

Three basics of progressive Islamic education

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ABSTRACT

Progressive Islamic education is an educational reconstruction that seeks to function the mind (intelligence) as optimally as possible in religious life, practice experiences and actual problems in education and is able to anticipate changes by thinking projectively (visionary) and acting proactively. This research is classified as a qualitative descriptive research. This study aims to describe the three basics of progressive Islamic education in educational development. This type of research is field research with case studies at MI Muhammadiyah Gonilan and SDIT Muhammadiyah Al Kautsar Gumpang Kartasura. This data collection method is carried out by observation, interviews and documentation, while data analysis is carried out interactively which begins with data reduction, data presentation and drawing conclusions. The results of the study show that the implementation of the three basics of progressive Islamic education is indicated by special characters in schools, namely smart schools, experience learning and educational for sustainable development. Smart school is carried out by optimizing human reason or thinking ability by balancing science and religion. Experience Learning makes experience a valuable lesson for educational progress, and educational for sustainable development shows that progressive education is always oriented.

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INTRODUCTION

Progressive Islamic education is one of the important phenomena in the development of education today. Progressive Islamic education is an educational reconstruction that seeks to function the mind (intelligence or intellect) as optimally as possible in religious life, practice experiences and actual problems in education and is able to anticipate change by thinking projectively (visionary) and acting proactively (Ali, 2017). Progressive Islamic education is an indicator that shows awareness and understanding of life which is always dynamic and continues to move forward. Education is at the center of life and must interact with increasingly complex life activities. Therefore, the orientation of education must continue to develop and continue to move forward as happens in the reality of social life. Static educational activities are certainly contrary to the sunatullah called change. Education that is not oriented towards progress will automatically experience underdevelopment and disorientation with the needs of a society that continues to grow (Ali, 2017).

Islamic education is essentially a universal education, meaning that education is aimed at the development of science which ultimately gives people an understanding of the nature of Allah SWT as the source of all knowledge and increases faith in Him. However, Islamic education is only



considered as an education that is oriented towards the afterlife, teaches rituals of worship and has a tendency to prevent contamination of the young generation's mindset from Western ideas that threaten Islamic morality. The development of Islamic Education has reached the modern level today, but the existence of a paradigm of formism (afterlife-oriented education) has led to the emergence of a dichotomy in education. This is exacerbated by the fading of Islamic values among Muslims, so that the implementation of basic values and ethics such as honesty, courtesy and discipline is starting to be forgotten (Ali and Estetika, 2018).

The current development of modern education has integrated Islamic values in science into the learning process, but the development of education which has been very rapid quantitatively has not been matched by a comparable increase in spiritual quality. Based on that, it is important to conduct research on the implementation of the three basics of progressive education in educational development.

METHOD

This research is classified as a qualitative descriptive research. The term qualitative research (descriptive research) is intended to describe a situation or phenomena as they are (Sutama, 2012). The approach used in carrying out this research is a qualitative descriptive approach. According to Nasution in Sugiyono (qualitative research is essentially observing people in their environment, interacting with them, trying to understand their language and interpretation of the world around them (Sugiyono, 2017).

This type of research is field research, the researcher chose MI Muhammadiyah Gonilan and SDIT Muhammadiyah Al Kautsar Gumpang Kartasura in 2021/2022 as the case study sites or research sites. The approach used is a descriptive approach, namely a research method to collect data, words and describe thoroughly and thoroughly according to the problem being solved. Descriptive data is usually collected by observation, observed phenomena, verbal interviews and documentation (Tanzen, 2018). The data collection method was carried out by in-depth interviews, observation, and documentation, while the data analysis was carried out interactively which began with data reduction, data presentation and drawing conclusions, the validity of the data was measured using data source triangulation

FINDINGS

Progressive Islamic education is an educational frame that is oriented towards the development of Islamic-based education in an effort to create human beings who have noble character, high intellectuality and the creation of a good national and state life order and receive blessings and forgiveness from Allah, so that in its implementation it always refers to the dimensions progress. Progressive Islamic education is a renewal trend in Islamic education that seeks to balance science education (science) with Islamic religious sciences (dien) with the concept of leading to better education. Progressive Islamic education is Islamic education that integrates the dichotomy of knowledge. Education that integrates religion with life and between faith and holistic progress. The concept of progressive Islamic education as a reflection of the values of humanization, liberation and transcendence. The purpose of this progressive Islamic movement is to provide answers to humanity's problems in the form of poverty, ignorance, underdevelopment, and other problems that are structural and cultural in nature, from here emerges the concept of progress in all fields including in Islamic education. Implementation of the three basics of progressive education in educational development, namely:

1. *Smart School*

Progressive Islamic education is essentially a smart education, so that it accepts new things in the development of knowledge. Smart schools will always accept all technological advances along with the development of thinking patterns. Smart education by accepting changes due to technological developments. Advances in technology in the field of education are very clear with the Covid-19 pandemic, where schools have started to improve following technological developments by providing various digital-based educational facilities and infrastructure. A smart school (smart school) is a school that integrates all existing systems in the school environment to be able to make work processes more effective and efficient.

A smart school does not only develop in terms of technology, but also in the spiritual aspect which includes the ability to interpret things in relation to Allah SWT. Progressive Islamic education is characterized by schools that are smart and intelligent (smart), meaning that an educational institution must not be complacent with the conditions it already has, must have the courage to innovate and change against the challenges of changing times and what is no less important is changes in the character of students due to information disclosure. can be addressed by instilling spiritual intelligence, so that students do not experience an identity crisis. Spiritual intelligence possessed by an educational institution becomes an actual experience for students, which can then be elaborated with scientific methods, and ends with reflections on life.

Progressive Islamic education is education that optimizes human reason or thinking ability by balancing science and religion, so that smart education management uses technology to advance education and promote religion. Intelligence in religion or often referred to as spiritual intelligence is the main key in measuring the success of progressive Islamic education, because technological advances often make humans far from religious values, even to the point where liberal thinking separates religion from education. Spiritual intelligence is the main foundation of Islamic education before developing modern science.

Intelligence in the spiritual aspect is the main characteristic of progressive Islamic education, so that in the midst of advances in information technology in the world of education with the development of science and knowledge, Islamic education must not forget to instill religious values in students. Education must be able to balance science with religion through the use of technology which then provides experiences for students about the progress of science to then be reflected in an effort to get closer to Allah SWT is a real form of intellectual intelligence. Islamic education is progressive in its implementation providing actual experience to students which is then elaborated through scientific methods and ends with reflections on life. The experience gained by students is then carried out in practice in social life in an *istiqomah* (continuous) manner which will produce harmonious interaction relations in educational life.

2. Experience Learning

Progressive Islamic education makes history an experience for future success. Experience-based education will provide flexibility in the management of education, so that in the learning process teachers are not only oriented towards students' intellectual abilities, but spiritually and emotionally also developed through the talents or tendencies that exist in students. Experience is a valuable lesson in developing students' interests and talents in achieving the desired goals. Experiences in education will produce skilled, creative and experienced educational outputs.

Experience is important to instill in students and in school management. Experience in interacting and socializing can be beneficial for students to live socially in society, while for schools experience is a method for continuous improvement, so that education continues to experience development by looking at past experience, meaning that mistakes or limitations in the management of education will not occur based on experience in the educational management process. Experience-based education is a learning process, a process of change that uses experience as a medium and educational goals that are carried out through reflection and also through a process of making meaning from direct experience. Experience-based education focuses on the learning process for each individual, so that a learner-centered learning process approach begins with the premise that people learn best from experience.

Experience-based education makes students the main subject in the learning process. Education strives to provide a truly effective learning experience, so it must use the entire learning wheel, from setting goals, making observations and experiments, double-checking, and planning actions. Education must be committed to providing provisions to students in the form of skills that are useful in the future of the students themselves. The skills imparted in the educational process through experience, as well as new attitudes and ways of thinking are intended to become habits of individuals in adulthood to solve various kinds of problems.

3. Educational for Sustainable Development

Progressive Islamic education not only prepares the nation's next generation who understand technological developments, but also provides provisions to be able to become social beings who care about the nation's next generation in the future, meaning that schools must be able to think projectively (visionary) and act anticipatively. in minimizing the risk of change. Progressive

education is always oriented to continue to develop and move forward in the reality of social life, meaning that education must have a clear vision and mission in advancing education in the future. Progressive education is a solution in the context of realizing a sustainable education system (Educational for Sustainable Development), because in its implementation it has a holistic concept in education, so that everyone gets the opportunity to be responsible for creating and enjoying a sustainable future. The progressive educational model is participatory in nature which forms responsible values, behavior, lifestyles. This will encourage the creation of positive social transformation for the purpose of progress.

Progressive education as a hallmark of Muhammadiyah is an educational management concept that seeks to optimize the ability of the mind in dealing with the changing times, through practicing various experiences in learning to continuously develop and give birth to generations who are intellectually and spiritually intelligent. Progress-oriented Islamic education will not stop with various obstacles in the implementation of the learning process. Understanding of progressive education is still low and learning facilities and infrastructure that are not optimal in realizing progressive education are challenges in the management of progressive education. Progressive Islamic education must always make continuous improvements by reviewing processes or providing added value to work processes so as to produce quality output, create progressive learning models to determine the performance of a process so as to ensure the ability to meet community expectations, correct process problems before these problems influencing outputs, improving processes to meet changing societal needs, and carrying out continuous improvement.

DISCUSSION

Pendidikan Islam berkemajuan relevan dengan pemikiran pendidikan progresif Dewey berakar pada pemikiran filsafat, sedangkan pemikiran pendidikan berkemajuan Kiai Dahlan bermula dari pemikiran agama. Pendidikan berkemajuan Kiai Dahlan merupakan praksis pemikiran keagamaan yang disebut dengan Islam berkemajuan atau Islam progresif. Progresivisme pendidikan John Dewey juga merupakan praksis pemikiran filsafat pragmatisme. Dalam konteks pendidikan, Dewey dan Kiai Dahlan menghadapi tantangan yang hampir sama, yaitu menguatnya praktik pendidikan tradisional. Praktik pendidikan tradisional di Amerika diselenggarakan oleh pihak gereja, sedangkan praktik pendidikan tradisional di Jawa diselenggarakan oleh para Kiai di pesantren yang saat itu tersebar cukup luas di pelosok pedesaan. Secara konseptual pendidikan berkemajuan Kiai Ahmad Dahlan berlandaskan agama dan kehidupan sosial yang sangat menghargai kecerdasan (akal/inteligen) sebagai piranti untuk memahami pesan-pesan agama dan anatomi kehidupan sosial, dan bertujuan untuk menumbuhkan akal (kecerdasan) sehingga bertumbuh (*growth*) utuh kepribadiannya dan bersedia terlibat dalam menggerakkan kemajuan sosial (*progress*) (Ali *et al*, 2016). Kedua tokoh pendidikan ini tidak puas dengan praktik pendidikan tradisional yang berkembang di lingkungan saat itu, dan berusaha sekuat tenaga untuk memperbaiki praktik pendidikan tradisional. Melalui peningkatan kualitas pendidikan, dan memperbaiki cara-cara mendidik generasi muda yang benar, maka kualitas kehidupan masyarakat bisa mengalami kemajuan yang berarti. Adapun berdasarkan konsep pendidikan berkemajuan Kiai Ahmad Dahlan, implementasi dalam pengembangan pendidikan adalah:

Progressive Islamic education is relevant to progressive educational thinking. Dewey is rooted in philosophical thought, while Kiai Dahlan's progressive educational thinking stems from religious thought. Kiai Dahlan's progressive education is a practice of religious thought called progressive Islam or progressive Islam. John Dewey's educational progressivism is also a pragmatic philosophical thought praxis. In the context of education, Dewey and Kiai Dahlan face almost the same challenges, namely the strengthening of traditional educational practices. The practice of traditional education in America was carried out by the church, while the practice of traditional education in Java was carried out by Kiai in Islamic boarding schools which at that time were quite widespread in remote rural areas. Conceptually the progressive education of Kiai Ahmad Dahlan is based on religion and social life which highly values intelligence (reason) as a tool for understanding religious messages and the anatomy of social life, and aims to cultivate reason so that the full growth of his personality and willing to be involved in driving social progress (Ali *et al*, 2016). These two

educational figures were dissatisfied with the traditional educational practices that were developing in the environment at that time, and tried their best to improve traditional educational practices. Through improving the quality of education, and improving the right ways to educate the younger generation, the quality of people's lives can experience significant progress. Meanwhile, based on the concept of progressive education, Kiai Ahmad Dahlan, implementation in the development of education is:

1. Smart School

Smart School is an educational institution that adopts instructional processes and educational management practices that drive systemic changes intended to enable students to overcome the challenges posed by the information technology era. Smart School was created systematically in terms of teaching and learning practices and school management to prepare students to face the era of technological and information development. Smart Schools will develop from time to time continuing to develop their professional staff, educational resources and administrative capabilities to adapt to changing conditions, while continuing to prepare students for their future lives (Hayes et al., 2014).

A smart school does not only develop in terms of technology, but also in the spiritual aspect which includes the ability to interpret things in relation to Allah SWT. Progressive Islamic education is characterized by schools that are smart and intelligent (smart), meaning that an educational institution must not be complacent with the conditions it already has, must have the courage to innovate and change against the challenges of changing times and what is no less important is changes in the character of students due to information disclosure. can be addressed by instilling spiritual intelligence, so that students do not experience an identity crisis. Spiritual intelligence possessed by an educational institution becomes an actual experience for students, which can then be elaborated with scientific methods, and ends with reflections on life.

Smart schools always try to make learning more interesting, motivating, stimulating and meaningful. Smart schools use the right mix of learning strategies to ensure mastery of basic competencies and promote holistic development, accommodate different individual learning styles, to improve performance and foster a classroom atmosphere that is compatible with different teaching-learning strategies. Pedagogy in smart schools seeks to make learning more interesting, motivating, stimulating and meaningful for students. It also involves students' minds, souls and bodies in the learning process (Ibrahim et al, 2016). Smart school is a big step for virtual learning and online learning as a modern form of learning methods (Kalantarnia et al, 2012).

2. Experiential Learning

Experience-based education will provide flexibility in the management of education, so that in the learning process teachers are not only oriented towards students' intellectual abilities, but spiritually and emotionally also developed through the talents or tendencies that exist in students. Experience is a valuable lesson in developing students' interests and talents in achieving the desired goals. Experiences in education will be able to produce skilled, creative and experienced educational outputs (experiential learning). The experiential learning model does not only provide insight into knowledge of concepts, but builds skills through real assignments and provides feedback and evaluation between the results of application and what should be done (Zuhryzal, 2019). The experiential learning model is a learning process that takes place naturally in the form of student learning and experiencing activities, not the transfer of knowledge from teacher to student. Based on that, it can be studied learning models that activate students in learning activities and help students get meaningful learning through real experiences.

The experiential learning model as a learning activity involves students in a concrete activity and can make students able to understand what they have learned. Experiential Learning is a model with a teaching and learning process that activates learners to build knowledge and skills as well as values as well as attitudes through direct experience (Taung and Tangkas, 2014). Experience is used as a catalyst to help students develop their capacities and abilities in the learning process. Experiential Learning is described as a model in learning that is able to make students participate more actively when learning activities take place through the development of knowledge and skills experienced by students directly. The Experiential Learning model invites students to look critically at events encountered in everyday life and conduct simple research to find out what really happened and draw conclusions. In other words, learning activities are formed in the activities of students who work and

find out and experience and take place naturally, not just the transfer and transfer of teacher knowledge to students (Utami et al, 2013).

3. *Educational for Sustainable Development*

Future education has an orientation towards the development of sustainable education (education for sustainable development) which aims to develop the skills of the younger generation so that they are able to maintain environmental sustainability in the future. Efforts to prepare generations for sustainability education are carried out by developing various competencies including conserving natural resources for human consumption, gaining social and environmental recognition as a way for economic activity, processing and living; tackling poverty in the world; and everyone participates in education, democracy and good governance so that it becomes a habit in his own life (Reiner, 2015).

Education for Sustainable Development seeks to develop the knowledge, skills, values and worldviews needed for humans to contribute to a sustainable lifestyle. This allows individuals and societies to think about ways of interpreting and engaging in their world. ESD is future-oriented, focused on protecting the environment and making more ecologically sustainable actions together. The actions taken support the pattern of sustainability by considering the interrelated environmental, social, cultural and economic system conditions (Segara, 2015).

Education for Sustainable Development aims to make the Indonesian government do its best to realize sustainable development, one of which is through education. This effort is carried out through curricular and non-curricular activities. Curricular activities are carried out by incorporating environmental-oriented education into the curriculum. Non-curricular activities can be implemented through the Adiwiyata school program which is a tribute to schools with an environmental culture (Supriatna et al., 2018). Sustainable education development is education to support sustainable development practices, meaning education that gives awareness and ability to all people (especially future generations) to make a better contribution to sustainable development in the present and in the future. The development of sustainable education has the goal of education with noble character from an early age to university by emphasizing environmental activities in the form of global thinking with local action (Think globally act locally). The spirit of education which always teaches harmony and wisdom in human life, can be used as a fundamental basis for designing the implementation of education with a sustainable development paradigm, so that an integrated and holistic curriculum design is formed. The educational model with a paradigm of sustainable development is one of the efforts to synchronize, integrate and give equal weight to the three main aspects of sustainable development namely, economic aspects, socio-cultural aspects and environmental sustainability aspects.

CONCLUSION

Implementation of the three basics of progressive Islamic education is indicated by special characters in schools, namely smart schools, experience learning and educational for sustainable development. Smart school is carried out by optimizing human reason or thinking ability by balancing science and religion. Experience Learning makes experience a valuable lesson for educational progress, and educational for sustainable development shows that progressive education is always oriented.

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