are not only objects in the study of Islamic education, but Islamic education must be able to go beyond ethnic and religious groups. Islamic education must be studied both philosophically and terminologically and axiologically, so that Islamic education must be reflected in all actions, management methods and even reflected in carrying out the roles needed by the world. So if viewed from a theological aspect, progressive Islamic education is a reflection of the values of humanisation, transcendence and liberation (Salleh, 2013). Progressive Islamic education forms students so that they can play a role in the overall development of the nation by using an organisational system of awareness of social identities that are different from personal entities so that there is a process of instilling democratic

values, discipline, transparency, accountability to renew and reconstruct social and religious life (Abdullah, 2020).

Progressive Education as Muhammadiyah's Islamic Worldview

The purpose of education needs to be developed and directed as an effort to make students not only follow the logic in the development of science and technology but also expected to maintain and preserve natural resources in the environment and become a spirit of creating, discovering and innovating. Therefore, progressive Islamic education in Muhammadiyah's perspective stems from the concept of KH Ahmad Dahlan's thoughts and ideas as its founder who hoped that Muslims would be saved. Because through education, Muslims can be saved from a static way of thinking towards a dynamic, innovative and creative mindset. So that to realise this goal is the process of education, and the processing of Islamic religious education in a professional and modern manner, with the hope that later education will be able to face and meet the dynamics of the times (Ali, 2016; Rafsanjani & Razaq, 2019)

In Muhammadiyah's perspective, progressive Islamic education can be traced from the historical journey of its presence, namely in 1912 which gave itself an identity as Islam which also participated in fighting for and disseminating and advancing the teachings of Islam in Indonesia, this is in accordance with the words of Allah SWT in Surah Ali-Imran verse 104. Muhammadiyah's Islamic *Worldview* that in Islam contains the value of progress in order to enlighten human life. The progress referred to in this *Worldview* is the value of all-round goodness, a value that is able to realise a superior human life outwardly and inwardly (Alifudin & Alim, 2021; Sumandar, 2018) One of the aspects included in the scope of progressive Islam is the field of education. Noting the condition of education that tends to be based on pragmatic needs, resulting in Islamic education in *ruhiyah* which was originally the foundation of morality being lost. On the other hand, Islamic education in Indonesia has lagged behind other education, and has become second in qualitative and quantitative terms (R. F. Khozin & Yusuf, 2022) Therefore, it is necessary to have an Islamic education institution that has innovation and excels in quality along with the needs of Muslims who always follow the development of the current increasingly competitive era, and all of that cannot be achieved instantly but must be slowly (Fanani, 2015).

Based on the formulation of the Muhammadiyah philosophy, Muhammadiyah education is the preparation of an environment that allows a person to grow according to his nature as a human being who is aware of the presence of Allah SWT as the creator of the universe and is also able to master science, technology and art and fulfil his life needs independently, care for others and always spread prosperity and prevent evil (Febriana, 2022). Progressive Islamic education becomes an ideology in Muhammadiyah education because Muhammadiyah education is a modern Islamic education that integrates religion with life, between faith and holistic progress. So it is expected to be able to produce a generation of educated

Muslims who are strong in faith and personality while being able to face and answer the challenges of the times (Arifin, 2015; Muhammadiyah, 2022).

Muhammadiyah's perspective of progressive Islamic education is based on the Al-Quran and As Sunnah as a strong foundation that becomes a reference for Islamic education whose inspiration is contained in Q.S Al-Alaq verses 1-5. Muhammadiyah's mission to advance the life of the people and the nation is also a motivation in developing the ideology of progressive Islamic education and making its mission the basis for the implementation of Islamic education. In addition, it is also inspired by the view that every human being is able to reach the perfect degree of piety and faith if they have deep knowledge.

The Existence of Muhammadiyah Educational Institutions

The idea of KH Ahmad Dahlan who chose to build a Western educational institution, in the form of a school, was certainly based on considerations and good intentions to show Islamic education, by complementing or adding to alternative models and systems of Islamic educational institutions that had existed before, namely pesantren (Febriana *et al.*, 2019). The adoption of the western education system was not an attitude of taklid, without a critical attitude, or proper adaptation. At the beginning of its movement, the objectives programmed by Muhammadiyah were: Spreading the teaching of the religion of the Prophet Muhammad PBUH to the bumiputera population of Yogyakarta residency and advancing religion to its experts. This goal is expressed in an effort to uphold and uphold the true religion of Islam. And in principle, as Deliar Noer stated that the goal of Muhammadiyah, the main problem is the development of the people "who are pleased by Allah Swt." (Noer, 1985). Therefore, K.H Ahmad Dahlan in moving towards the goal of the establishment of Muhammadiyah was to advance and renew education, teaching and culture and expand knowledge according to Islamic guidance. Muhammadiyah has reformed religious education by modernising the education system, replacing the pondok and pesantren systems with a modern education system that is in accordance with the demands and will of the times. Muhammadiyah established schools that were both religious and general in nature, from kindergartens to universities. Teaching religion in a way that is easy to understand (Kantao, 1990) While Muhammadiyah's goals are based on the concept of Muslim life in the view of the Koran and As-Sunnah, more concisely it can be said that the educational process must be able to produce graduates who "(a) have a complete personality, balanced between physical and spiritual aspects, general knowledge and religious knowledge, the world and the ukhrawi, (b) have a dedicated social spirit and (c) have morals based on the Koran and As-Sunnah" Muhammadiyah's educational goals, which until now have been a reference for Muhammadiyah educational institutions, are as stated in the Qoidah of Basic and Secondary education Chapter I article 3, as follows:

"Muhammadiyah primary and secondary education aims: to form Muslim human beings who are faithful, devoted, noble, capable, self-confident,

disciplined, responsible, love the country, advance and develop science and skills and do good deeds towards the realisation of the main, just and prosperous society that is blessed by Allah Swt."(Khozin, 2005)

Furthermore, according to Khozin, this goal contains fundamental values that implicitly clearly refer to Islamic values sourced from the Koran and As-Sunnah. The formulation of this goal is more concrete and realistic because it does not only want to produce Muhammadiyah cadres, but also the sons and daughters of the nation who are Islamic, knowledgeable and have insight into the future as an effort towards the development of Indonesian human beings as a whole, physically and mentally as the Indonesian nation aspires to (Khozin, 2005; Mustamin & Wahono, 2020; Tobroni, 2022). Therefore, the formulation of Muhammadiyah's educational goals is to develop the various potentials of students in order to become human beings who are faithful and devoted to Allah SWT, have noble character, are healthy, knowledgeable, capable, creative, independent and become democratic Indonesian citizens who are responsible for the realisation of a truly Islamic society.

Muhammadiyah's achievements in the field of education are extraordinary, ranging from basic education to higher education to prove that Muhammadiyah does not mess around in achieving its goals. This is of course because it is based on a very strong desire and seriousness. The spirit of Muhammadiyah da'wah that looks lively and is a phenomenon today is the germination of Madrasahs and new model schools which are often called superior schools.

According to Ali, the movement to establish excellent schools is relatively widespread in Indonesia, especially in the Muhammadiyah base. There are three factors that drive the existence of this new school model. *Firstly*, the middle-class Muslim community who have a strong desire for their children to be academically capable but also religious. *Second*; the social-financial-intellectual foundation of the Muhammadiyah movement. *Third*; education managers began to realise that there must be innovation and improvisation in Muhammadiyah educational institutions to continue to exist and not be left behind by the community (Ali, 2017b). The intertwining of these three factors can make Muhammadiyah educational institutions more dynamic. The existence of Muhammadiyah educational institutions with the new model answers the dynamics of Muhammadiyah educational institutions that ebb and flow, between existence and absence. However, in the midst of the frenzy, the new model school must have enough energy to continue to accelerate itself in order to be able to transform into a progressive Muhammadiyah school. It takes the right strategy and great energy to withstand external challenges such as government policies that are sometimes contradictory, the desire of the people's aspirations that continue to increase and competition between educational institutions that are increasingly competitive (Ali, 2017b; Tobroni et al., 2021).

The organisers of educational institutions are the spearhead and have a great responsibility to carry the progress of their educational institutions. According to Ali, there are several strategies to make Muhammadiyah schools progress,

including: *first*; positioning the school as a centre of innovation. *Second*, changing the leadership style from bureaucratic to *entrepreneurial*. *Third*, changing the orientation of *subsistence* schools to *prosperity* schools. *Fourth*; making the school a learning community (Ali, 2017b). The transformation carried out by the school to lead to a progressive Muhammadiyah school requires a strong effort and a long time. With that, public trust in Muhammadiyah educational institutions can increase so that it can strengthen the existence of Muhammadiyah schools (Tamam, 2017).

The integration of science and Islamic education is an attempt to combine scientific knowledge with Islamic principles and values in the curriculum and teaching methods. The concept of progressive Islam aims to produce individuals who are not only intellectually intelligent but also have deep religious understanding and practice. The integration of science in Islamic education is in line with progressive Islam which has significant urgency because it can provide great benefits and contributions to the development of individuals and society.

This research reveals that the paradigm of science and Islamic education integration applied by Muhammadiyah provides a holistic approach in the learning process. Based on literature analysis, various sources such as progressive Islamic education books, scientific journals, and Muhammadiyah policy documents show that this integration not only forms intellectually intelligent students but also strengthens their spiritual understanding. Data from the literature review shows that Muhammadiyah consistently integrates modern science with Islamic teachings through a value-based curriculum. For example, Muhammadiyah's education policy documents affirm that the values of the Qur'an and Hadith are the main foundation in understanding science, while other literature sources such as Islamic education journals emphasise the importance of creativity and innovation in translating this integration concept into teaching practices in Muhammadiyah schools and universities. The literature analysis also found that Muhammadiyah education does not only focus on knowledge transfer but also seeks to develop students' critical thinking. Articles in education journals reveal that this approach instils humanisation, liberation, and transcendence values in learning. Thus, students are encouraged to understand that science does not stand alone, but is always related to moral and social responsibilities.

In addition, reports from Muhammadiyah educational institutions show that this integration is realised through applicative programmes, such as project-based curriculum development that involves teaching science from an Islamic perspective. For example, students study natural phenomena by relating them to relevant Qur'anic verses, so that they not only gain scientific insights but also strengthen their faith. Using the content analysis method of books, journals, articles, and Muhammadiyah policy documents, this research confirms that the integration of science and Islamic education based on a progressive Islamic paradigm can answer the challenges of modernisation and globalisation. This process creates a generation that is able to combine intellectual abilities, creativity, and religious understanding to face the complexities of contemporary life.

Combining science with Islamic education provides a holistic approach to knowledge. In educational institutions, students not only learn about the physical world but also how scientific knowledge relates to religious teachings. It helps students understand that science and religion do not contradict each other but rather complement each other. It provides a deeper understanding of the realities of the world and their existence in a religious context. Students can see the practical applications of scientific knowledge in everyday life and in religious contexts, increasing their motivation and interest in learning. The integration of science with Islamic values helps to ensure that the use of scientific knowledge is conducted ethically and responsibly. Teaching students about the importance of ethics in scientific research and applications, as well as how Islamic principles such as justice, responsibility and kindness can be applied in scientific practice. The form of integration is manifested in the development of an integrated curriculum, interdisciplinary approach in learning so as to realise an education that is not only intellectually deep but also spiritually relevant, thus forming individuals who can contribute positively in society while maintaining their faith

4. Conclusion

Progressive Islamic education is an ideology in Muhammadiyah education, which integrates science with Islam in life that creates a comprehensive and systematic integration between faith and modernisation of social institutions. Progressive Islamic education which is Muhammadiyah's *Worldview* reflects the value of humanity (humanisation), the value of freedom (liberation) and transcendence as contained in Q.S Ali Imran verses 104 and 110 which historically became the background of the birth of Muhammadiyah. Islamic education in its concept is an enlightening education with Godly awareness that educates and liberates people from poverty and ignorance towards a prosperous and prosperous human being who is constantly changing and developing in order to achieve the goals of Islamic education, namely the formation of human beings who have qurani morals, faith, and insight. The transformation of the school towards a progressive Muhammadiyah school requires a strong effort and a long time. Therefore, public trust in Muhammadiyah educational institutions can increase so that it can strengthen the existence of Muhammadiyah schools. The organisers of educational institutions are the spearhead and have a great responsibility to carry the progress of their educational institutions.

The integration of science in Muhammadiyah Islamic education provides a holistic education model that bridges modern science and religious teachings. Practically speaking, this integration allows learning that not only emphasises the technical aspects of science, but also makes science a means to strengthen faith and spiritual awareness. Policy makers and managers of educational institutions can use this model to create a curriculum that is relevant to the challenges of globalisation, without losing religious identity. Furthermore, the application of science integration demands project-based learning that involves exploring natural

phenomena by relating them to Qur'anic verses, so that students not only understand the physical world, but also the philosophical and theological meaning of the knowledge. Thus, the results of this study are not only relevant for the Muhammadiyah context, but can also be a global reference for the development of adaptive, innovative, and transformative Islamic education.

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