



Islam Progressive: Studying the Concept of Progressive Islam of Muhammadiyah

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Abstract

This study raises the concept of Progressive Islam, examines the concept of Progressive Islam of Muhammadiyah, this study aims to determine the concept of Progressive Islam in Muhammadiyah. This research is a qualitative descriptive study that uses historical and philosophical theories using library research methods through sources derived from literature studies. social, religious and educational, in carrying out its movements always refer to its founding principles, namely the Qur'an Surah Ali Imron verses 104 and 110, this movement is a movement with concrete steps that apply the Qur'an Surah Al-Ma'un and Al-Asr, the application of the values contained therein, the concept of Progressive Islamic da'wah that is carried out is to use the concept of community, cultural and Islamic da'wah, which becomes a strategy with maximum results according to what Muhammadiyah aspires to.

Keywords: *Progressive Islam; Concept; Amar Makruf*

Background of Study

Ahmad Dahlan taught many concepts of life which were then applied in the Muhammadiyah organization, including to fight earnestly in spreading Islam through Muhammadiyah, KH Ahmad Dahlan was a pioneer in reforming Islamic thought in Indonesia, he was known as a figure who liked to do charity. In his view reflecting thoughts in real actions will be more useful..¹

Ahmad Dahlan got the idea of reform after studying with Indonesian clerics living in Mecca such as Sheikh Ahmad Khatib from Minangkabau, Kyai Nawawi from Banten, Kyai Mas Abdullah from Surabaya, and Kyai Fakhri from Maskumambang; also after reading the thoughts of Islamic reformers such as Ibn Taimiyah, Muhammad bin Abdil Wahhab, Jamaluddin Al-Afghani,² Muhammad Abduh, and Rashid Rida. Sudarmo Shobron in Agus Miswanto explains that Islamic renewal covers all areas of life, and in essence it is divided into two main areas, namely: first, in the field of faith and worship, this is intended to purify Islamic teachings (Purification) from foreign elements and return to pure and intact teachings, this movement is to restore religious practices according to the practice of the Prophet as an effort to purify the Islamic creed from the influence of shirk, secondly in the field of *muamalah*, this is

¹ Abdul Munir Mulkhan, *warisan Intelektual Ahmad Dahlan dan Amal Muhammadiyah*, (Yogyakarta: PT. Percetakan Persatuan, 1990) hal. 75

²<http://www.muhammadiyah.or.id/sejarah>. 28-08-2019

intended as an effort to modernize or develop social, economic, political, educational, and cultural aspects throughout does not conflict with the Qur'an and Hadith..³

Than at November 18, 1912, KH Ahmad Dahlan established an agreed association called Muhammadiyah in Yogyakarta which coincided with the 8th of *Dzulhijjah* 1330 H.⁴ At the beginning of its establishment, Muhammadiyah had a purpose and objective which was formulated as the dissemination of the teachings of the Prophet Muhammad SAW to the inhabitants of the earth son in the residency of Yogyakarta. Muhammadiyah looks the Progressive Islamic on its identity as a movement that is based on the Islamic *da'wah* movement *amar Makruf nahi munkar* and *tajdid* which has a guided concept, the concept.

Discussion

The Concept of Progressing Islam

A. Formulation of The Concept of Progressive Islam

Muhammadiyah as an organization that was founded in 1912 has several names or identities that are pinned by people from outside Muhammadiyah to this organization, including Modernist Islam, Puritan Islam, Reformist Islam, Moderate Islam, Progressive Islam and Pure Islam, while the latter term lately used by Muhammadiyah and non-Muhammadiyah people as Progressive Islam as the identity of this organization, even officially this term has become the slogan of the 47th Muhammadiyah Congress in Makassar in 2015, namely the Enlightenment Movement Towards a Progressive Indonesia.⁵

The term "progressive Islam" has existed since the beginning and has been attached to Muhammadiyah, referring to KH Ahmad Dahlan's message so that they become progressive people regardless of their profession and activity. "*Dadhi Kiyahi seng kemajuan lan ojo kesen anggonmu nyambut gawe kanggo Muhammadiyah*".⁶ Likewise, as written in the article entitled "The Rope of Human Life", the term "leader of Islamic progress" was also briefly reviewed by Kiyai Dahlan as follows:

"Djika lalai akan tali pengikat ini kedjadiannja roesak dan meroesakkan. Ini soeatoe kenjataan jang tiada boleh dimoengkiri (oetoesan-oetoesan) dan shab-sahabatnja dan sesoedahnja pemimpin-pemimpin 'kemadjoean Islam' pada djaman dahoeloe sehingga sekarang ini, soedahlah sementara lamanja pemimpin-pemimpin bekerdja".⁷

It is clear that Ahmad Dahlan highly upholds the spirit of working in creating a change and enlightenment for the Islamic religion which at that time was still considered old-fashioned and left behind by the colonial government when establishing this Muhammadiyah organization.⁸ Although the slogan of Progressive Islam has been used since the beginning of Muhammadiyah, these words do not refer to a particular identity. Although progress refers to a vision and way of thinking ahead, visionary and always one step ahead of current conditions.⁹ The term progressive Islam was reused and even given a special meaning or became a slogan when Kiai Syuja's notes which were originally titled

³Agus Miswanto, *Sejarah Islam Dan Kemuhammadiyah*. Magelang.Pusat Pembinaan dan Pengembangan Studi Islam Universitas Muhammadiyah Magelang (P3si Umm). 2012. Hal 26

⁴ Ibid 102

⁵Ahmad Najib Burhani, *Muhammadiyah Berkemajuan*. (Bandung: Mizan 2016)hal 31

⁶Ibid hal. 39

⁷Ibid hal. 41

⁸Hamdan Hambali, *Ideologi dan Strategi Muhammadiyah*, (Yogyakarta: Suara Muhammadiyah2007). hal 1-2.

⁹Pimpinan Pusat Muhammadiyah, *Indonesia Berkemajuan* (Jakarta, PP. Muhammadiyah, 2014), hal 10.

Muhammadiyah and its Founders were published into a book with the title *Islam Berkemajuan: Islam Berkemajuan: Kisah Perjuangan K.H. Ahmad Dahlan dan Muhammadiyah Masa Awal* (2009).¹⁰

The big slogan carried by Muhammadiyah is a step that already has a basis and not suddenly, which was taken as a strategic step that has a solid foundation and orientation in the journey of the Muhammadiyah movement. apart from the view of progressive Islam, thus the progressive view of Islam in Muhammadiyah is actual so that it can always be actualized in various aspects of movement and social life.¹¹ Muhammadiyah is expected that in the 2nd century of its birth it will be able to pioneer advanced Islam which is very much needed by the people and the nation today, the challenges of Muslims today are not only related to the problems of fundamentalism and liberalism, but also how to make Muslims advance and stand on a par with the people. other religions in the social, economic, cultural and political fields, with progressive Islam, Muhammadiyah is expected to be the pioneer of Indonesian Muslims not to continue to be on the outskirts and at the stern of a developing civilization.¹²

Progress in the view of Islam is goodness that gives birth to the superiority of outer and inner life in man himself. According to Muhammadiyah, *da'wah* and *tajdid* are ways of change to realize Islam as a religion for the advancement of human life throughout the ages. The Islamic will that gave birth to enlightenment is a reflection of the values of transcendence, liberation, emancipation and humanization as contained in the Al-Qur'an Surah Ali-Imran verses 104 and 110 which inspired the birth of Muhammadiyah. Ideologically progressive Islam is a form of *Al-Ma'un's* transformation to present *da'wah* and *tajdid* actually in the struggle for universal life, nationality and humanity, and is the embodiment of religious views based on the Qur'an and Hadith with the development of *ijtihad* in the midst of life's complex challenges.¹³

B. Fundamentals and Foundations of the Concept of Advanced Islam.

The term Progressive Islam appeared and was first introduced as a message by the founder of Muhammadiyah, namely KH Ahmad Dahlan to his students, namely "*Dadhio Kiyahi seng kemajuan lan ojo kesen anggonmu nyambut gawe kanggo Muhammadiyah*", (be all you kyai who are progressive and never get tired and tired of fighting in the Muhammad). Islam itself is a *Dien Hadharah* or religion of progress, with Islam the *ummah* will progress and will become a better community. Although it does not officially mention specifically the meaning of the term Progressive Islam, it can be concluded in the movement that progressive Islam is:

1. Islam that brings its followers to a better life.
2. Open Islam, which is open in thought and movement to achieve progress.
3. Efforts to always be better by adopting, accommodating and assimilating movement models that encourage progress.

The term "Progressive Islam" which has been initiated since the beginning cannot be reduced to certain predicates, but seeing the reality, the reality of the life of Muslims and the reality of the life of the nation, in this concept Muhammadiyah can awaken Muslims to become progressive people to become the best people. Which is not only quantity but also quality. In this dimension of movement, Muhammadiyah is consistent in establishing strategic partners and its contribution, namely the government in building the progress of the people and the nation through enlightenment *da'wah* with educational services, health services, social services, economic empowerment, community empowerment and other aspects of enlightenment *da'wah*.¹⁴

¹⁰ Ahmad Najib Burhani, *Muhammadiyah...* hal 42

¹¹ Dr. Haedar Nashir, *Dinamisasi Gerakan Muhammadiyah*, (Yogyakarta: Suara Muhammadiyah 2015) hal 24

¹² Ahmad Fuadi Fanani, *Reimagining Muhammadiyah: Islam Berkemajuan* (Yogyakarta: Suara Muhammadiyah 2017) hal 66

¹³ Tanfidz Mukhtar ke-47 Makassar 2015. Hal 70

¹⁴ Tanfidz Mukhtar ke-47 Makassar 2015. Hal 145

Conclusion

The progressive Islamic concept of Muhammadiyah is the concept of the *amar makruf nahimunkar da'wah* movement which is engaged in social, religious and educational fields, in carrying out its movements it always refers to its founding principle, namely the Qur'an of Ali Imron verses 104 and 110. In principle this movement is a movement that is grounded but also embracing the "upper" circles with concrete steps of applying the Qur'an *Surat Al-Ma'un* and *Al-Ashr* with the application of the values contained therein, the concept of Progressive Islamic *da'wah* that is carried by Muhammadiyah in carrying out its *da'wah* is to use the concept of community, cultural and Islamic *da'wah*, all three are mixed into a strategy with maximum results in accordance with what Muhammadiyah aspires to. Muhammadiyah residents are expected to be able to learn, understand and implement the decisions of *tanwir* in shaping Islamic society and the main community as Muhammadiyah's goal.

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