

# Integrative study of Islamic education learning from a progressive Islamic perspective at SMP Muhammadiyah

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## ABSTRACT

The essence of Islamic Education, apart from the transfer of values and knowledge, is also one of the forms of morals human, it is necessary to keep up with current developments. The aim of this research is to examine in an integrative manner the learning of Islamic religious education with a progressive Islamic perspective in an inclusive concept in Muhammadiyah secondary schools. This research method uses Field Research. and collection techniques using observation, interviews and documentation, documents, books which are in line with this research. The concept of progressive Islam is centered on four aspects, namely liberation, humanization, transcendence, emancipation. The results of this research are generally comprehensive and in learning Islamic Religious Education from a progressive Islamic perspective in schools, namely (1) learning Islamic Religious Education from a Progressive Islamic Perspective at SMP Muhamamdiyah fully implements the values of liberation, humanization, transcendence and emancipation which are integrated into inclusive and progressive Islamic Education at the school (2) SMP Muhammadiyah implements Inclusive Learning of Islamic Religious Education from an Islamic perspective Progress still needs to be improved in terms of integration between one scientific field and another

## I. INTROUCTION

The development of education in Indonesia historically which has always undergone changes is intended to provide progress and civilization of a nation's society [1], [2]. One of the things that makes the development of intellect include the personality of each person through education [3], [4]. The phenomenon that has occurred so far is that many education in Indonesia has not led and touched this layer [5], [6]. The development of life problems, information technology and the massive communication from the international scope to the local level, also have an impact on education today. Time is fast and various changes occur and must adapt to these changes, including mastering intellect [7] as well as several other social competencies and skills to fill educational positions to better respond to the changing times, especially schools as an educational institution [8].

The field of education has previously had many various changes in it, as for the beginning of the figure who has contributed thoughts on how education in Indonesia should be ideal and as a strategic step for the progress of the nation, one of which is K.H. Ahmad Dahlan. K.H. Ahmad Dahlan is an Islamic Education figure who raises holistic and humanist education including many independent values in it [9], [10]. Since a long time ago, K.H. Ahmad Dahlan has provided many solutions The concept of education brought by K.H. Ahmad Dahlan has touched a lot on the issue of Islamic Education. The dichotomy between Islamic Education is practically at all levels of educational institutions. It has not been applied optimally, especially specifically in Islamic Education. The

existence of this separation indicates the need for integration for progress in Islamic Education and answers the challenges of the development of the times [11].

In relation to the current application of Islamic education learning, it is necessary to make many innovations and new breakthroughs in systems and concepts, which have implications for teachers who teach [12]. Movements, Steps and Thinking of Islamic Education It is expected not to distinguish and have a distance between general education, the condition is expected to be ideal in the current school educational institution, especially in the concept and learning of Islamic education in schools, it is still often lacking in change. [13]. The researcher examines in depth how important education is to fill the position and respond to several progressive Islamic concepts that are currently widely discussed and have the potential to affect people's lives and the progress of Islamic education in Indonesia. Therefore, the importance of the concept of progressive Islam, especially its implications in the form of its application in schools and other educational institutions [14].

Some of the previous researches were from Asman with the theme of K.H. Ahmad Dahlan's educational thought as a significant philosophical foundation, forming the epistemology of contemporary Islamic education with all the paradigms, processes, and directions of progress contained in it. Through this research, it was found that the contribution of K.H. Ahmad Dahlan played a central role in directing the construction of contemporary Islamic education epistemology. The implications of the findings of this study lie in efforts to develop an Islamic education system that is more relevant to the demands of the times, becoming a milestone for the progress of the nation's civilization. By understanding and applying the principles underlying K.H. Ahmad Dahlan's thought, the epistemology of Islamic education can continue to evolve to meet the needs of the changing times [15]. Which is in line with the freedom of learning and its implications on Islam to progress, especially in educational institutions. So far, there is a difference in Asman's article that the researcher will research, namely the researcher will integrate progressive Islamic thought that does not exist in the research which raises the concept of progressive Islam will be integrated with progressive Islamic religious education and its implications on contemporary Islamic education [5].

Previous research related to the theme of Progressive Islam according to Ahmad Najib Burhani in Muhammadiyah Progressive movement from Puritanism to cosmopolitanism, namely the Puritanism movement that seeks to clean and simplify religious teachings and practices, by emphasizing the understanding of the Bible, morality, and simple living. To the cosmopolitan movement, namely being open and aware of global and external influences, including its implementation in current education, especially in secondary education, namely the scope and focus of previous research centered on the theme "Progressive Islam" in the context of the Progressive Muhammadiyah movement, and showing a significant change from Puritanism to cosmopolitanism in the approach and thinking of the movement.

Islamic research advances in haedar nashir thought. Furthermore, it has been carried out by several previous researchers, including Sarno Hanipudin et al. Among them, Sarno studied in general

Muhammadiyah Education in a holistic manner that has a continuity and is tiered to achieve Islamic religious education goals of Islamic Education. So far there is a difference in the article, especially the researcher will integrate the concept of freedom of learning and its implications on progressive Islam from the thought of haedar nashir in Islamic Education has not discussed it, so there is a difference between the research and the researcher [14].

## II. METHODS

This research is a qualitative research, namely descriptive data both orally and in writing. The type of research carried out (*field research*) Field research is a study This approach uses that involves analyzing data from various sources such as journals and books. The main source of data for this journal article is to collect information related to progressive Islam, with one of the main references being the book "Progressive Muhammadiyah: Shift From Puritanism to Cosmopolitanism" by Ahamad Najib Burhani in 2016. Data analysis is carried out through Content analysis, which is an in-depth analysis of the content of information contained in literature such as scientific journal articles. This approach involves collecting data from various scientific journals and other sources, identifying statements in the literature, classifying them, and analyzing them in depth [16].

## III. RESULTS AND DISCUSSION

### 3.1. Integration of Islamic Religious Education in the Perspective of Progressive Islam in Muhammadiyah Schools

The concept of Progressive Islam or *wasathiyah-Islam*, which is Islam in the middle as the Muhammadiyah Education Approach emphasizes the concept of holistic education in the learning process. Its main focus is on creating learners who not only excel in the academic aspect, but also have strong independent personalities. As well as trying to integrate Islamic teachings with the realities of modern times, promoting a balanced understanding between religion and social progress, and science.

Progressive Islamic education will give birth to theological enlightenment is a reflection of the values of transcendence, liberalism, emancipation, and humanization contained in the message of the Qur'an surah Ali Imran verses 104 and 110 which became the inspiration for the birth of Muhammadiyah. The concept used is holistic education that includes the development of cognitive, emotional, social, and spiritual aspects in individuals. In the context of Islamic education, the values of humanization, liberation, emancipation, and transcendence are very important to form a balanced and moral human being. In an ideological context, Islam that progressed to enlightenment was considered a form of transformation from the concept of Al Ma'un. This transformation aims to bring *da'wah* (religious teaching) and *tajdid* (renewal) in actual terms in facing the reality of life, including in the aspects of virtue, nationality, and universal humanity [17].

The transformation of Islam that is oriented towards progress and enlightenment is a concrete effort in strengthening and expanding religious views. This approach is sourced from the Qur'an and

Al Sunnah, with the development of *ijtihad* (interpretation and reasoning efforts) so that the challenge remains relevant and meaningful. Muhammadiyah schools, as part of the national education system, strive to answer these challenges through the integration of progressive Islamic education. This integration concept aims to unite authentic Islamic values with the needs of modern education, creating an inclusive and dynamic learning environment [18].

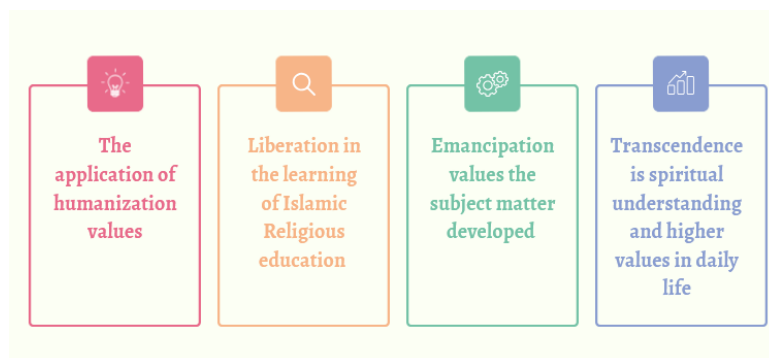


Figure 1. Inclusive and dynamic learning.

*First*, the application of humanization values, namely Progressive Islam in learning Islamic religious education in Muhammadiyah schools, not only focuses on the cultivation of religious values, but also the academic and social development of students. The curriculum applied combines moderate Islamic teachings with science and technology, leading to the formation of the character of students who are not only knowledgeable, but also noble.

*Second*, liberation in the learning of Islamic Religious education with the national curriculum the strategy applied in the integration process includes the preparation of comprehensive subject matter, combining religious and scientific aspects in a balanced manner. Islamic religious lessons are taught not only as theory, but also as practice, with an emphasis on the application of Islamic values in daily life [19].

*Third*, emancipation values the subject matter developed in Muhammadiyah schools is designed to be inclusive, taking into account the diversity of students' backgrounds. This includes the recognition and respect of different cultures and beliefs, as well as the integration of religious aspects with social and cultural aspects.

*Fourth*, transcendence is spiritual understanding and higher values in daily life. The Utilization of Technology in the Progressive Islamic Learning Process Muhammadiyah Schools also integrate the use of technology in the learning process. The use of digital media, such as online learning and educational applications, is an important part of delivering progressive Islamic education materials. It provides opportunities for students to learn in an interactive and engaging environment [20].

SMP Muhammadiyah 2 Depok is a Muhammadiyah Inclusion High School in Yogyakarta, as evidenced by its inclusiveness to always provide *Imu Amaliah* and Scientific Charity in every learning. As well as starting to open in the era of very fast globalization, so that currently education

is expected to be able to produce graduates who are ready to answer the challenges of the times. SMP Muhammadiyah 2 Depok also focuses on the vision of Morality, Education, Achievement, Environmental Insight and *the First*, Mission of Implementing the Humanization of Progressive Islamic Values in the School Curriculum of Integration of Islamic Education in Muhammadiyah schools. It is emphasized with Fiqh learning, which includes Buying and Selling and Qiqradl materials, implemented in Market Day activities at school. In this activity, each class has the opportunity to become a seller and buyer in turn. Class cash is used as capital to sell, and the profits earned go back into the cash of each class. This approach provides direct experience to students in the practice of buying and selling in accordance with the principles of fiqh.

Students of SMP Muhammadiyah Yogyakarta are active in visiting students, condolences, class fees if there are friends who are affected by disasters, distributing sacrificial meat to the community around the school, in fiqh learning also includes Umrah and Hajj materials. The application of this concept is illustrated by Manasik activities at Maguwoharjo Stadium and at Fatimatuzzahra. Manasik, which is a simulation of the procedures for performing the hajj, provides students with real experience about the preparation and implementation of Umrah and Hajj in accordance with Islamic religious teachings. Thus, it describes the school's efforts to present Islamic religious learning in a practical and relevant way to students' daily lives.

In the Liberation Value (exemption) in Islamic Religious Education Learning with Islamic religious learning, students are invited to be actively involved as a Class Study committee. In the role of the committee, students are given the flexibility to make decisions related to the organization of Class Studies, including the selection of venues, presenters, and other aspects. The provision of this flexibility aims to provide responsibility to students in managing the religious event

*Third*, the value of Emancipation of lessons developed at SMP Muhammadiyah Yogyakarta The learning approach of Islamic Religious Education (PAI) using the group discussion method at SMP Muhammadiyah shows a commitment to creating an interactive and participatory learning environment. This method provides an equal opportunity for each student to be actively involved in the learning process through various activities, such as discussions, presentations, listening to presentations, and questions and answers

Related to the next value, namely, *Fourth* the value of transcendence in the practice of learning Islamic Religious Education at SMP Muhammadiyah which actively involves female students. Namely the school's efforts to support the spiritual and moral development of students, as well as integrate religious values in daily life at school. By actively involving students in religious activities, schools serve not only as a place of academic learning but also as a place of formation of strong religious character and values. Based on the description of the results of the statement from the interview above, that the inclusive atmosphere of Islamic Religious Education learning from an Islamic perspective is progressing to shape students to become more independent in the classroom even when learning outside the classroom conceptually and practically [21], [22].

### **3.2. Analysis of Learning of Islamic Religious Education in Progressive Islam at Muhammadiyah Inclusion Secondary School 2 Depok**

The researcher provides an analysis of the urgency of inclusivity in the learning of Islamic Religious Education in progressive Islam. *First* A Deeper Understanding of Inclusivity allows students to experience the learning of Islam in person according to their background and life experiences. By paying attention to diversity, learning can be more relevant and can be more deeply permeated into students' understanding [23]. *Second* Building an Inclusive Learning Tolerance Attitude can help students develop an attitude of tolerance towards differences. It creates an environment where students can understand and appreciate a variety of religious beliefs and practices, creating a more open and harmonious society especially learning Islamic religious education [24]. Despite the rapid pace of this situation, humans are not often slow to follow it. The concept of freedom of learning is currently present as an idea of transformation in the field of Education, which will indirectly affect learning life.

Learning Islamic Religious Education in the Perspective of Progressive Islam has significant implications in improving progressive Islamic education [25]. By including Islamic Religious Education in the curriculum, it is hoped that it can improve the quality of religious learning and foster religious awareness in students [26], [27]. In addition, Islamic religious education can also help in the formation of good student character and increase the sense of tolerance and harmony between religious communities. However, keep in mind that the effective implementation of the Islamic religious education curriculum requires a holistic and non-discriminatory approach. The implications in the concept then affect the lessons of Islamic religious education, the concept and practice in educational institutions is characterized by also in the field of education, where the system is always changing according to the situation and conditions that occur This change is marked by the emergence of various kinds of technology that can make it easier for us to carry out every educational activity, especially learning Islamic religious education.

SMP Muhammadiyah Yogyakarta in Islamic Religious Education learning provides opportunities for students to learn independently and develop their abilities and creativity. This will increase students' interest and motivation in learning Islamic Religious Education, so that they can master the material well and apply it in daily life. The independent learning curriculum will also increase students' awareness of the importance of religion in their lives and make them more active in religious activities. In addition, the curriculum will also improve students' social and emotional skills, such as the ability to coordinate and work together with classmates, which will benefit their future.

#### IV. CONCLUSION

Based on the results of the research on the integrative study of the progressive Islamic perspective at SMP Muhammadiyah, it can be concluded that (1) The Integrative Study of Islamic Religious Education Learning from a progressive Islamic perspective produces progressive Islamic education in its implementation, *first implementing the* value of liberary, *the second* value of humanization, *the third* value of transcendence, and *the fourth* emancipation value. (2) Based on the explanation in the learning is inclusive and explains how this integrative study aims to unite religious education with general education so that students can get a balanced and comprehensive education. It is also expected to help students in overcoming problems faced in daily life and provide a better understanding of religious teachings.

The relevance between the inclusiveness of Progressive Islamic education is that these two types of education work together to provide students with a holistic education. Learning Islamic religious education provides an understanding of the teachings of value while progressive Islamic education teaches about how to understand and apply religious teachings in daily life. By bringing these two types of education together, students can gain a better understanding of their religion and how to apply it in students' lives.

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