

A TREATISE ON PROGRESSIVE ISLAM

**THE 48TH MUKTAMAR OF MUHAMMADIYAH
SURAKARTA, 2022**

**The Central Board of Muhammadiyah
2023**

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The 48th
Muktamar of Muhammadiyah
Solo, 2022

**CENTRAL BOARD OF MUHAMMADIYAH
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A TREATISE ON PROGRESSIVE ISLAM
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PREFACE

THE CENTRAL BOARD OF MUHAMMADIYAH

The 48th Mukhtamar of Muhammadiyah produced a decision on *Risalah Islam Berkemajuan* (The Treatise of Progressive Islam). The concept and idea of “progressive Islam” is actually not new to Muhammadiyah. *First*, substantively and terminologically, the concept of Progressive Islam has historical references to the thoughts of Kyai Haji Ahmad Dahlan and the official thought of Muhammadiyah afterward, which introduced the idea of progress in the words of “kemajuan”, “memajukan”, and “berkemajuan”. *Second*, the main ideas of “Progressive Islam” were more systematically formulated in the 46th Mukhtamar of Muhammadiyah in 2010 in Yogyakarta as part of the “Second Century Muhammadiyah Statement”. Progressive Islam is referred to as “Islamic views”, which, among other things, contains the following thoughts: “Muhammadiyah is an Islamic movement that carries out the mission of da’wah and tajdid for the realization of a true

Islamic society. For Muhammadiyah, Islam is the main value as the foundation and center of inspiration that unites all the movement's dynamics. Muhammadiyah believes that Islam as the message brought by all the prophets to the last Prophet Muhammad SAW is the complete and perfect religion of Allah. In addition to containing teachings in the form of commands and prohibitions, Islam also contains instructions for the safety of human life in this world and the hereafter.

It was further emphasized in Pernyataan Pikiran (the Statement of Thoughts) in 2010, "Muhammadiyah views that Islam is a religion that contains the values of progress to realize an enlightened human life. Progress in the view of Islam is the all-primary goodness, which gives birth to excellence in outer and spiritual life. Da'wah and tajdid for Muhammadiyah are ways of change to realize Islam as a religion for the progress of human life throughout the ages. In the perspective of Muhammadiyah, Islam is a progressive religion (*din al-hadlarah*), whose presence brings blessings to all. Progressive Islam radiates enlightenment for life. Progressive Islam which gives the rise to enlightenment theologically is a reflection of the values of transcendence, liberation, emancipation and humanization as contained in the message of Al-Quran Surah Ali Imran: 104 and 110, which inspired the birth of Muhammadiyah. Ideologically, Islam which is advancing towards enlightenment is a form of Al-Ma'un's transformation to present da'wah and tajdid

in an actual way in the life struggle of the people, nation and universal humanity. The transformation of Islam with the pattern of progress and enlightenment is a form of endeavor to strengthen and broaden religious views originating from the Quran and As-Sunnah by developing ijtihad in the midst of the complex challenges of modern life in the 21st century.»

It is also emphasized that «progressive Islam sows the seeds of truth, goodness, peace, justice, benefit, prosperity, and the priority of life dynamically for all mankind,” religion which upholds human dignity, both men and women, without discrimination. It is also Islam which promotes the mission of anti-war, anti-terrorism, anti-violence, anti-oppression, anti-underdevelopment, and against all forms of destruction on earth such as corruption, abuse of power, crimes against humanity, exploitation of nature, and various evils that destroy life. Islam is a religion which positively gives birth to the virtues that cover the diversity of ethnic groups, races, groups and cultures of mankind on earth. Muhammadiyah is committed to continuing to develop the views and missions of progressive Islam in accordance with the spirit of its birth in 1912. The views of progressive Islam introduced by the founders of Muhammadiyah have given birth to an ideology of progress, which is widely known as the ideology of Islamic reformism and modernism, which ultimately emanates enlightenment for life. Enlightenment (*tanwir*) as a manifestation of progressive Islam is an Islamic path that liberates, empowers and advances life from all

forms of backwardness, oppression, stagnation and injustice in human life.”

In the 48th Mukhtamar of Muhammadiyah it was formulated in a more systematic and elaborative manner, which then resulted in the formulation of the concept and thought of „The Treatise of Progressive Islam“ as contained in the 48th Mukhtamar’s Tanfidz, which was published through this book. With publication through books, it is hoped that Progressive Islamic thought can be disseminated, so that it can be understood more openly. Especially for the internal circles of the organization, it is certainly important to understand and implement it as part of carrying out the decisions of the Mukhtamar and realizing Muhammadiyah’s mission as an Islamic movement, whose Islamic perspective or view is Progressive Islam.

In the formulation of „The Treatise of Progressive Islam“ as a result of the 48th Mukhtamar it was stated that the treatise was a formulation that strengthened the thoughts and movements born by Muhammadiyah since its initial period. The main content of this treatise is in line with what has previously been officially formulated by Muhammadiyah, such as Muqaddimah AD Muhammadiyah (1951) dan penjelasannya; Masalah Lima (1955); Khittah Palembang (1956); Kepribadian Muhammadiyah (1962); Matan Keyakinan dan Cita-Cita Hidup Muhammadiyah (1969); Khittah Ponorogo (1969); Khittah Ujung Pandang (1971); Khittah Surabaya (1978); Manhaj Tarjih and Metode

Penetapan Hukum dalam Tarjih Muhammadiyah (1989); Manhaj Tarjih dan Pengembangan Pemikiran Islam (2000); Pedoman Hidup Islami Warga Muhammadiyah (2000); Khittah Denpasar (2002); Dakwah Kultural Muhammadiyah (2004); Pernyataan Pikiran Muhammadiyah Jelang Satu Abad (2005); Pernyataan Pikiran Muhammadiyah Abad Kedua (2010); Negara Pancasila sebagai Dar al- ‘Ahdi wa al-Syahadah (2015); Indonesia Berkemajuan: Rekonstruksi Kehidupan Kebangsaan yang Bermakna (2015); and Risalah Pencerahan (2019).

Risalah Islam Berkemajuan (The Treatise of Progressive Islam) must not stop being the official formulation of the results of the Mukhtamar, but must be understood and implemented or realized in life, especially for the entire Muhammadiyah Organization environment. As emphasized in the closing section, that «Progressive Islam” is developed on the basis of the belief that Islam is a religion that teaches progress in all aspects of life. As an organization based on Islam, Muhammadiyah and all its citizens, especially leaders, have the responsibility to always reinforce these values of progress in understanding religion and its manifestation in personal, organizational, social, national and universal life. Muhammadiyah members also bear the responsibility for preaching the basic concept of Progressive Islam so that it becomes an awareness for Muslims to achieve excellence, and understanding for the global community to create a friendly, just and peaceful world order for the benefit of

humanity in particular and all of Allah's creation on this earth in general. All institutions within the Muhammadiyah Organization are obliged to actualize the basic concept of Progressive Islam in all its movements and steps as a service to Muslims, the Indonesian nation, and all humankind. This responsibility is a consequence for every member of Muhammadiyah who consciously and voluntarily chooses Muhammadiyah which has the personality of *da'wah* and *tajdid* as a place for struggle and service to achieve the pleasure of Allah SWT. In order to achieve this goal, Muhammadiyah develops cooperation with all groups based on the principles of goodness and piety.

We hope that the publication of the book "The Treatise of Progressive Islam" can further strengthen, affirm, educate, and enlighten Islamic thought within Muhammadiyah members specifically and in general for Muslims. May Allah SWT bestow His grace, blessings, and gifts.

Naşrun min Allāhu wa fathun qarīb.

Yogyakarta, 7 Jumadil Akhir 1444 H/30 December 2022 M

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A TREATISE ON PROGRESSIVE ISLAM

CHAPTER I

INTRODUCTION

Muhammadiyah is an Islamic organization and movement. As a religion revealed by Allah SWT through the Prophet Muhammad SAW for the benefit of His servants, Islam has been translated into religious understandings and practices that have developed throughout history. Many times throughout this long historical process, Islam, which rests in the hands of its people, has lost its spirit of progress. At several junctures throughout this history, the Muslim community has suffered stagnation and setbacks because Islam, as it was understood and practiced at those times, did not bring progress. The progress that drives Muhammadiyah is Islamic progress, which is in accordance with Islam's function as a mercy for all creation. Muhammadiyah believes that true Islam encourages progress, therefore Islam must play a real role in motivating its followers to display the pre-eminence of their religion.

The true understanding and practice of Islam not only has implications for Muhammadiyah members and the

organization as a whole, but also for Muslims, Indonesian society and all human beings. The achievements of the Muslim community must contribute to the progress of the Indonesian nation and all human beings, as the manifestation of the message of the Prophet Muhammad SAW, which is a blessing for all creation. Progressive Islam sees Islam as a universal religion that promotes progress and calls on its adherents to realize this progress in all aspects of life – at the individual level as well as in society, the Muslim community, the nation and all humanity.

Progressive Islam (*Islam Berkemajuan*) has been a driving spirit for Muhammadiyah since the organization's founding. Words like *berkemajuan* (progressive), which is formed from the word *maju* (to move forward), were contained in the *Statutes of Muhammadiyah* (1912), which state that Muhammadiyah's goal is "to progress the religion of its members." This statement rounds out the first goal of Muhammadiyah, namely "to spread the teaching of the religion of the Prophet Muhammad, Shallallahu Alaihi Wasallam, among the local population in Yogyakarta." Two years later (1914), the term "progress", while remaining in the *Statutes of Muhammadiyah*, received additional supporting text with the word "encouraging":, "1. Promoting and encouraging religious teachings and study in the Dutch East Indies, and 2. Promoting and encouraging life (a way of life), in accordance with Islam, for the organization's members," namely members of Muhammadiyah.

Ahmad Dahlan's desire to instil the spirit of progress (*kemajuan*) in Muhammadiyah could also be seen in his message to female students during a lesson, saying in Javanese, "*Dadiyo kyai sing kemajuan lan ojo kesel-kesel anggonmu nyambut gawe kanggo Muhammadiyah.*" This translates as, "be progressive religious scholars and never tire of working for Muhammadiyah". Dahlan's message implies that Progressive Islam (*Islam Berkemajuan*) requires hard work, in order to rekindle the passion for progressivism, which had dimmed at that time. Kiyai Mas Mansoer echoed this call for progress in his speech at the Quarter Century Congress of Muhammadiyah in 1936 in Jakarta, when he declared that Muhammadiyah should always progress and promote Islam in Indonesia, and that the organization always strives for the advancement of Islam and the elevation of Muhammadiyah members. Furthermore, the Decree of the 37th National Congress (1968) emphasized that the ideal Islamic society, for which Muhammadiyah is striving, should be "progressive" in nature. Thus, cultivating Progressive Islam not only continues the tradition of Muhammadiyah's declarations and work to date but also serves as the spirit of its struggle for the future.

This treatise on Progressive Islam reinforces Muhammadiyah's thought and activities since its foundation. The contents of this treatise align with existing official Muhammadiyah statements and policies, such as *Muqaddimah AD Muhammadiyah*, the Preamble to

Muhammadiyah's Constitution (1951) and its elucidation; *Masalah Lima*, The Five Issues (1955); *Khittah Palembang*, The Palembang Guidelines (1956); *Kepribadian Muhammadiyah*, The Muhammadiyah Identity (1962); *Matan Keyakinan dan Cita-Cita Hidup Muhammadiyah*, Muhammadiyah Beliefs and Aspirations (1969); *Khittah Ponorogo*, The Ponorogo Guidelines (1969); *Khittah Ujung Pandang*, The Ujung Pandang Guidelines (1971); *Khittah Surabaya*, The Surabaya Guidelines (1978); *Manhaj Tarjih dan Metode Penetapan Hukum dalam Tarjih Muhammadiyah*, The Way of Tarjih and Legal Decision in Muhammadiyah (1989); *Manhaj Tarjih dan Pengembangan Pemikiran Islam*, The Way of Tarjih and Development of Islamic Thought (2000); *Pedoman Hidup Islami Warga Muhammadiyah*, Islamic Lifestyle Guidelines for Muhammadiyah Members (2000); *Khittah Denpasar*, The Denpasar Guidelines (2002); *Dakwah Kultural Muhammadiyah*, Muhammadiyah's Cultural Da'wah (2004); *Pernyataan Pikiran Muhammadiyah Jelang Satu Abad*, Muhammadiyah's Outlook Ahead of its 100 Year Anniversary (2005); *Pernyataan Pikiran Muhammadiyah Abad Kedua*, Muhammadiyah's Outlook for its Second Century (2010); *Negara Pancasila sebagai Dar al-'Ahdi wa al-Syadah*, Indonesia's Pancasila State as a Land of Covenant and Testimony (2015); *Indonesia Berkemajuan: Rekonstruksi Kehidupan Kebangsaan yang Bermakna*, Progresive Indonesia: Reconstructing Meaningful National Life (2015); and *Risalah Pencerahan*, A Treatise on Enlightenment (2019).

CHAPTER II

BASIC CONCEPTS OF PROGRESSIVE ISLAM

Muhammadiyah is a *da'wah* movement that carries the mission of Progressive Islam, which is the same as Islam itself. If properly understood and practiced, Islam will give birth to superior people and advanced civilizations. Islam comes from a root word that means ascending or advancing, so Islam is a religion that elevates and advances the quality of human life and fights against backwardness, poverty, ignorance, and moral decline.

Progressive Islam necessitates *tajdid* (renewal) because in carrying out religious teachings, Muslims must respond to new dynamics and challenges that have never appeared before. *Tajdid* functions to provide problem-solving and generate new ideas that promote life. In facing these challenges and dynamics, various attitudes have been shown by Muslims throughout the ages. Some show an open attitude towards developments and believe in the need for an interpretation of Islam to remain able to respond to the challenges of the times without changing the basic

teachings of religion. Renewal means rediscovering the essence of religion, and not a threat to the authenticity of religious teachings.

With Progressive Islam, Muhammadiyah tries to break down the attitudes that shackle the understanding of Islam in a narrow view that is anti-change. Therefore, efforts and processes need to be made to instill awareness of the importance of understanding Islam as a religion that is always appropriate in providing benefits to humans in an ever-changing era. In every era, there are always people or groups calling for improvement (*ishlah*) or renewal (*tajdid*) in the life of Muslims. Muhammadiyah is here to carry out this mission. In this respect, Muhammadiyah places Islam as the basis, guidance, and spirit in pursuing change, which is manifested by Muhammadiyah in the form of thought, movement, and dedication.

1. Characteristics of Progressive Islam

In carrying out the mission to achieve the ideals of Islamic glory that will benefit human beings, Muhammadiyah formulates several characteristics of Progressive Islam (*al-Islam al-Taquddumi*). Because Islam is a religion that is a driving force for human progress, Muhammadiyah develops a progressive perspective on Islam which is formulated in the Five Characteristics (*al-Khasha'ishu al-Khamsu*), namely:

- a. Based on *Tawhid* (*al-Mabni 'ala al-Tawhid*). Monotheism, the belief that Allah is the One God, who creates and preserves the universe, and that only Allah is worthy of worship, is the essence of the message brought by the prophets and the central point of the people's lives. *Tawhid* means the liberation of human beings from polytheism, syncretism, and relativism. *Tawhid* is the principle of a belief that becomes the reference of all the thoughts and actions of Muslims that will be held accountable to the Highest (Allah).

Belief in monotheism must be manifested in the form of a struggle to liberate humans from the shackles of injustice and exploitation between humans, being critical of inequality and evil, and at the same time sowing the seeds of truth and goodness, such as peace, justice, benefit, and prosperity. *Tawhid* presents sincerity in doing good deeds, preaching good and forbidding evil, throwing away arrogance, and using all means to pursue power and wealth which are only short-term under the guise of piety.

- b. Sourced on al-Qur'an and al-Sunnah (*al-Ruju' ila al-Qur'an wa al-Sunnah*). The Qur'an is the main source for understanding and practicing Islam. The Qur'an has been a source of belief, knowledge, law, norms, morals, and inspiration throughout the ages. The Prophet's *Sunnah* is the second source after the Qur'an, which

describes the Prophet Muhammad SAW as an example to be emulated. The life of Prophet Muhammad SAW is a clear example of the content of the Qur'an in real life. In grasping the meaning of the two sources, an understanding of the texts, advanced thinking, and extensive knowledge are required. The higher the intellect and the wider the knowledge used, the richer the meaning that can be taken from the two sources. Islam, which is based on al-Qur'an and al-Sunnah, is a religion that teaches truth (*al-haqq*) and virtue (*al-birr*) so that every question needs to be seen not only from the point of view of right or wrong but also from the good or bad side.

- c. **Reviving *Ijtihad* and *Tajdid* (*Ihya' al-Ijtihad wa al-Tajdid*).** *Ijtihad* (exerting the mind) is a serious effort to understand or interpret the Qur'an and al-Sunnah. *Ijtihad* is revived through the continuous use of pure reason, science, and technology to produce religious understandings that are in accordance with religious goals and solutions to problems faced by human beings. *Ijtihad* does not stop at the level of thinking on how to understand religion but also continues on how to realize religious teachings in all fields of life, be it individuals, society, people, nation, or universal humanity. *Ijtihad* is a very important part of the implementation of *tajdid*, which means renewal both in the form of purification

and dynamization in the understanding and practice of religion. Purification is applied to the fields of faith and worship, while dynamization (in the sense of improvement, development, modernization, and their equivalent) is applied to the field of morals and worldly *muamalah*. *Tajdid* is constantly needed because religious understanding always faces the challenges of the times and the ever-changing situation of society. *Tajdid* is an effort to realize the ideals of progress in all aspects of life, such as politics, economy, education, and culture.

d. **Developing *Wasathiyah* (*Tanmiyat al-Wasathiyah*).**

The Qur'an states that Muslims are *ummatan wasathan* (middle people), which means superior and upright. Islam itself is a *wasathiyah* (middle) religion, which rejects extremism in religion and social attitudes both in the form of excess (*ghuluww*) and neglect (*tafrith*). *Wasathiyah* also means a middle position between the two poles, namely ultra-conservatism and ultra-liberalism in religion. In line with that, *wasathiyah* demands a balanced attitude (*tawazun*) between individual and social life, inner and outer, and worldly and spiritual life. *Wasathiyah* does not lead to tolerance towards political secularism and moral permissivism. Because Islam is a *wasathiyah* religion, it must be a prominent feature in the thinking and behavior of Muslims. *Wasathiyah* is manifested in

social attitudes: (1) firm in stance, broad in insight, and flexible in attitude; (2) appreciating different views or opinions; (3) rejecting excommunication towards fellow Muslims; (4) promoting and uplifting the community; (5) understanding reality and priorities; (6) avoiding excessive fanaticism towards certain religious schools or views; and (7) facilitating the implementation of religious teachings.

- e. **Creating Blessing for the Whole World (*Tahqiq al-Rahmah li al-'Alamin*)**. Islam is a blessing to the universe. Therefore, every Muslim is obliged to realize that grace in real life. Amid conflict and enmity in this world, Islam should be presented as an impetus for the creation of peace and harmony, and in the midst of injustice, it should be presented as a religion that creates justice and removes tyranny. Islam should be presented as a force that brings prosperity, enlightenment, and universal progress. The mission of mercy is not only important for the welfare of the human being, but also for the welfare of all God's creations on earth, such as animals, plants, the environment, and natural resources.

2. *Manhaj* of Progressive Islam

A *manhaj* (way) is needed to understand and interpret religious teachings and develop religious thinking correctly. This *Manhaj* of Progressive Islam (*al-Islam al-Taqaddumi*) is

used so that the understanding and meaning of the texts and the development of thoughts obtained from the Qur'an and the Sunnah can be held accountable for the principles of religion and common sense.

a. **Sources of Islamic Teachings**

Al-Qur'an and al-Sunnah are the main sources of Islamic teachings. The principle of "Returning to the Qur'an and al-Sunnah" is an affirmation of the position of the two main sources in formulating views and developing religious thought. Exploring the meaning of the two sources is carried out by utilizing reason, intellectual heritage, and knowledge without being bound to a particular school of thought or opinion that has developed. The verses of the Qur'an and al-Sunnah are understood and explained using the *bayani* method, namely interpretation or explanation based on the text by using linguistic rules, or the *ta'lili* method, namely understanding by reasoning or understanding a particular case by another case in the text is that it is based on the similarity of *'illat*, or the *istishlahi* method, namely the formulation of Islamic teachings based on the consideration of benefit. The principles contained in the Qur'an and al-Sunnah are used as a fixed basis (*tsawabit*), while the understanding, implementation, and embodiment of these principles are open to change (*imkan al-taghayyur*).

Al-Sunnah which is the source of Islamic teachings is *sunnah maqbulah* (accepted), which is scientifically believed to have come from the Prophet Muhammad SAW. *Sunnah maqbulah* can be in the form of a *shahih lidzatihi* (valid by itself), *shahih lighairihi* (becoming valid because it is supported by other evidence), *hasan lidzatihi* (hasan by itself), or *hasan lighairihi* (becoming valid because it is supported by other evidence). The term *sunnah maqbullah* is an affirmation of the acceptance of hadiths that are believed to be true from the Prophet Muhammad SAW.

b. Dimensions of Islamic Teachings

Islam is a religion that relates to all aspects of human life. Islamic teachings consist of the dimensions of *aqidah* (faith), *ibadah* (worship), *akhlaq* (morals), and *muamalah dunyawiyah* (worldly relation). *Aqidah* concerns the basic religious creeds that must be believed by Muslims. The teaching of *aqidah* originates from revelation, and therefore must be free from polytheism (*shirk*), fantasy (*takhayul*), and superstition (*khurafat*), forms of belief that have no basis in the Qur'an or al-Sunnah. The intellectual approach to *aqidah* as reflected in the tradition of the *kalam* is an effort that may be continued as long as it does not deviate from the principles of monotheism. *Ibadah* (worship) in its special sense (*mahdlah*) is what Allah has ordained

for its specific details, behavior, and methods, all of which are manifestations of a Muslim's submission to Allah, and must be carried out in accordance with the provisions of the Qur'an or al-Sunnah, and clean from innovation (*bid'ah*). Understanding of these provisions is reflected in the development of religious jurisprudence which allows differences of opinion to occur. *Akhlaq*, teachings about morality, are related to normative principles that affirm and distinguish between noble (*al-karimah*) and low (*al-radzilah*) actions in the relationship between humans and Allah, humans and humans, humans and animals, and humans and nature. *Muamalah* (*dunyawiyah*) concerns provisions on how to best manage this world and move people's lives according to religious principles. *Muamalah dunyawiyah* is worship of Allah in its broad sense. In terms of teachings about morality and *muamalah*, there are wide possibilities for development in accordance with the demands of changing times and places on the basis of benefit (*maslahah*).

The implementation of the four dimensions of the teachings when done sincerely with the full hope of the guidance of Allah SWT will produce the abundant strength needed to realize the ideals of Progressive Islam.

c. Three Approaches

In understanding religious teachings, three approaches are employed, namely *bayani* (using text), *burhani* (using reason), and *'irfani* (using heart). The *bayani* approach is used to understand the teaching based on text or language instructions from the Al-Qur'an and al-Sunnah, and is the most basic approach to understanding religion. The first reference for understanding religious teachings comes from revelation, and then reason connects new problems with provisions that have been determined by religious texts. *Burhani* approach uses reason, argument, scientific research, science, and empirical experience to understand religious teachings and relate them to new issues that have not been explained in the Qur'an and al-Sunnah. The *'irfani* approach emphasizes spiritual depth, the sensitivity of conscience, as well as the sharpness of intuition and wisdom. In Islamic tradition, this inner experience is called *dzauq* (taste), *bashirah* (inner sight), *wijdan* (inner impulse), and *sirr* (secret). The *'irfani* approach emphasizes spiritual depth (*khusyu'*), social concern (*akhlaq*), wisdom (*hikmah*) to maintain benefit and avoid harm, and to stay away from the doubtful (*syubhat*) and abandon the prohibited (*haram*).

The *bayani*, *burhani*, and *'irfani* approaches are used simultaneously in understanding Islamic teachings so

that various problems can be seen through a complete, in-depth, and comprehensive view. The use of these three approaches can be seen in various Muhammadiyah thought documents, such as Environmental Theology, *Fiqh* of Disasters, *Fiqh* of Social Welfare, *Fiqh* of Governance, Contemporary *Zakat Fiqh*, *Fiqh* of Water, *Fiqh* of Disabilities, Islamic Morals, and *Tafsir al-Tanwir*.

d. **Sustainable *Ijtihad***

One of the conditions for the progress of thinking in Islam is a positive attitude towards *ijtihad*. This attitude is based on several principles, namely (a) oriented towards the universality of Islam, (b) not oriented towards schools of thought among Muslims, and (c) being open and tolerant of different thoughts and opinions.

Ijtihad, a noble institution that is always open, never closed, is to be exercised due to constant development in human life, some of which have no precedent in Islamic history. While at the same time, religious texts (*ayat qauliyah*) as the basic foundation of religion stopped with the death of the Prophet Muhammad SAW. Scholars in the past practiced *ijtihad* in the context of a certain time and space, so there is no other way today except to revive *ijtihad* according to the demands of the development of human life and science (*ayat kauniyah*) which are increasingly advanced in various fields.

In line with the times and the dynamics of human life, *ijtihad* does not only mean reviving the concept of *ijtihad* itself but also developing new approaches to *ijtihad*, such as *ijtihad jama'i* (collective *ijtihad*), which involves experts from various fields of expertise. Experts both men and women in various fields of expertise convene together to solve complex religious issues in the contemporary situation. The use of one particular knowledge alone will not be sufficient to overcome new problems that arise. *Ijtihad* also means providing the best choice amidst differences in religious understanding and distinguishing between things that are principled and unchanging (*tsawabit*), and things that may change (*imkan al-taghayyur*) which are closely related to certain space and time.

e. **Reason and Science**

Reason is a gift from Allah SWT to humans that must be utilized as well as possible to understand revelation (*ayat qauliyah*) and phenomena of the universe (*ayat kauniyah*). The reason is a very important vehicle in understanding teachings, and therefore understanding religion without involving reason will give birth to dogmatism which minimizes the superiority of religious teachings. The use of reason will give birth to logical and systematic knowledge which is the wealth of human beings. Efforts to utilize science produce technology

that is very useful for improving the quality of human life and the advancement of world civilization.

Science and technology have a fundamental role in a progressive life and are human virtues that must be cultivated. The development of science and technology is the implementation of the duties of the human caliphate in building a civilization on earth (QS Hud [11]: 61). Science and technology are human achievements that must be utilized in understanding and practicing religious teachings. In line with this principle, science does not need to be opposed to religion. On the contrary, a religion that does not involve knowledge is an underdeveloped religion. The important role of science can also be placed in understanding the sources of Islamic teachings. Science has a role in understanding Islamic teachings which are so broad and rich in inspiration, so the wider the knowledge, the more opportunities there are to understand the richness and superiority of Islamic teachings. Conversely, the poorer the knowledge, the narrower the insight into understanding and practicing Islam.

The amalgamation of religious knowledge and science can be seen, for example, in the use of *Hisab* (astronomical calculations) in determining the Islamic calendar. Knowledge has an important function in understanding religious teachings which often leads

to disputes. To reduce and even resolve disputes, the scientific approach has a very important role. In Islamic principles, religion is a source of value. The development of science that is humane and humanizing requires a value base that provides the foundation and direction for the development of science and technology. The values of *tauhid* (monotheism), *ibadah* (worship), *khilafah* (power), and *'ilm* (science), for example, are important as the ontological and epistemological bases for the development of science, while the value of *ishlah* (social transformation) is important for the axiological basis whose birth product is a true Islamic society.

The function of science in life in general and religious life, in particular, can be formulated as follows: (a) science helps people understand problems, both visible and invisible, to determine more advanced steps in life; (b) science plays a better role in helping religious people, especially when religious texts do not mention any issues explicitly; (c) science plays a role in building a bridge between reason and revelation; (d) science plays a role in resolving tensions and disputes among religious communities; (e) science helps improve the quality of the life of Muslims and humanity as a whole.

f. Religious Schools of Thought

In the course of the history of Muslims, various schools of thought have been born which are the result

of the scholars' *ijtihad* to understand Islamic teachings, especially in the fields of *fiqh*, *aqidah*, and *tasawuf*. The development of these schools is a very valuable wealth to be studied, considered, and benefited from. Choosing an opinion from whatever school, issuing a new *fatwa* that has never existed, or even changing a *fatwa* that has been issued, are all possibilities that remain open. This openness means self-liberation from sectarian and fanatical attitudes towards certain schools of thought.

In addressing different schools of thought or opinions, the *tarjih* path (taking a stronger one) is used by selecting a strong argument among different or contradictory arguments, seeking a stronger opinion, and using the principle of benefit. At the same time, believing in an opinion that is adhered to and respecting other opinions is the best attitude. Differences in schools of thought or opinion in understanding and practicing Islamic teachings must be addressed with the spirit of *ukhuwwah* (brotherhood).

In line with this attitude of not being bound to a particular school of thought, a specific perspective has been developed in the field of Sufism. Progressive forms of Sufism could be referred to as *akhlaqi* (moral), *ihsani* (ethic), and *ijtima'i* (social) *tasawuf*. This means that in practicing *tasawuf* a Muslim does not have to tie himself to a particular sufi school or order, but instead brings an attitude of *tasawuf* in everyday life that is not limited to

matters of worship. *Akhlaqi, ihsani*, and *ijtima'i sufism* are embodied in forms of individual and social piety. The spirit of generosity and simplicity that develops among Muslim communities is a manifestation of such *tasawwuf*. Thus, the understanding and implementation of Sufism becomes more suitable to circumstances and is flexible, and more than that it brings Sufism to be more alive, developed, inherent, and integrated into worldly life. This is a progressive view of Sufism which has been associated with a solitary and asocial life. Sufism is an element that is present and embedded in every human action in all areas of life. Worldly activities, such as social, legal, economic, or political, all must have a spiritual meaning.

g. **Human Dignity**

In the midst of the diversity of ethnic groups, cultures, and religions, everyone has the right to receive dignity. A human being is a creature glorified and created by Allah SWT with the best structure, and therefore has the mandate to be a servant (*'abd*) and representative (*khalifa*) of Allah on earth (QS al-Isra' [17]: 70; QS al-Tin [95]: 4; QS al-Ahzab [33]: 72). All human beings are created with the same nature and born in equal conditions, and then their life journey will determine whether they remain in their genuine nature or otherwise. Islam is a religion that dignifies humans,

and therefore understanding religious teachings must be based on the principle of elevating the degree, respect, and dignity of humans. Religious teachings about the importance of knowledge, noble morals, well-being, justice, peace, and appreciation for humanity, become very important aspects in formulating a religious view that glorifies humanity. Islam teaches that a person's value does not depend on his/her gender or nationality. Men and women of any race have the same rights to be noble human beings and give their services in all fields of life. A person's worth before God is determined based on his/her piety.

CHAPTER III

PROGRESSIVE ISLAMIC MOVEMENTS

The basic concept of Progressive Islam is the basis for building thoughts, organizations, movements, and services to advance the life of the people, society, nation, humanity, and global life. The basic concept has been and will be implemented by Muhammadiyah Association in movements that concern all aspects of human life and becomes a basic guide for progressive movements. Because it was developed on authentic religious foundations, Progressive Islam is a necessity for all Muslims to achieve excellence.

1. *Da'wah* Movement

The Prophet Muhammad SAW was sent to this world with the mission of preaching to bring people out of the realm of darkness into the realm of light (QS Ibrahim [14]: 1). Muslims must continue this mission throughout history because it is part of the mandate given by Allah SWT to humans which must be fulfilled to build an advanced life

following the principles of religious teachings.

a. **Human Mandate**

Da'wah is an effort to transform life, which is a mandate from Allah SWT to humans (QS al-Ahzab [33]: 72). This mandate was born from the position of humans as obedient servants (*'abd*), worshiping and surrendering to Allah SWT, and representatives (*khalifah*) to regulate life, protect, and prosper this earth so that it becomes a proper environment for the lives of all creatures. This world is a vast field for humans to carry out this mandate by preaching and striving to create an advanced life. The struggle of the Prophet Muhammad SAW illustrates this mandate, which is integrated into a treatise that enlightens this world so that it leaves the realm of darkness (*zhulumat*) for the realm of bright light (*nur*). After moving to the City of Yathrib, the Prophet Muhammad preached to build a way of life that reflected justice, brotherhood, and equality, which emanated from monotheism, and because of that, the city came to be called *al-Madinah al-Munawwarah* (enlightened city). Imitating the struggle of the Prophet Muhammad SAW, Muslims have a responsibility to carry out the mission of preaching throughout the ages. The mission of preaching enlightenment is carried out in all fields of life to invite people to the path of Allah. In this view, all Muslim human pulses should carry out the

mission of da'wah. All problems in human life, such as injustice, enmity, poverty, and ignorance, are challenges for the enlightenment missionary movement that must be faced to uphold a just, peaceful, prosperous, and knowledgeable society.

b. *Da'wah, Amar Ma'ruf, Nahi Munkar*

Da'wah is an enlightenment effort to change human life for the better. *Da'wah* has two targets, namely *the ummah al-ijabah* (have accepted) and *ummat al-da'wah* (invited). The first target refers to those who have fulfilled the call of Islam so the aim of *da'wah* is to enhance the quality of religiosity. Meanwhile, the second target is those who are still introduced to Islam, and thus *da'wah* is useful for creating situations for the birth of guidance so that they know the advantages and truths of Islam. Within the framework of this enlightenment, preaching must be carried out humanely and persuasively, without coercion and hostility. Those who reject the call for truth must still be respected, an attitude to guarantee religious freedom.

Da'wah of enlightenment in practice is carried out in the form of an invitation to virtue (*al-da'wah ila al-khayr*), a form of encouragement to carry out good deeds (*al-amr bi al-ma'ruf*), and a form of prevention of evil (*al-nahy'an al-munkar*). This kind of *da'wah* contains invitations and calls for everyone to carry out obligations and good

deeds according to religious guidance, and prevent evil from occurring. All of these forms of *da'wah* are the sacred responsibility of all Muslims (*khaira ummah*) in general (QS Ali 'Imran [3]: 110) and selected groups (*ummatun yad'una*) in particular with Allah's promise that it is they who will gain success (QS Ali 'Imran [3]: 104).

c. **Culture-Based *Da'wah***

To enlighten humanity, Muhammadiyah takes the path of culture-based *da'wah*. The *da'wah* is intended to respond to the challenges of the times and to give an appreciation of the culture that is developing, as well as to accept and create a new culture that is better in accordance with the message of Islam as *rahmatan li al-alamin*. Muhammadiyah develops a form of *da'wah* by utilizing all human potential so that *da'wah* becomes more lively, fresh, and exhilarating. This kind of preaching has been carried out by the Prophet Muhammad, thus inviting sympathy for Islam.

Culture-based *da'wah* emphasizes the reciprocal relationship between religion and culture which places social change in a long stage. Through this dialogue, a more reasonable way of life will emerge which naturally eradicates disobedience, polytheism, dan superstition. Cultural *da'wah* is preaching without placing local culture as a direct target but as an impact of cultural

development that takes place more dynamically and comprehensively. Cultural *da'wah* is aimed at improving human quality in social life so that it fulfills the requirements to obtain the guidance of Allah SWT.

d. ***Da'wah in the Midst of Diversity***

The preaching of enlightenment faces complex and varied socio-religious realities. In addition to dealing with diverse religions, religious understandings, and cultures, *da'wah* also encounters the reality of a very diverse race and ethnicity. This diversity requires positive management so as not to become a source of prolonged conflict. The obligation to preach that enlightens must still be carried out by Muslims, and at the same time be willing to live side by side with other groups who have different religions, ethnicities, and customs. Islam itself appreciates differences, so knowing each other and being tolerant between them is very important. Unpreparedness to live together in the midst of diversity will lead to tension and hostility, a situation that is not desired by Islam. Therefore, Muhammadiyah continues to weave this diversity positively and wisely and invites adherents of all religions living in Indonesia to teach peace, justice, equality, and respect for all human beings. *Da'wah* activities must be a vehicle for enlightenment, which encourages and becomes an example of a harmonious

life in the midst of diversity without discrimination against any group in society.

Living together requires broad insight, knowledge, experience, and wisdom, which is built on the values of respect, brotherhood, unity, and peace. In living together, Islam strictly prohibits hostility, quarrels, disputes, and discrimination. Islam provides a superior moral foundation, and therefore differences must be managed with moral excellence so that they become a driving force for progress.

e. **Interreligious Relations**

Religious pluralism becomes a reality in life as a field of *da'wah*. Allah SWT sent many prophets and messengers, some of which are narrated in the Qur'an. In the language of the Qur'an, the religion revealed to these prophets is Islam. However, historical facts show the occurrence of religious polarization, some of which have become world religions. Islam is a religion that is right and perfect, which can save and make life happy in this world and the hereafter. Muhammad SAW is the last prophet and messenger who continued and perfected the teachings of the previous prophets.

Even though Allah sent down one religion, namely Islam, in the reality of life in this world there are many religions and beliefs that are developing. Seeing this diversity, *da'wah* conveys a message of

respect for these differences without being trapped in political secularism, religious relativism, or theological syncretism (QS Ali 'Imran [3]: 19). In living together with adherents of different religions, Muslims are encouraged to develop values of wisdom about humanity and togetherness based on monotheism. Based on these values, in carrying out *da'wah*, Muslims can work together in the social field with adherents of different religions in upholding justice, peace, and prosperity for the advancement of society.

The attitude of the Qur'an towards religious diversity is emphasized by the statement "*lakum dinukum waliyadin*" (QS al-Kafirun [109]: 6) which shows the distinction between Islamic beliefs and other teachings, and at the same time recognizes the rights of others to profess their beliefs. Theologically, Allah expressly states that he does not wish to make all human beings one community or adherents of a certain religion (QS Yunus [10]: 99). Meanwhile, sociologically, the recognition of the existence of differences in religions is accompanied by an attitude of prioritizing the meeting point of teachings in carrying out social and humanitarian missions.

f. Cooperation in Virtue and Piety

In carrying out *da'wah*, cooperation is built to realize virtue and piety. This collaboration was developed

in efforts to improve the quality of beliefs, worship, morals, and *muamalah*, or management of life together. Cooperation that is built with various groups, both individuals and institutions, has a broad scope on the foundation and in the spirit of common interest. The spirit in question is the values of virtue (*al-birr*) and piety (*al-taqwa*), not sin (*al-itsm*) and enmity (*al-'udwan*).

The cooperation that is built in the *da'wah* of enlightenment is carried out to realize the common good, namely improvement (*ishlah*) in all fields of life. On the principle of making more friends, preaching requires an open-minded attitude and broad views. Cooperation is carried out among Muslims to broadcast and practice religion and defend their interests. Cooperation with the government and other groups is established to maintain and develop the country to achieve a just and prosperous society that pleases Allah SWT. This cooperation is built with individuals, communities, and institutions at the local, national, and international levels, and is carried out in the spirit of justice, sincerity, equality, and togetherness.

2. *Tajdid* movement

Tajdid is a renewal effort in understanding and implementing Islamic teachings along with the challenges and needs of the times. Scholars in the past have performed *tajdid* to overcome the frozenness of Muslims and carry out

a renewal agenda to respond to the challenges of the times so that the mission of Islam as a mercy for all can truly be realized. These scholars have performed *tajdid* on ideas and institutions in various religious fields. In the history of religious movements, several forms of reform have appeared which are attributed to Islamic movements, for example, puritanism, reformism, and modernism, which are often interpreted differently in different contexts. Among these movements, there are differences from each other, but there is the same spirit, namely to make Islamic teachings more meaningful to improve the contemporary situation. At the same time, by Muhammadiyah the term *tajdid* is prioritized as an identity for a movement that applies throughout the ages and is an Islamic treasure that has both normative and historical foundations.

Tajdid movement is manifested in a continuous effort to study Islamic teachings, develop understanding, and thinking, as well as carry out purification of the creed and rituals and dynamize *muamalah*, by referring to the al-Qur'an and al-Sunnah. The implementation of *tajdid* is also shown in the effort to transform advanced ideas into institutional forms, for example, the *Tarjih* and *Tajdid* Councils, whose activities describe the process of *ijtihad* in producing *fatwas* and developing religious ideas in a broad sense. In practice, *tajdid* is also manifested in efforts to advance charitable institutions, education, health, social services, and the economy, so that they can respond to the challenges of the

times and make Muslims more advanced in the future. In general, *tajdid* aims to renew the way of thinking and living of the people so that they are free from backwardness and weakness due to poverty, lack of knowledge, as well as cultural and moral decline.

3. Science Movement

One part of the embodiment of Progressive Islam is the science movement. Islam itself highly values knowledge and views those who are knowledgeable as superior to those who are ignorant (QS al-Zumar [39]: 9). Those who have faith and knowledge are raised in rank by Allah SWT (QS al-Mujjadi [58]: 11). Progressive Islam views that knowledge is indispensable in every aspect of life, thinking, behaving, and moving, to realize its teachings in real life. With knowledge, Muslims can grasp religious messages more precisely, develop their way of life better, and create innovation to advance the level of human civilization.

Progressive Islam necessitates a science movement that functions to combat ignorance and backwardness. This movement is manifested in the form of developing educational institutions, from preschools to higher education, enlightenment forums, research and innovation centers, and meetings to accelerate the increase in scientific achievements. At the individual level, every believer must always enhance his knowledge and at the institutional level, every activity must reflect a scientific mission. Progressive

Islam disseminates knowledge and encourages all human beings to master and use knowledge to realize the ideals of progress.

Advances in science and technology can be achieved by maximizing research and innovation. Progressive ways of thinking open wide doors for research that lead to new discoveries, and conversely all new research and discoveries will encourage the advancement of ways of thinking. The Qur'an encourages humans to study the universe and everything in it so that knowledge develops as a blessing from Allah SWT. Therefore, "science movement within Muhammadiyah," and making "Muhammadiyah a science movement" must be strengthened to be able to face the challenges of the times and enhance the quality of life. Progressive Islam places science, technology, and arts as simultaneous paths of dialogue between revelation and natural reality and human life that continues to move in understanding and approaching God's will for the welfare of universal humanity.

4. Good Deed Movement

Islam is *din al-'amal* (religion of action), which emphasizes the importance of charity as the implementation of faith which is the light for life, the driving force, and the framework for a worldview. In formulating the understanding and practice of religion, the charitable aspect is a very important consideration. This view leads

to a belief in the importance of institutionalizing good deeds that are oriented towards solving life's problems, such as charitable, welfare, empowerment, education, and health institutions. With this institutionalization, good deeds are no longer solely carried out individually but in the form of an organized and institutionalized movement.

In line with this principle, sincerity, earnestness, and orderliness in charity are implications of good faith that emphasize God's pleasure as the goal. That sincerity should be accompanied by working seriously, in a way that is best in accordance with the principles of religion and science, to provide the widest possible benefits.

CHAPTER IV

DEDICATIONS OF PROGRESSIVE ISLAM

As an organization that emphasizes the importance of righteous deeds, Muhammadiyah serves the interests of the people, the nation, humanity, the world community, and the future benefit of human beings. This service is done based on sincerity to seek the pleasure of Allah SWT and provide the widest possible benefit.

1. Muslim Community Dedication

As part of the Islamic movement, Muhammadiyah serves to develop the lives of the people by upholding Islamic brotherhood. This service is a responsibility to advance all Muslims together to contribute to a wider brotherhood. Services are also provided by Muhammadiyah in improving the quality of the community so that the ideal of becoming a superior community is realized not only in terms of teachings but also in the reality of life.

a. **Strengthening Brotherhood**

In community life, *ukhuwah* (brotherhood) is a very noble teaching to build strength and prevent people from cracks in social life. Indeed, those who believe are brothers, and if there is a dispute, then the effort to reconcile is a noble obligation (QS al-Hujurat [49]: 10). Every Muslim should have an awareness of *ukhuwah* because they are bound by the same beliefs. Muslims are united by the belief that Allah is the One and only God, the Qur'an is the holy book, which is the main reference in guiding life, and Muhammad is the last prophet and messenger who brings the teachings of truth and goodness, which leads people to the happiness of living in the world and hereafter. With this *ukhuwah*, Muslims unite their hearts and minds so that they become a force to realize Islam as a mercy to the whole world.

Muslims make up the majority of Indonesia's population, and therefore have a great responsibility to promote *ukhuwah*. The reality shows that Muslims in Indonesia are not a single entity because they are connected to various institutions, such as ethnicities, customs, organizations, and schools of thought, each of which provides identity and at the same time demands loyalty from its adherents. This fact must be seen as the cultural wealth of the *ummah* and not as a factor that causes disunity and hostility that impedes the progress of the *ummah*. Progressive Islam invites all Muslims

to overcome these differences and jointly serve in advancing the *ummah*, thereby meaningfully advancing the Indonesian nation. Muslims must become a force that strengthens the existence and sustainability of the Indonesian state. *Ukhuwah* will be built firmly among the people if together they distance themselves from mutual condescension and prejudice towards fellow Muslims. Progressive Islam invites all Muslims to be actively involved in maintaining *ukhuwah*.

Service to build *ukhuwah* is not only national in nature, but also global in accordance with the spread of the people in this world. Love for one's nation does not necessarily mean ignoring fellow human beings who are made up of various nations. Friendship in its various forms must be maintained at the individual, community, and institutional levels. Togetherness is not merely physical but more than that social, cultural, and intellectual. Such a global network becomes an important vehicle for developing a spirit of solidarity, mainstreaming *wasathiyah*, and realizing Islam as a mercy to the world. Islamic brotherhood (*ukhuwah Islamiyah*) is the main capital for developing *ukhuwah* in wider association, across religious and national differences. The international role of Indonesian Muslims must be strengthened to create a peaceful and advanced Islamic world.

Differences in religious understanding among

Muslims have become a reality, and there is no best way except to make it a source of strength. This difference may be related to *ushuliyah* (basic) issues, which cannot be accommodated in the realm of faith. However, in the social realm, tolerance for differences is a common interest that must be instilled in every Muslim. Differences regarding issues that are *furu'iyah* (branches) are areas that need tolerance so that the unity of the *Ummah* can be maintained and not disturbed by violence caused by fanaticism (*ashabiyah*) against certain religious views. Differences in matters of *ushuliyah* and *furu'iyah* will not cause violence and social conflict in the realm of the people, nation, and humanity, as long as they are clean from blind fanaticism and lustful interests.

b. People's Quality Improvement

Globally, adherents of Islam are growing very fast. This is due to various factors, including high birth rates and religious conversions. This fact gives birth to pride as the Prophet Muhammad SAW said that he would be proud of a large number of people. Beyond that, concerns arise if the large number is not matched by the quality of human resources. To improve this quality, serious service is needed in improving the education, health, and welfare of the people. At the same time, service is needed in fortifying the *umamah* from the

movement of silting *aqidah*. Quality excellence must be the first choice of service because the size of the role is determined by quality. Superiority in numbers that is not accompanied by superiority in quality will worsen the image of the *Ummah*, and will become part of the problems that impede progress. By mainstreaming the concept of *wasathiyah* and the mission of global mercy, Progressive Islam directs its attention to efforts to advance the life of Muslims as a whole, and to efforts to overcome various kinds of challenges, such as Islamophobia, injustice, discrimination, racism, and social segregation.

2. National Dedication

Progressive Islam contains the meaning of the obligation of every citizen to serve in building the nation and the country. That obligation is a manifestation of the view that Indonesia is *Dar al-'Ahdi wa al-Syahadah* (country of covenant and testimony). This formulation is in fact a *fiqh al-siyasah* (political jurisprudence) which was formulated by Muhammadiyah in the 47th Muktamar in Makassar in 2015. However, in its long history, Muhammadiyah has proven its service through the important role of figures and organizations in transforming tribal awareness into nationalism, enlightening community life, laying the foundations of the country, and advancing the nation and country. The service continues and is strengthened

with a statement “*Negara Pancasila as Dar al-’Ahdi wa al-Syahadah*,” which is a new political jurisprudence that brings a solution to the debate or doubt that may exist regarding the relationship between Islam and the Indonesian state.

Dar al-’Ahdi wa al-Syahadah is a national vision that encourages real service for the progress of the Unitarian State of the Republic of Indonesia (NKRI). The service is performed in all areas of life, such as politics, economy, law, and culture. Indonesia which is based on Pancasila as *dar al-’ahdi* means that the country was born on the agreement of all components of the nation that must be firmly held, and as *dar al-syahadah*, it becomes a place of testimony and proof in the form of a struggle to defend and advance the country.

The formulation of the Indonesian state based on Pancasila as *Dar al-’Ahdi wa al-Syahadah* is based on the view that the precepts in it contain values originating from Islamic teachings. “Belief in the One and Only God” is a complete and pure teaching of monotheism. “Just and Civilized Humanity” is the teaching of respect for human dignity. “Indonesian Unity” is the teaching of brotherhood which is full of love and compassion. “Democracy Led by Wisdom in Deliberative Representatives” is the teaching about deliberation, which is wise and always prioritizes the public interest and resolution of common problems. Meanwhile, “Social Justice for All Indonesian People” is the teaching about equality, balance, welfare, and justice that transcends the boundaries of ethnic or regional identity.

Meanwhile, noble and universal Islamic values have also been normatively included in the constitution of the Republic of Indonesia. The debate about the form of the state has become part of the course of history which has then reached a mutual agreement.

The idea has the consequence of continuously inviting all the children of the nation in mobilizing and controlling the nation's journey towards noble ideals, which in the Qur'an is described as *baladatun thayyibatun wa rabbun ghafur* (a good country that is full of God's forgiveness). With the same spirit, the ideal is formulated in the national document as a just and prosperous society based on Pancasila, or in the Muhammadiyah document it is called a true Islamic society. The formulations about the purpose are not contradictory but contain the same values as a basis for maximizing the role of all components of the nation towards the aspired society, nation, and country. The formulation of *Dar al-'Ahd wa al-Syahadah* created by Muhammadiyah provides a clear path for the positive participation of Muslims in advancing the life of the nation and state.

a. **Democracy Advancement**

The implementation of Progressive Islam is closely related to the issue of democracy in the state system. Democracy is actually not just a means to organize the state or political processes, but is a means to improve the quality of people's lives. Democracy actually has values

contained in Islam, and therefore efforts to improve the quality of democracy are seen as part of the embodiment of the concept of *Dar al-'Ahdi wa al-Syahadah* . With that, the NKRI will become a country that has the most perfect foundation, which can prevent the NKRI from becoming an authoritarian, liberal, or secular state. In the implementation context, democracy in Indonesia needs to be developed towards a substantial democracy that upholds trustworthiness and meritocracy with the aim of realizing an independent, just, prosperous and civilized society.

Progressive Islam views that political issues are very important in the context of improving the country, and therefore intelligently and jointly encourages the involvement of those who are worthy of carrying out the mandate in politics to carry out various strategic roles within the framework of democracy on the basis of noble character and solid ideals. Involvement in politics was carried out as an effort to realize his ideals, "Upholding the teachings of Islam so that a true Islamic society can be realized." In this way, Progressive Islam develops universal values and general concepts that must be translated into general policies. Carrying out transactional politics, thinking only worldly and short term interest, and ignoring religious ethical values and meritocratic principles is a challenge for democracy and at the same time a big challenge for Progressive Islam.

The current condition of the decline of global democracy demands the giving of important attention to the political field. One of the main indicators of the failure of democracy is the reluctance of national and global elites to genuinely pay attention to the interests of the people. Indonesia needs more and more honest political elites in carrying out their functions both in the legislature, executive and judiciary bodies. Welfare democracy is actually an ideal model because it pays close attention to the interests of the people and the elites really permeate their function as trustees. An advanced democracy makes the state a servant for the welfare of all citizens, even though perhaps with a high burden that must be borne by the rich as part of economic democratization which leads to the welfare of the people as wide as possible.

b. Economic Improvement

In addition to political and democratic affairs, another area that is of concern to Progressive Islam in terms of nationality is the economic field. The economy desired by Progressive Islam is the Pancasila economy which puts forward the principles of democracy, justice and humanity. Muhammadiyah is directly involved in empowering the community, especially those who are classified as weak (*dhu'afa' wa mustadh'afin*), as part of efforts to achieve economic justice for all children of

the nation. Economic justice is manifested in the form of equalization policies and actions to eliminate social inequality and the concentration of wealth in the hands of certain groups.

The struggle to improve the people's economy is carried out by Muhammadiyah through its various charity efforts. Muhammadiyah provides assistance that enables vulnerable and marginalized groups to be able to achieve a decent life in a sustainable manner. In this regard, Muhammadiyah has taken three important paths: awareness of the importance of a progressive spirit, provision of skills needed to be economically empowered, and capital support to build entrepreneurship for the poor.

Nevertheless, realizing a pro-people Pancasila economy cannot be pursued solely through controlling public policies, or directly empowering the people's economy. Economic literacy for all children of the nation is very important to be part of the mission of *Dar al-'Ahdi wa al-Syahadah*. This economic literacy is in line with the spirit of al-Ma'un theology which historically built a culture of generosity and empowerment of the weak.

Muhammadiyah's economic literacy is an effort to raise awareness of all the nation's children that the struggle to develop the economy is a form of worship, which is interpreted as an activity to get closer to God. Thus, justice and economic awakening (independence,

resilience and competitiveness) are important ways to draw closer to God. Through this awakening, the nation's children must distance themselves from the path of disbelief because of the poverty they suffer. In a broader sense, this economic literacy also applies to those in power to implement strategic policies oriented towards poverty alleviation. Literacy that emphasizes the importance of awareness to rise economically can be interpreted as an effort to push Indonesia to become a nation and a country that is not colonized by other nations.

The power of a country in the world is actually not only measured by its political and military strength, but also by its economic, scientific and technological capacities. Indonesia must grow into a country that is able to compete with other countries. That's why, once again, Muhammadiyah preaches to national strategic policy holders, to take appropriate and smart steps, which lead to forging our own economic independence without having to neglect bilateral or multilateral cooperation with other countries in the world.

c. Legal Development

Basically the law aims to create order, justice and benefit, and therefore the law must be built in harmony with these goals. The laws and legislation that are developed must be in accordance with the values of

Pancasila and the Preamble to the Constitution, which are the basic norms of the state and at the same time legal ideals. The First and Second Pillars of Pancasila, which represent the nation's religious values and noble morality, and which have strong roots in the lives of Indonesian people, must be an important consideration in the development of national law. Laws that conflict with religious values and the noble morality of the Indonesian nation are actually contrary to Pancasila.

In order to achieve the goals of the state, as mandated in the Preamble to the 1945 Constitution, namely creating a just and prosperous society, the substance of national laws and public policies must be designed in the framework of realizing the goals of the state. As a rule of law and not a state of power, law must be able to guarantee order, justice and benefit. Everyone is treated equally before the law, and enforcement must be carried out without discrimination on any basis. National laws in the form of various statutory regulations and public policies must be developed not only to protect the rights and interests of the people, but also to encourage the achievement of prosperity for all without exception.

Law is a means of renewal in society, so law must be the basis for the process of renewal and advancement of a nation's civilization. Therefore, the law must be able to change the values, habits and character of society

that do not support the realization of a noble and just civilization. Systems, models and legal materials that do not reflect the values and spirit of progress, and are not in accordance with Pancasila and the Constitution must be reformed immediately.

Muhammadiyah, directly or indirectly, has contributed greatly to the process of drafting the basis of the state (Pancasila) and the constitution, and because of this, Muhammadiyah is also responsible for the development of national laws and regulations that support the achievement of the goals of the state. All parties must be encouraged to play their role so that the basis of the state and the constitution really becomes the basis for the development and transformation of national law, which protects the entire Indonesian nation, especially the fulfillment of citizens' fundamental (constitutional) rights.

Just law is a prerequisite for prosperity and well-being for all people. However, there are many laws that contradict the constitution and do not represent the values of justice, so that such laws do not provide public benefits. Such laws must be immediately evaluated, corrected, revised and even if necessary reformed through a constitutional mechanism. As one of the forces of civil society in Indonesia, with a commitment to struggle for truth and justice, and driven by a strong religious spirit, Muhammadiyah carries out

constitutional jihad so that the law represents justice, does not conflict with the constitution, and eliminates confusion, multiple interpretations and legal ambiguity. Muhammadiyah, together with other elements of the nation, is carrying out this constitutional jihad so that legal justice that is pro-people's interests can be realized immediately.

Legal issues exist not only in the material and substance of the law, but also in its enforcement. In this context, problems occur when the law ignores *pro-justitia* goals. The forms of crime that often arise, such as legal trading, case mafia, and criminalization, must become a common enemy. In addition, weak law enforcement, which means the loss of guarantees of justice, is a reflection of the weak commitment of law enforcement in building an advanced and civilized Indonesia. Law enforcement is often constrained due to political and economic forces that interfere in legal processes to protect certain interests.

Based on the spirit of realizing Progressive Islam, Muhammadiyah also continuously develops pro-justice education and takes strategic and decisive steps to make changes. Law enforcement and justice must not tolerate any destructive political and power actions, because doing so will cause greater damage. This destructive action gives the impression that this country is not a country of law, but a country of power.

Meanwhile, regarding the problems that directly affect the community, especially groups that are marginalized and deprived, and groups that are economically disadvantaged, Muhammadiyah advocates for them to get access to justice before the law, and get their rights according to the law.

d. **Cultural Enhancement**

Muhammadiyah's struggle to advance life requires enhancement in the field of culture. Building a true culture is building the character of the nation's children with Islamic, Indonesian-ness and universal humanity insights. The aim of this struggle is the development of an Indonesian culture that is Islamic, superior and competitive as a manifestation of Islam which is *rahmatan li al-alam* (blessing for all). This development requires comprehensive cultural works. This cannot be done narrowly and sectorally by cultural institutions simply because the culture in question has a broad meaning, namely the whole way of thinking and human attitudes in life.

Cultural development is the responsibility of all children of the nation. In the Indonesian context in general, every child of the nation is obliged to build superior character, forge a sense of love for the motherland or patriotism, and side with the interests of humanity. At the same time, Muhammadiyah is a

pioneer in fighting for superior, dignified and civilized Indonesian culture. Muhammadiyah develops an environment full of progressive values, such as diversity, tolerance, mutual assistance, equality, justice, and hard work, which are closely intertwined with Qur'anic values and prophetic character.

Culture with values full of virtues needs to be championed, practiced as a noble role model, and also taught both formally and informally, structurally and culturally. The struggle regarding this culture starts from continuous habituation which eventually becomes a good habit. When good habits are continuously passed down from generation to generation, conveyed in an inspiring and enlightening manner, and contested wisely, they will become a progressive tradition. This tradition is the main raw material for the development of culture, and culture is the basis of civilization.

3. Humanity Dedication

Muhammadiyah is an Islamic organization that pays strong attention to various humanitarian issues. The choice of the Muhammadiyah humanitarian movement is based on the Qura'n and al-Sunnah which instruct every Muslim to care for weak people (*dhu'afa*), such as the poor, the elderly, disabled, and orphans. Progressive Islam is the main source of socio-cultural movements that place human empowerment across nations and ethnicities

based on the paradigm of compassion as the main way to improve the quality of human life through the generous cooperation of good deeds from all citizens. Strong and affluent citizens help weak and marginalized citizens by placing Muhammadiyah as a vehicle for universal human empowerment. With al-Ma'un theology, Muhammadiyah views them as a group that suffers not only because of their individual mistakes or weaknesses, but also as a result of the economic, political, legal and educational management system that does not side with them.

Since its establishment in 1912, Muhammadiyah has strived to increase humanitarian work through the fields of education, health, humanitarian aid and community empowerment. Kiai Dahlan was a pioneer, ideologue and at the same time an activator of humanity. Not just talking about human concepts, Kiai Dahlan has carried out fundamental social transformations of Muslims aimed at lifting them from the shackles of poverty and ignorance. Through Muhammadiyah, Kiai Dahlan emphasized his movement to carry out social and humanitarian reforms.

Progressive Islam has encouraged Muhammadiyah to carry out social and humanitarian reforms by giving birth to a preaching movement to strengthen righteous deeds, such as social concern, help, empowerment, solidarity and human equality, as well as condemning those who ignore the weak as religious liars (QS al- Ma'un [107]: 1-7, QS al-' Ashr [103]: 1-3, and QS Ali 'Imran [3]: 104 and 110). These teachings

have become the basis for the form of the Muhammadiyah praxis social movement because it contains the teachings of monotheism that is embodied in the movement of righteous deeds. The Muhammadiyah movement has always had the character of transforming religious doctrine into an attitude of empathy towards universal humanitarian issues.

As a result of the accompanying renewal character, Muhammadiyah organizes social care well through the institutional implementation of Islamic generosity. Later, Islamic generosity was divided into real social enterprise charities in the form of education (*schooling*), health (*healing*), compensation (*feeding*), and empowerment (*empowering*). Modern Islamic generosity practiced by Muhammadiyah is not just fundraising, but also utilizing it for humanity through social welfare projects, such as social institutions for orphans, neglected children, victims of trafficking, the disabled, and the elderly. .

Muhammadiyah categorizes people who experience difficulties in accessing proper education and in obtaining legal protection, people who experience discrimination, injustice, marginalization, weakening, humiliation and persecution due to differences in beliefs or politics, into the *neo-mustadh'afin group* (new weaklings). Even though compensation in the form of money, food or clothing is important, Muhammadiyah views that this group deserves political and legal assistance and reinforcement to relieve them of powerlessness.

a. **Poverty Alleviation**

Muhammadiyah views that the problem of poverty is not just a problem of economic difficulties that can be overcome with compensation, but a very complex problem, and therefore its handling requires a comprehensive social movement, which includes providing political access and legal protection. Muhammadiyah sees that the root of the problem of poverty is not only individual but also structural. Muhammadiyah views that if people get access to capital, proper education, legal guarantees, and political participation, then economic difficulties will decrease. Therefore, state policies that are pro-poor are very important, and awareness of all levels of society to help them is also very necessary. This social movement is a real effort to free them from dehumanization and build a resilient community for social justice.

Poverty today has developed into a global phenomenon because of the low seriousness of global capitalism for poverty reduction. In this context, Muhammadiyah continues to inflame all elements of the nation to immediately take action to overcome poverty. Because as long as poverty has not been eradicated, the nation's ability to build a progressive Indonesia will be hampered. The fact that currently the majority of the workforce is dominated by low-educated graduates and only a small group of tertiary education graduates

shows the weak condition of Indonesia's human resources. One reason is the inability of the majority of citizens to continue their education to a higher level because they are shackled, among others, by poverty.

b. Community Strengthening

One form of Muhammadiyah's dedication is helping the common people. This spirit is based on al-Ma'un theology which aims to advance and strengthen society which is applied to five movements, namely health charity efforts, social services, community empowerment, disaster management, and the amil of zakat-infak-alms movement.

In terms of community strengthening, Muhammadiyah pays great attention to farming communities, fishermen, farm workers, factory workers, and other communities who experience marginalization in rural and urban areas. Muhammadiyah is present among them to provide skills training and facilitate the development of individual potential, partnerships and social networks, knowledge and skills, as well as attitudes and personalities so that they become empowered, prosperous and civilized. Various community strengthening programs are directed at community development based on integrated agriculture, fisheries and animal husbandry with the main village approach (*qaryah thayyibah*) and

awareness education. Muhammadiyah also focuses on empowerment activities to reach communities in underdeveloped, remote and outermost areas through skills training services and independent entrepreneurship. In this area of empowerment, Muhammadiyah acts as a motivator, coordinator, inspirer and at the same time a mediator who is oriented towards empowering the socio-economic marginal communities.

c. **Women Empowerment**

Muhammadiyah is dedicated not only to the fields of education, social empowerment and health, but also to the advancement of women. In this case, Aisyiyah figures and organizations even before independence became pioneers for the revival of women to gain dignity and independence. When local traditions still shackled women's involvement in the public sphere, Muhammadiyah had formed the Sopo Tresno (now 'Aisyiyah) association, in 1917, and Siswo Proyo Wanito (now Nasyyatul 'Aisyiyah) in 1919 as a space for women's actualization to gain access to education and organizational skills, such as speeches and other educational activities. Muhammadiyah has also provided a wide space for women to take part in the public sphere, including being part of organizational leadership, fatwa institutions and religious studies.

Muhammadiyah believes that women and men have the same potential to think ahead and achieve progress, even better if they try harder and diligently.

Muhammadiyah's commitment to women's empowerment is the result of understanding the word of God (QS al-Nahl [16]: 97) which states equality between men and women. Therefore, women have the same rights as men in accessing education, meeting economic needs, and working in the public sphere, even becoming leaders. Muhammadiyah also views that the public role of women in matters of state governance is as important as that of men. This progressive view of Muhammadiyah considers that state affairs are a common affair that should not ignore the voice of any element because of gender issues. The same argument also applies to the role of women in the fields of law, education, culture and other aspects of the state.

Meanwhile, Muhammadiyah views that the misogynistic (demeaning women) understanding of verses and hadiths that restrict women's movements is no longer in accordance with the times. For Muhammadiyah, the current social situation is very different from before and at the beginning of Islamic history, so gender discrimination is no longer relevant, and therefore there is no need for restrictions on anyone's activities in the public sphere.

d. **Child Protection**

In terms of child protection, Muhammadiyah pays serious attention to this problem. Muhammadiyah views that children are a mandate from Allah SWT. They are the next generation who will continue to achieve the ideals of the nation, state and religion in the future. By considering them as a mandate, children must be given the opportunity to grow and develop as widely as possible physically, psychologically and socially. Muhammadiyah also includes children, especially orphans, as a vulnerable group, so their existence must be protected because they are very vulnerable to acts of sexual violence, crime, exploitation and bullying.

Muhammadiyah emphasizes the importance of caring for disadvantaged children, such as neglected children and orphans, either through a policy of caring for children by their own family or other families by fulfilling the needs of love for children. This is done to ensure the fulfillment of children's rights.

e. **Disaster Management**

Geographically, Indonesia is a country located in the ring of fire which is also a confluence of three large plates, namely the Eurasian Plate, the Indo-Australian Plate and the Pacific Plate, so that earthquakes, tsunamis or other natural disasters often occur. Then, socially and culturally, this nation is a pluralistic nation. Consisting

of various ethnicities, races, religions and classes, Indonesia's condition allows for friction due to these differences which, if not managed properly, will bring disaster in other forms. Disasters with their various forms always cause suffering due to death, injury, damage to infrastructure, loss of property, livelihoods, even close family and friends.

Muhammadiyah provides a constructive perspective to overcome disasters. This is very important because some Muslims consider disasters in their various forms to be purely destiny and a form of God's anger because humans are negligent in worshiping Him. They do not think critically about the factors that cause a disaster or conflict to occur. Then, to overcome this, it is necessary to develop positive actions to motivate disaster victims to quickly rise and respond by fulfilling the rights of disaster victims.

In responding to disasters, Muhammadiyah views that disasters can actually be a form of mercy (*rahmah*), kindness or justice of Allah SWT to humans (QS al-An'am [6]: 54 and QS al-Nahl [16]: 30; QS Ali 'Imran [3]: 18, QS al-A'raf [7]: 29, QS al-Nahl [16]: 29, and QS al-Syu'ara' [26]: 17), and disaster as a warning Allah, all of whom encourage contemplation, introspection and optimism in life. In a hadith narrated by Imam Muslim from Abu Sa'id and Abu Hurairah, it is stated that Rasulullah SAW said, "Do not befall a believer pain,

fatigue, illness, sadness, until the anxiety he feels unless Allah will erase his mistakes” (HR Muslim).

Muhammadiyah sees that disaster is not a form of God’s injustice to humans. On the contrary, disasters are a form of warning based on God’s love for all human beings. For Muhammadiyah, disasters can be a medium for introspection on human negligence in protecting nature or the nature of oneself as a creature created by God. In dealing with disasters, Muhammadiyah actively responds to them by trying to mitigate (reduce), manage disaster risks, manage vulnerabilities, give victims the right to receive emergency assistance, the right to rehabilitation and reconstruction, the right to implement a disaster management system, and the right to be resilient.

Responding to natural disasters and conflicts is a universal humanitarian action, so Muhammadiyah implements it for all victims regardless of their background. Muhammadiyah also responds to disasters caused by conflict by functioning itself as a peace builder and conflict mediator by providing health and psycho-social services, media for reconciliation and various other disaster risk reduction strategies. Religion encourages all humans to know each other (*lita’arafu*) between groups (QS al-Hujurat [49]: 13). However, this command cannot only be interpreted as knowing passively, but also actively, namely establishing a

relationship of mutual assistance (*ta'awun*) for the purpose of the common good (QS al-Maidah [5]: 5).

Muhammadiyah views that the government has a responsibility in disaster management. The government has the authority to respond to disasters, both natural disasters and those caused by social segregation due to differences in religion, ethnicity or group. The government carries out the mandate of the people and guarantees their livelihood so that they are safe, peaceful and protected from danger. In addition, the government certainly has the potential, resources and authority needed for disaster management. However, the government cannot be left alone to do this, so the community inevitably has to be directly involved in the stages of mitigation, response, rehabilitation and reconstruction. Muhammadiyah's service in disaster management is not only national but also international.

f. Education for All

Muhammadiyah continues to work to enlighten the nation through the establishment of educational institutions ranging from preschools to higher education which are spread across all regions in Indonesia and abroad. The spread of these educational institutions is intended to achieve educational goals, namely strengthening faith, piety and noble character, as well as having a positive impact on intellectual

progress, religious literacy, and economic, social, cultural and political progress throughout the country. Thus, Muhammadiyah's educational charity efforts reach all students from various ethnicities, races, and religions. This inclusive attitude (embracing) refers to Muhammadiyah's educational philosophy which emphasizes plurality, openness of knowledge, and rationality. With the spirit of Progressive Islam, the Muhammadiyah education system invites Muslims to improve their self-quality and respond positively to the diversity of ethnicity, race, class and human culture.

The concept of Muhammadiyah education is service to all. Because of this, Muhammadiyah education is always open and becomes a place for cooperation and mutual recognition for religious communities or other groups to achieve progress and excellence together. Muhammadiyah views that open education allows cultural dialogue to occur and the growth of diversity values within it. Through Muhammadiyah's attitude of openness in the field of education, students from various backgrounds can contribute to each other to create harmony between them.

Muhammadiyah is increasingly strengthening itself as an inclusive education movement by developing universal values of democracy, tolerance, justice and humanity. This educational model was formulated because Muhammadiyah believes that *tajdid* in

education must be carried out with the aim of bringing people out of the humanitarian crisis.

g. Health Services

In the field of health services, Muhammadiyah plays a major role through thousands of health workers, hundreds of health service institutions and health education. Muhammadiyah health services reach the outermost, foremost, and underdeveloped areas in Indonesia. In fact, Muhammadiyah has and is realizing the construction of health facilities that are focused on areas that need them. Muhammadiyah is open in providing health services to the community regardless of the background and socio-economic status of the residents. This commitment is a form of implementing Muhammadiyah's social charity based on al-Ma'un theology.

This inclusive health service model is also in accordance with the objectives of the Muhammadiyah social movement which wants the development of superior health and welfare service functions based on general misery helpers (PKU), a spirit of helping people who are in trouble. Health for all aims to improve the quality and progress of people's lives, including the poor who really need adequate health services.

4. Global Dedication

As a progressive organization, Muhammadiyah is increasingly required to play its role not only at the national but also at the global level. Muhammadiyah has a big responsibility to build a just, peaceful and prosperous global life order. Muhammadiyah must present and represent the face of Islam which is truly a blessing to all nature (*rahman li al-alamin*). The principle of generosity spreads widely regardless of national differences. In carrying out this mission, Muhammadiyah expands networks with sister organizations that have the same views and movements in various countries, institutionalizes Muhammadiyah special branches around the world, partnerships with international institutions, Muhammadiyah participates in establishing peace and settlement conflict, forms of internationalization of Muhammadiyah. Various other forms of international roles are also carried out, for example inter-religious and inter-civilizational dialogue, response to natural disasters and human made disasters, providing scholarships for students, and establishing educational and da'wah institutions abroad, as well as improve the international Islamic calendar system through efforts to implement a unified global Islamic calendar in order to unify the fall of the days of Islamic worship, especially those whose implementation time is linked across regions. The expansion of the wings of the Muhammadiyah movement was carried out because of the belief that Progressive Islam is needed

by the Islamic community in particular and the world in general, and that internationalization is a form of da'wah to provide benefits for the progress of humanity.

Internationalization of the real role has been hinted at since the beginning of the development of Muhammadiyah. Kiai Dahlan has concern for the importance of global human unity. In his speech in 1922, Kiai Dahlan said that humanity must unite in building an advanced world. Ahmad Dahlan emphasized (1) the importance of the unity of all human life to have one heart, because in fact their ancestors were one, namely the Prophet Adam and Eve; (2) With a united heart, humans can live in prosperity together in the world; (3) If humans ignore the principle of unity, then they will be destroyed. The destruction was caused by leaders who were not united in heart, one neglected the other, conflicted opinions and knowledge; (4) Lack of knowledge makes a person narrow-minded; (5) In fact, it was as if the leaders were still groping in the dark which resulted in debates between them which caused damage; (6) Leaders have not led by word and deed; most of them only by speaking; (6) The unity of the human heart must be realized, and this must be started by the leaders first.

a. **Justice Enforcement**

Progressive Islam demands service in upholding justice for all human being. The purity of monotheism requires worship only to Allah, and views all humans

as equal. Treating humans fairly is a very basic religious obligation because justice leads humans to piety (QS al-Ma'idah [5]: 8). Justice is a need for everyone, so justice must be upheld both in relationships between individuals, between communities, and between nations. Justice will bring peace and prosperity, and therefore oppose all forms of tyranny, such as exploitation, colonialism, and liberalization of world trade which is unfair, causing the gap to widen between one nation and another.

Differences are natural, and with the principle of monotheism, these differences should not be a reason to distance justice. Islam is a mercy that functions to eradicate all forms of injustice due to differences. The Arabian Peninsula before the advent of Islamic teachings and the preaching of the Prophet Muhammad was synonymous with the Jahiliyya era, one of the characteristics of which was tyranny in the form of tribal solidarity, ethnic fanaticism, slavery and economic exploitation (usury). The arrival of Islam and the Prophet Muhammad SAW changed the social system at that time by bringing the teachings of equality and justice. Slavery was humanized, which led to its abolition, a culture of deliberation was built, tribal fanaticism was melted down through the Medina Charter which bound relations between tribes, between groups and between religions. The charter succeeded

in reconciling the warring tribes, uniting immigrant groups (*muhajirin*) and natives (*anshar*), on the principle of justice so as to foster harmony among all residents of the City of Medina.

The Medina Charter shows that an advanced society is a society that can accept and manage differences to become a just civilization. In Islamic principles, civilization is not born out of nowhere but through the continuous practice of the doctrine of monotheism which shows the oneness of God as well as human equality before Him. Because of that, humans are required to be fair to each other, because justice can give birth to unity, whereas injustice can cause division. Tawhid as the doctrine of the oneness of God which emphasizes human unity demands a just and anti-oppression attitude, and within that framework international solidarity in upholding a just world order is an obligation for all believers.

b. Fulfillment of Human Rights

The presence of Muhammadiyah to provide benefits for world civilization is not separated from the purpose of Islamic preaching which invites to virtue (*al-da'wah ila al-khayr*), enjoins goodness (*al-amr bi al-ma'ruf*), and prevents evil (*al-nahy 'an al-munkar*). The da'wah is aimed at individuals and communities. Islamic preaching is done with wisdom (*hikmah*) and

good admonition (*mau'izhah hasanah*), the best dialogue (*mujadalah hasanah*), among which is to respect human rights. Islamic preaching must always be in line with the fulfillment and control of those rights through the principle of *amar ma'ruf*, and the prevention of all forms of violation through the principle of *nahi munkar* without limits of space and time.

In the view of Islam, upholding human rights is a universal obligation, because humans are created with dignity (QS al-Isra' [17]: 70). Human dignity must be respected by everyone. Because of this, humans have rights and obligations. Fulfillment of human rights is part of the realization of human values, justice and equality, which are the main capital for the creation of progress and civility in the global community. Human rights enforcement is actually rooted in Islamic doctrine regarding the five main elements of human rights, which are called *al-dharuriyat al-khams*. The five main points contain the human obligation to respect the rights of other human beings through the fulfillment of the right to religion (*hifzhu al-din*), the right to life (*hifzhu al-nafs*), the right to common sense (*hifzhu al-'aql*), the right to procreate (*hifzhu al-nasl*), and the right to property (*hifzhu al-mal*). Thus, Islamic teachings guarantee every human being to obtain these basic rights, and at the same time emphasizes the obligation of everyone to respect the rights of others. That is, protecting one's

own rights must go hand in hand with safeguarding the rights of others. With this perspective, upholding human rights is part of practicing Islamic teachings for the benefit of a better life.

Muhammadiyah's concern in upholding human rights is not only conceptual, advocacy or policy in nature, but also empirical and practical in the field, through programs that meet the needs of human life. In addition, Muhammadiyah is actively involved in voicing criticism and at the same time providing solutions to all policies that are not in line with the principles of justice and upholding human rights. At the practical level, Muhammadiyah consistently assists victims of human rights violations and educates them to realize the importance of protecting civil and political rights. In the global realm, Muhammadiyah also never stops speaking out about human rights violations that have occurred in various countries, including violations of civil and political rights against minority groups.

c. **Embodiment of Peace**

Muhammadiyah's service in realizing global peace is demonstrated by various policies, statements of attitude, involvement in dialogue, mediation, empowerment and conflict resolution. These roles are carried out by Muhammadiyah on the basis of God's word which obliges peace efforts when conflicts occur

(QS al-Hujurat [49]: 10). The position of the mediator is carried out in line with the teachings about *ummatan wasathan* and *wasathiyah* Islam, which are the spirit in conducting negotiations and reconciliation for the realization of global peace. In carrying out this position, because injustice is a source of conflict, the struggle to create true peace must be carried out by upholding justice.

Muhammadiyah as a moderate organization is an excellent model to present a peaceful image of Islam in the eyes of the world. Moreover, Indonesia is a country with the largest Muslim population in the world. The voice of Indonesia Islam, including Muhammadiyah, can be part of world peace diplomacy. Muhammadiyah's progress in global peace does not stop at participating in international forums, but is also directly involved in resolving conflicts in various regions, such as the Philippines, and handling international humanitarian issues, such as in the Philippines, Thailand, Nepal, Palestine, and Myanmar. These various actions cannot be separated from the Muhammadiyah principle to always move for the realization of Islam as a blessing for the universe through the struggle to create global peace.

d. Environmental Conservation

The globalization of Muhammadiyah's role is demonstrated in responding to cases of

environmental damage which are not only a threat to a particular country but also to the world community. Environmental damage, such as floods, landslides, siltation of rivers and lakes, water scarcity, water and air pollution, global warming, decreased biodiversity, animal and human disease outbreaks, and food scarcity have increased as a result of imbalances and damage to the physical and non-physical environment. All of this is not only the impact of the natural cycle of change, but also the result of the actions and engineering of human hands (QS al-Rum [21]: 41).

One of the challenges faced by humans related to environmental issues is climate change that occurs on a global scale. Human behavior that is wasteful of energy and arbitrary towards the environment has caused an increase in heat and rapid changes in the atmosphere, sea and land. As a result, global climate change is occurring more rapidly which is marked by an increase in global temperatures. These impacts have had and will have a negative impact on human survival and other living things, including whirlwinds, severe fires, floods and heat waves in various areas. Global warming that continues without control will reach a certain temperature level resulting in the extinction of life on earth.

Muhammadiyah is seriously trying to invite the world community to call for and oversee various

regulations that can harm the environment and cause climate change. On the practical aspect, Muhammadiyah members at various levels have been and will remain actively involved in the environmental preservation movement, both individually through a pro-ecological lifestyle, and collectively by, for example, implementing green schools and campuses, garbage alms, environmental cadre schools, construction of geo-conditioning zones, independent environmental audit movement, and development of new and renewable energy. Through preserving the environment and controlling climate change, Muhammadiyah takes part in creating a more peaceful and civilized world society.

e. **Civilization Development**

Islam is a religion of civilization (*din al-hadharah*), which is the basis and impetus for the progress of human being. In its broad meaning, civilization means human achievement in building the world of thought, way of life, science and technology, which is embodied in material and non-material buildings. In this sense, Islam has made a very valuable contribution to the building of human civilization. Muslims further bear the responsibility to continuously develop a civilization that reflects the superior values of Islam as an advanced religion and promotes progress.

Building civilization is a long-term work that never

ends, which must be started from small things that in time have a big impact. Building civilization means efforts so that civilized values can be realized in the behavior and life of individuals, communities, nations and the world. Individually, in everyday life, building civilization means affirming the role as a civilized citizen of the world. The roles and responsibilities as civilized citizens then spread, just like *da'wah*, so that they are also influential and beneficial on a larger scale, namely the realization of a civilized nation, state and global society. The Prophet's position as a person who has the character of *uswatun hasanah* (good example) gives influence and emits light for world civilization. The Prophet's personality then succeeded in building the roots of civilization in Medina al-Munawwarah (the enlightened city), and then brought that enlightenment to the whole world. Enlightenment carried out by the Prophet became the embodiment of Islam as a blessing to all nature.

Muhammadiyah's endeavor in building civilization is a dynamic struggle between concept and practice. This is in line with the characteristics of Kiai Dahlan as a thinker and at the same time a mover, so that a thought will always be useful (practiced science) and an action is always meaningful (scientific actions). Muhammadiyah's theological concept in building civilization, among others, is based on the principles

of al-Ma'un and al-'Ashr theology. Al-Ma'un theology embodies the spirit of justice, equity and partiality for marginalized people, while al-'Ashr theology emphasizes the importance of spiritual foundations, good deeds and social responsibility in a disciplined manner. On that basis, the aspired world civilization must reflect justice, equity, partiality, spirituality, good deeds, equality, and shared responsibility.

Islam as a *din al-hadharah* (religion of civilization) has a worldview (*wijhah*) that is built on a solid theological foundation that is at the same time relevant to contemporary situations. Progressive Islam views the need for the development of world civilization which is not only based on economic, scientific and technological progress, but also on superior spiritual and moral values. A civilization built on an all-worldly basis will be fragile and even bring disaster, and therefore religious values must be used as the foundation and spirit of that civilization in order to lead humans to physical and spiritual well-being. The embodiment of Progressive Islam, thus, is a long and non-stop journey to reach the creation of an advanced global civilization and create a world order that is peaceful and just. Muhammadiyah's efforts to encourage peace, justice and welfare of the world's citizens are an integral part of continuing the mission of the Prophet Muhammad in spreading mercy throughout the world.

5. Dedication for the Future

Progressive Islam emphasizes the importance of fighting in the present to create a better future of life. Allah obliges every believer to think and act not only for the benefit of today but also for that of the future (QS al-Hasyr [59]: 18). God forbids the attitude of following lust (*ittakhaza ilahahu hawah*), behaving extravagantly (*tabdzir*), exaggerating (*israf*), and ruining (*ifsad*) life, all of which result in disaster for the future. Allah condemns those who leave calamity for those who live later. Allah condemns those who are oriented towards the world (short term interest) and forget the orientation of the hereafter (long term one).

Preparing for a better future of life must be done by preparing future generations with good insight, morals, science, technology and life skills to be able to face the challenges of their time. Today's science increasingly determines human life with various breakthroughs found. Contemporary developments realize how digital communication technology has developed far faster than previously imagined. The technological revolution must be utilized as an instrument for increasing and equalizing human welfare.

The importance of developing science and technology capabilities to face the future can be seen from the fact that today's economic, political and social progress is determined by the ability to develop science and technology. Cellular telephone technology has reached a level of development

that allows its use in security and health fields. Technological developments will accelerate and will have functions that break through all aspects of human life.

Preparing for the future is an important part of religious obligations. Islam teaches that life in this world is a field for charity whose fruit can be felt maybe in this world or in the hereafter. Islam condemns those who think only in the short term and forget the long term. In the context of global life, everyone has an obligation to maintain the preservation and balance of nature so that the earth remains a decent place to live in the future. In the context of state life, Progressive Islam requires the struggle to leave Indonesia intact, united, sovereign and advanced. The country whose foundations have been laid by the founders must be cared for and developed properly so that it becomes strong in facing the challenges of the times. In the context of people's lives, positive conditions, such as *ukhuwah* and tolerance, must always be developed so that unhealthy conditions of the people are not passed on to future generations.

Islamic teachings emphasize the importance of looking back and looking forward. Al-Qur'an and al-Sunnah are sources of Islamic teachings, which are then interpreted, given meaning and implemented by the generation after the Prophet Muhammad SAW. It was in the hands of the first few generations after the Prophet that Islamic civilization with material and immaterial wealth that was very valuable was passed on to later generations. The wealth of the past

should be a mirror to reflect and learn wisdom in order to be better prepared to face the challenges of the present and the future. Their achievements in the past became an inspiration so that it allowed the people living now to strive to develop *tajdid* in the form of new thoughts and struggles in a life that is constantly changing in order to be able to play the role of God's servant, God's caliph, and the best people on this earth.

CHAPTER V

CONCLUSION

Progressive Islam was developed on the basis of the belief that Islam is a religion that teaches progress in all aspects of life. As an organization based on Islam, Muhammadiyah and all its members, especially leaders, have the responsibility to always reinforce these values of progress in understanding religion and its manifestation in personal, organizational, social, national and universal life. Muhammadiyah members also bear the responsibility for preaching the basic concept of Progressive Islam so that it becomes an awareness for Muslims to achieve excellence, and understanding for the global community to create a friendly, just and peaceful world order for the benefit of humanity in particular and all of Allah's creation in the future. All institutions within the Muhammadiyah Organization are obliged to actualize the basic concept of Progressive Islam in all its movements and steps as a service to Muslims, the Indonesian nation, and all human being. This responsibility is a consequence for every member of Muhammadiyah who consciously and voluntarily chooses

Muhammadiyah as a place for charity and service to achieve the pleasure of Allah SWT. In order to achieve this goal, Muhammadiyah develops cooperation with all groups based on the principles of virtue and piety.



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