Implementation of the Concept of Progressive Islamic Education in Muhammadiyah and Its Challenges in the Age of Social Media

Andri Moewashi Idharoel Haq[a, 1,*]

[a] University of Muhammadiyah Sukabumi, Indonesia

[1] andri@ummi.ac.id.

Article Info	Abstract
  	This research aims to explore the implementation of the concept of Progressive Islam in Islamic education within the Muhammadiyah, with a focus on the utilization of social media and information technology. The research method involves literature review, a survey of 300 students at Muhammadiyah University Sukabumi in West Java, including interviews with lecturers and Muhammadiyah figures. The results indicate that the concept of Progressive Islam has widely permeated among students and the community, especially through social media and the internet, and has made a positive contribution to strengthening religious identity and understanding of Islamic teachings. This article argues that an open approach to technology is crucial in expanding access to Islamic education, as well as its implications in shaping a generation that is more adaptive and responsive to the developments of the times. This research contributes to providing a deeper understanding of the implementation of the concept of Progressive Islam in Islamic education in the digital era, and highlights the important role of social media and information technology in strengthening religious identity and progressive values in society.

Introduction

The study of the concept of Muhammadiyah "Progressive Islam" is a relevant discourse in the context of understanding the role and impact of the progressive movement. Although Muhammadiyah is known as an Islamic mass organization that advocates progress in various aspects of people's lives (Arifin et al., 2022; Hilmy, 2013; Istoria, 2011; Jinan, 2015; Subandi, 2018), especially in education (Subandi, 2018), in fact, this concept has not been fully widespread, especially in the context of its implementation in the digital age. There have not been many studies that review the extent to which Muhammadiyah is able to utilize these platforms to spread and campaign for the values of "Progressive Islam" in the context of Islamic education in cyberspace.

Therefore, this study aims to explore the understanding of the community and students about the concept and measure the extent to which these values have become part of the main foundation of the Muhammadiyah movement, especially in the context of digitalization and social changes that are happening to Islamic education. This research can contribute in broadening horizons on the role of Muhammadiyah in realizing a progressive and progressive vision of Islam in the midst of the dynamics of modern Indonesian society.

Various literature shows that Muhammadiyah although known as a modern Islamic organization, but its role in social media is still lacking. Akmaliah (2020) photographing Muhammadiyah's response to the massive radicalism movement on social media. He then compared it with Nahdlatul Ulama. Apparently, the results of his research show that compared to NU, Muhammadiyah tends not to be firm in responding to the problem of radicalism. Unlike NU, for Akmaliah, this organization is really very reactive against radicalism. Various efforts were made, all platforms were presented, *Press Release* Presented with a firm rejection, content is created and disseminated completely and thoroughly.

Various other researches have also been useful as the foundation of this article, especially scholars who wrote the basic concepts of Progressive Islam, for example, Syamsul Arifin, Syafiq A. Mughni, and Moh. Nurhakim (2022) who has written histories, concepts, and debates about Islam Progressing in depth. Also, Zuly Qodir, Hasse Jubba, Mega Hidayati, Irwan Abdullah, and Ahmad Sunawari Long (2020) answer the problems of Indonesian Muslims, one of which is through the solution to the presence of a progressive Islamic movement developed by Muhammadiyah through Progressive Islam that realizes a just and prosperous world and is founded by Allah SWT.

Specifically, in the study of Muhammadiyah and its progressive Islamic education, there has been a study from Suyatno et.al (2022), by proving that Muhammadiyah Progressive Education has been understood by students in several parts of Indonesia as a basic value for educational progress. These values include dynamic values, monotheistic values, grace values for the universe, balance values, nationalism values, and justice values. In addition, Azaki Khoirudin's work et.al, (2020) about the contribution of Muhammadiyah in building the civilization of the Indonesian nation, especially through Progressive Islamic education through the process of reconstruction of obsolete society towards a new society.

As a result, some *of the literature reviews* still leave gaps in the study of how the implementation of the concept of Islam Advances and its impact on the world of Islamic education in the digital realm. This paper wants to fill it with some evidence of the implementation of the concept of Progressive Islam carried out by Muhammadiyah in cyberspace.

This research has novelty that lies in its focus on the implementation of the concept of "Islam Progress" Muhammadiyah, especially in the context of social media and its

influence on the world of education, which is a research niche that is still rarely explored in depth. While previous literature has tended to review the role of Muhammadiyah as a "progressive" mass organization in general, this study delves deeper into how the concept is reflected and implemented through online activities and interactions on social media and benefits the community and students in higher education. Therefore, this study aims to explore the implementation of the concept of "Islam Progress" by Muhammadiyah, especially in the context of social media and cyberspace that has an impact on Islamic education, as well as to fill the knowledge gap that still exists in the literature on how these organizations use digital platforms to spread progressive Islamic values. In addition, this study aims to provide a more comprehensive understanding of the role of Muhammadiyah in presenting progressive education and building the civilization of the Indonesian nation in the digital era, as well as to measure the extent to which the concept of "Progressive Islam" has become a major foundation in online activities.

Research Method

To answer research problems, this research was conducted through a qualitative approach (Lune & Berg, 2017). The qualitative approach allows researchers to understand complex phenomena, such as the implementation of the concept of "Progressive Islam" Muhammadiyah in cyberspace and social media and its impact on the world of education. This approach allows researchers to explore different points of view and perceptions, as well as understand the social and cultural contexts that influence the phenomenon (Maxwell, 2008).

Data collection techniques are carried out through several methods. First, data were collected from related literature to gain a deeper understanding of the concept of "Islam Progress" and the role of Muhammadiyah in this context. Furthermore, a survey (questionnaire) was distributed to 300 students and 10 lecturers at the University of Muhammadiyah Sukabumi West Java campus and the general public to collect data on their experiences and perceptions of Muhammadiyah and the concept of Progressive Islam and its influence on educational activities. In addition, online observations were made on Muhammadiyah's activities in cyberspace to understand how they interact and disseminate information through social media. Finally, in-depth interviews were conducted with Muhammadiyah figures, lecturers, and officials at Muhammadiyah Universities, especially at Muhammadiyah Sukabumi University to gain direct insight from them about the concept of "Islam Progress" in the online space and its influence on Muhammadiyah education.

The research procedure is carried out in several structured steps. The study was conducted from December 2023 - March 2024. The first step is to collect literature and conduct online observations of Muhammadiyah's activities regarding its role on social media. The second step is to distribute questionnaires to students and lecturers at the University of Muhammadiyah Sukabumi campus to explore their experiences and perceptions of the concept of Progressive Islam and its influence on the world of education. The last step is to conduct in-depth interviews with five (5) Muhammadiyah figures and five (5) campus lecturers of Muhammadiyah Sukabumi University to gain a deeper perspective on the concept, implementation, and benefits of the idea of Progressive Islam.

The data analysis technique used refers to the approach proposed by Miles and Huberman (2013), that is, data reduction, *display* data, and interpretation of data. These steps allow researchers to compile the collected data, find patterns or themes that emerge, and interpret the meaning of the data thoroughly. Thus, this research can provide a

deeper understanding of the implementation of the concept of "Progressive Islam" by Muhammadiyah in cyberspace and its impact in the context of progressive Islamic education and the movement of mass organizations.

Results and Discussion

The history of Muhammadiyah has inspired a series of studies examining the factors that support it. Researchers have examined the strength of this organization, particularly in its theological and ideological dimensions, which form the basis of ethical values for the progress of Muhammadiyah (Burhani, 2016; Fanani, 2018). Concepts such as Islam Bermaju, Muhammadiyah Bermaju, and Indonesia Bermaju have been selected, defended, and developed by Muhammadiyah, and "bermaju" has become a frequently used keyword in its narratives. For Muhammadiyah, progress is not just a concept, but has become a "high culture" that plays a key role in shaping human behavior and orientation.

Various studies in the early 2000s, the period in which the concept of Islamic Progress was actualized. Through examination of official Muhammadiyah documents, such as *Muhammadiyah's Statement of Mind Ahead of a Century* (PP Muhammadiyah, 2005) and *Second Century Muhammadiyah Thought Statement* (PP Muhammadiyah, 2015), it was revealed that Progressive Islam has become part of the public discourse in various media. Muhammadiyah leaders began to produce publications on the theme of progress, although in the past this theme had not received enough attention. For example, the works of (Baidhawy &; Khoirudin, 2017; A. N. Burhani, 2016; Fanani, 2018; Jabrohim, 2010; Mu'arif, 2020; Mu'ti et al., 2016; Rafdhi & Amar, 2014; Soedja, 2009). Interest in this idea of progress is also evident in the works of academics who highlight Muhammadiyah's shift from a cultural orientation towards a more puritanical one in the 1930s, then back to cosmopolitanism (Azra, 1994). Some studies even compare the idea of Islam Bermaju (Muhammadiyah) with Islam Nusantara (NU), highlighting the main attention of both CSOs on this theme at about the same time (Al Wasim, 2020; Mustofa, 2015; Sham &; Nawawi, 2019). This is an important contribution in enriching Islamic studies in Indonesia in general and Muhammadiyah in particular.

The concept of progress, derived from the word "advanced", describes a strong orientation towards forward movement towards a higher level of civilization. In the context of progressive Islam, progress becomes the foundation for dynamic trends of thought and movement. A progressive Muslim is defined by his unwavering orientation towards renewal and progress, a concept adopted by Muhammadiyah as a manifestation of progressive Islam (Esack, 2003).

For those who are less familiar with Muhammadiyah, the term "progress" is considered as something new or related to the contemporary era. However, actually, the concept of progress has been an integral part of Muhammadiyah since its inception, as documented in the Muhammadiyah Statuten or the 1912 Constitution. In the document, the second purpose of establishing Muhammadiyah is *"Advancing religious affairs to ... its members,"* (Muhammadiyah.or.id, 2023) which completes the first goal, which is to deploy *"religious teachings of Kangjeng Prophet Muhammad Sallallahu Alaihi Wassallam to Bumiputera residents in Yogyakarta residency"* (Nashir, 2011).

According to Bruinessen (2013), the Muhammadiyah movement is described as progressive and liberal. Burhani (2013), in his research on the evolution of contemporary thought in Muhammadiyah, uses the terms progressive Islam and liberal Islam interchangeably, which are compared to conservative groups within Muhammadiyah. Burhani used these concepts to describe the dynamics and internal struggles within Muhammadiyah starting from the 43rd Muhammadiyah Congress in Banda Aceh in 1995

to the next two congresses in Jakarta and Malang. According to Burhani, the congress in Aceh resulted in the management of Muhammadiyah which has a progressive orientation, which promotes public discourse on reforming religious thought and strengthens the institutional structure of Muhammadiyah. Muhammadiyah is identified as an organization that encourages change by establishing the Tarjih Council and the Development of Islamic Thought, although it is formally referred to as the Tarjih Council. This assembly played a key role in the publication of the Thematic Tafsir of the Qur'an on Interreligious Relations. Another important step in this period of leadership was the establishment of the Muhammadiyah Young Intellectuals Network (JIMM), which is often regarded as the progressive and even liberal wing of Muhammadiyah.

Slowly the concept of Islam Progress began to be synonymous with Muhammadiyah. Progressive Islam is an idea that is a major characteristic of Muhammadiyah. In accordance with Muhammadiyah's mission of constantly advancing Islam, this concept encapsulates the vision of Islam that is relevant to the times and places. The idea also includes critical, imaginative, and movement aspects against stagnation in the understanding of Muslims, which demands the adoption of rational thinking in developing and implementing Islamic teachings. The main characteristic of Progressive Islam, according to Abdul Mu'ti, is the foundation of pure tawhid which is the basic foundation. In addition, Progressive Islam is also characterized by an open mind or *Open minded*, which enables the development of inclusive and adaptive thinking to changing times. The futuristic nature is also characteristic of Progressive Islam, hinting at an orientation towards a progressive and innovative future in responding to the challenges of the times (Abdullah, 2019). Thus, the concept of Progressive Islam is not only a philosophical foundation, but also a practical guide in the development of education in Muhammadiyah, affirming the organization's commitment to renewal and progress in Islam.

Meanwhile, the concept of Muhammadiyah Progressive Islamic Education is the foundation of education oriented towards progressive and inclusive Islamic values. It not only transfers religious knowledge, but also emphasizes the development of individual potential and a holistic understanding of the Islamic religion (Rohinah, 2020). The narrative and material in this concept embrace deep insights into openness, tolerance, and empowerment. This is reflected in their approach to a curriculum that includes science, technology, arts, and humanities, while maintaining Islamic moral and spiritual values (Ali, 2015; Peacock, 1986).

Experts support this approach with various arguments. For example, Abdullah Saeed (2006) which affirms that progressive Islamic education must be able to blend Islamic values with the modern global context. He highlighted the importance of education that helps individuals face the challenges of the times in a way that promotes peace, progress, and equality. Similarly, Azyumardi Azra (2002), highlighting the importance of an education that encourages critical thinking, creativity, and tolerance, while remaining rooted in fundamental Islamic principles. This argument confirms that the concept of Muhammadiyah's Progressive Islamic Education provides a strong foundation for building an inclusive and holistically progressive society.

As a religious movement born in the early 20th century in Indonesia, Muhammadiyah has an advanced Islamic orientation that is reflected in its approach to education, social, and society as a whole. The philosophical and historical foundations of this movement form a solid foundation for their progressive orientation (Van Bruinessen, 2013). Muhammadiyah was established in response to the challenges and social changes faced by Indonesian Muslim communities during the colonial period. Its establishment by K.H. Ahmad Dahlan aims to revive the spirit of dynamic and inclusive Islam, which promotes education, independence, and equality in the midst of the times (Murfi &;

Nursyahidin, 2015).

In the context of education, Muhammadiyah develops an open approach to modern science and technology, while maintaining Islamic religious values (Suyatno, 2022). They believe that education should empower individuals to contribute positively to society and face the challenges of the times wisely. This is reflected in the Muhammadiyah education system which emphasizes critical thinking, creativity, and innovation, while maintaining the moral and spiritual essence of Islam.

Therefore, education in this context is not limited to formal education in schools, curricula, and learning processes in the classroom. Education is broadly defined as a learning process that occurs in society in general. Muhammadiyah believes that education should include lifelong learning that involves the entire spectrum of life (Rohinah, 2020). This includes education in families, communities, workplaces, and other social institutions. Muhammadiyah promotes Islamic values as the foundation for all forms of education, both structured and unstructured. This approach emphasizes the importance of developing insight, critical thinking, creativity, and innovation in order to empower individuals to contribute positively to society and face the challenges of the times wisely (Suyatno, 2022). In other words, education in the context of Muhammadiyah becomes a means to build a cultured, inclusive, and civilized society, which is able to provide tangible benefits for the common welfare.

Above all, the progressive orientation of Islam in Muhammadiyah recognizes that the religion of Islam is dynamic and relevant to changing times. They promote an inclusive and open understanding of religious values, which can be applied in today's context. Thus, Muhammadiyah continuously strives to be an agent of positive change in society, promoting equality, justice, and progress, while sticking to the fundamental basic principles of Islam.

Public Knowledge on "Progressive Islam"

The idea of Islam Progressing in Muhammadiyah has permeated among students. Researchers conducted the survey by distributing questionnaires to 300 students at the University of Muhammadiyah Sukabumi campus, West Java, and to the general public *randomly.* The question asked was *"Have you ever heard of the idea of "Progressive Islam" from Muhammadiyah?"* The majority of the answers were knowing with 82% answering "yes" knowing the idea of Islam Progressing.

**Figure 1.** Knowledge of Islam Advances Muhammadiyah
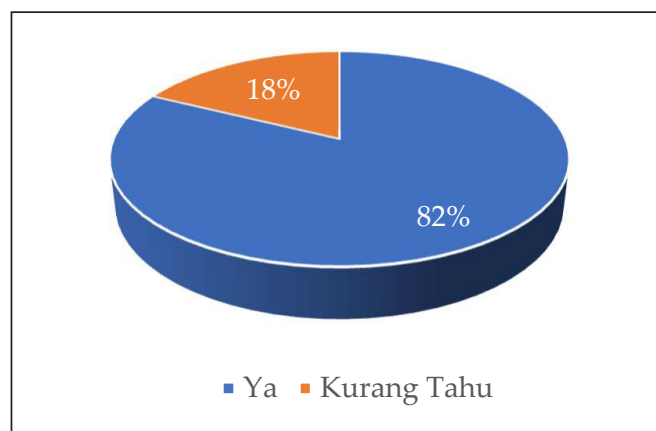
Source: Research results, 2024.

The data shows that the majority of students, especially on the Muhammadiyah campus and the general public, know about the concept of Islam Progress. If reflecting on the history of Muhammadiyah, this is influenced by factors of tradition and social identity of the institution. As a long-established Islamic organization with an extensive educational network, Muhammadiyah has succeeded in instilling the idea of Progressive Islam as an integral part of their institution's identity and mission (Tualeka &; Tsalitsah, 2023). Strong intellectual and educational traditions among Muhammadiyah members and alumni strengthen understanding of this concept.

A lecturer at the University of Muhammadiyah Sukabumi West Java, Siti Maryam, added that the attachment of the idea of Muhammadiyah Progress Islam to students is indeed not unusual, because since the beginning of its establishment this organization has promoted an advanced and futuristic Islamic campaign. However, according to him, currently the idea of Islam Progress Muhammadiyah is understood and encountered by students from internet social media. His experience teaching classes shows that they know and understand the concept better from the internet than from traditional sources. *"Because they are the majority of generation Z, so understanding it through social media is easier and clearer. The availability of content from many Muhammadiyah sources online also affects it"* (Interview, March 13, 2024).

This argument is evidenced by the results of this study where there are 67% of students answering that they have heard the idea of Islam Progress Muhammadiyah from social media and the internet. The question asked was, *"Have you ever heard of the idea of Islam Progressing Muhammadiyah from social media?"*.

Figure 2. Knowledge about Islam Muhammadiyah Progress on social media
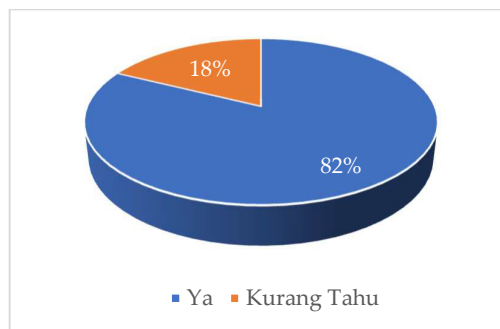
Source: Research results, 2024.

The strengthening of the idea of Islam Progressing Muhammadiyah is proof that the concept has far internalized in Muhammadiyah citizens. It was also proven that in another survey question, with the question, *"How often do you access Muhammadiyah social media?"*, the majority of students and the public often access social media accounts owned by Muhammadiyah. Of the 300 respondents who answered, 42% of the majority answered accessing Muhammadiyah social media every day, the rest answered several times a week, once a week, rarely, and never.

Figure 3. The frequency of students accessing Muhammadiyah social media
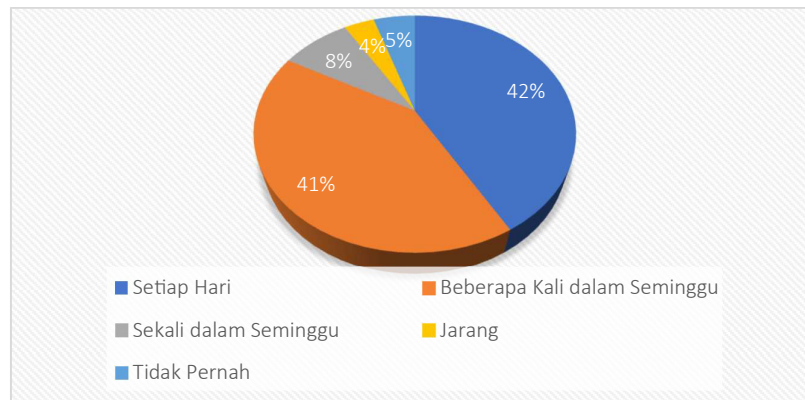
Source: Research results, 2024.

Data obtained from the survey show that the understanding of the concept of "Progressive Islam" instilled by Muhammadiyah has permeated strongly among students, especially on campuses affiliated with the organization, as well as among the general public. The majority of respondents, 82%, said they had known about the idea. This is in accordance with the findings of previous research by Tualeka &; Tsalitsah (2023), which states that Muhammadiyah succeeded in instilling the idea of Progressive Islam as an integral part of their institutional identity and mission. Strong intellectual and educational traditions among Muhammadiyah members and alumni also strengthen the understanding of this concept.

However, there has been a shift in the way the concept is understood. Siti Maryam, a lecturer at the University of Muhammadiyah Sukabumi, noted that although the idea of Progressive Islam has stuck with students, their understanding is now more influenced by social media and the internet than traditional sources. This is in accordance with research findings which show that as many as 67% of students claim to have heard the idea from social media and the internet. This finding is in line with the argument put forward by some researchers that generation Z is easier to understand a concept or knowledge through social media or the internet because of the availability of online content that is abundant and light to understand (Bencsik et al., 2016; Hernandez-de-Menendez et al., 2020; Sconti, 2022; Seemiller & Grace, 2017).

The survey results also show that the majority of respondents, especially students, often access social media accounts owned by Muhammadiyah. As many as 42% of respondents access Muhammadiyah's social media every day. This shows that Muhammadiyah has successfully integrated itself into social media platforms, which has become one of the important tools in spreading and strengthening the understanding of Progressive Islam. Research at the same time can be a refutation that this organization is considered inactive and massively engaged in social media. Just like other mass organizations that are massive on social media, such as NU, Muhammadiyah also actively adopts social media as a tool for spreading their ideas. In studies of religion and the internet, the argument shows that it is difficult for religious institutions to reject the presence of the internet because their congregations want the internet to also be adopted by their religion (Bunt, 2009; Iqbal, 2017; Saat & Burhani, 2020).

Therefore, the findings of this study show the power of the internet as a medium of information that acts as a channel of religious ideas. The Internet has become a reference and a major source of religious knowledge for today's society. Research from (Iqbal, 2020; Jamilah, 2021; Saputra et al., 2021) highlights the role of social media in spreading

moderate and progressive Islamic thought among the younger generation. Likewise with research by (Solahudin &; Fakhruroji, 2020), which shows that the internet and social media have become major sources of religious knowledge for younger generations of Muslims. Thus, the results of this study are not only consistent with previous studies, but also add to our understanding of how religious organizations like Muhammadiyah adapt themselves to changing times and technology to spread their religious messages.

Implementation of Progressive Islam on Social Media

In the context of the implementation of the concept of Islamic Progress in cyberspace, we can refer to the theory *Cyber Islamic Environment (CIE)* filed by Gary R. Bunt (2003a). This theory describes the complexity of the interaction between Islam and information technology, including social media and other online platforms. Cyber Islamic Environment refers to the digital space where Muslims interact, share information, and participate in religious discussions and activities. In this case, the CIE theory is in line with the idea of Muhammadiyah's Progressive Islam because it is part of the characteristics of progress, namely an open mind and futuristic character. Open mindedness is characterized by the development of inclusive and adaptive thinking to changing times, while futuristic characters are oriented towards a progressive and innovative future orientation in responding to the challenges of the times. The similarity of the two reflects an orientation towards the future. Both characters are implemented through social media, websites, video lectures, Islamic studies, and other online content to spread the values of Progressive Islam. By understanding this theory, we can see that Muhammadiyah seeks to build and strengthen the presence of Islam Progress in the digital realm, creating a dynamic and inclusive space in cyberspace to fight for progressive values in Islam.

The concept of *Cyber Islamic Environment* proposed by Gary R. Bunt outlines five important aspects that make up the Islamic ecosystem in cyber space. The first is *"Religious Sources"*, which refers to Islamic religious sources such as the Qur'an, Hadith, and the works of scholars. In cyberspace, these sources are widely accessed and debated, paving the way for a wide range of religious interpretations and discussions. Second, *"Interpretations, Leadership, and Authority"* highlights the role of religious leaders and religious authorities in providing guidance and interpretation of Islamic teachings in a digital context. Religious leaders and authorities have significant influence in shaping the views and practices of Muslims in the online space. *"Islamic Expression"* is the third aspect that emphasizes the diverse ways in which Muslims express their religious beliefs and identity in a cyber environment. This includes writings, images, videos, and other media that display Islamic values or express personal beliefs. *"Activism"* is the fourth aspect that reflects how cyberspace has become an important place for Islamic activism activities, both on a local and global scale. Activists use online *platforms* to mobilize support, disseminate information, and advocate for social change grounded in Islamic religious principles. The fifth aspect, *"Muslim Diversity"* is one that highlights the diversity of Muslims around the world and how this diversity is reflected in cyberspace. Through the online platform, users from different cultural, ethnic, and linguistic backgrounds can interact and share their experiences and perspectives on Islam.

These five elements have been worked on in the Muhammadiyah organization. In the first element, *Religious Sources*, Muhammadiyah has provided easy access to Islamic religious resources such as the Qur'an, Hadith, and the works of scholars through their online platform. Forms of implementation *Religious Sources* by Muhammadiyah for example reflected from their official website (website) https://muhammadiyah.or.id/. On the site, Muhammadiyah displays sources of Islamic law and comments or fatwas of

scholars related to life compiled in several articles and reading materials. The last article published on the Islamic Law page, for example, is entitled *"Zakat Fitri: Obligations for Those Who Can Afford It"*. The content of the article explains the law for the implementation of zakat fitri in Muslims. The references taken in the article directly come from the book *Contemporary Zakat Jurisprudence* issued by Majelis Tarjih and Tajdid PP Muhammadiyah (Majelis Tarjih dan Tajdid PP Muhammadiyah, 2024).

The existence of the page on the official Muhammadiyah website is useful for students on Muhammadiyah campuses. This was conveyed by student representatives from the University of Muhammadiyah Sukabumi, West Java. He admitted that the presence of information presented on the Muhammadiyah website was very useful for students in supporting reading materials, knowledge, and references for writing scientific papers.

"From my experience as a student of Muhammadiyah Sukabumi University, I feel that the existence of a page on the official Muhammadiyah website is very useful for us. The information available there contributes greatly in supporting reading materials, knowledge, and references for writing scientific papers. I often use the page to find the latest articles, research, or information on various topics related to education, religion, and humanity. With easy access to Islamic religious resources such as the Quran, Hadith, and works of scholars provided through their online platform, we as students find it helpful in increasing religious understanding as well as developing our knowledge. Thus, I can say that the presence of information presented on the Muhammadiyah website is very useful for us in supporting the learning process and self-development" (Noval Al Ghani Faiz, interview, March 4, 2024).

In the second element, *"Interpretations, Leadership, and Authority"*, Muhammadiyah is also active on social media, especially in the role of their religious leaders and religious authorities in providing guidance and interpretation of Islamic teachings in a digital context. Internet sources have also shown that Muhammadiyah is very active especially the scholars and their figures in commenting on and answering contemporary issues in Indonesia.

On their website, https://muhammadiyah.or.id/, Muhammadiyah created a page entitled Opinion which contains information or Islamic horizons from a Muhammadiyah perspective. For example, the last article with the title *"Darul Ahdi wa al-Syahadah, The State of Pancasila Islamic Perspective Progresses"*, written by Muhammadiyah scholar Fauzan Anwar Sandiah. The article contains the strengthening of Muhammadiyah in the context of Pancasila as a state ideology. In the paper, according to Muhammadiyah, Pancasila substantively contains Islamic and Indonesian characteristics that combine divine and human values (religious humanism), individual and community relations, citizenship and consultation, and justice and prosperity (Sandpaper, 2024).

On YouTube social media, Muhammadiyah also displays many of their figures in various events and activities. For example, they have a YouTube playlist *"Netizens Ask, Tarjih Answers"* which contains contemporary phenomena discussed by Muhammadiyah experts. In the *playlist*, for example, Muhammadiyah figure, Wawan Gunawan Abdul Wahid answered questions from netizens regarding the pillars of Ramadan fasting. Then the question about the law commemorating the Prophet Muhammad (peace be upon him) was also answered by other Muhammadiyah figures.

The presence of Muhammadiyah figures on social media, especially through the YouTube platform, strengthens the organization's efforts in disseminating knowledge, understanding, and views of Islam that are progressive and relevant to the times. By presenting their figures in various events and activities, Muhammadiyah provides direct access to the public to get answers to contemporary questions about the Islamic religion.

In the context of Islamic education progressing Muhammadiyah, the existence of their figures on YouTube social media can be interpreted as a form of application of an inclusive and technology-based educational approach. According to the study of advanced Islamic education, education is required to be adaptive to changing times and technology, and must utilize digital resources to achieve broader educational goals (Mujahid, 2021).

In the third element, *"Islamic Expression"* which is an aspect that emphasizes the diverse ways Muslims express their religious beliefs and identity in a cyber environment, Muhammadiyah participates in this aspect. Muhammadiyah actively disseminates writings, images, videos, and other media that display Islamic values or express its beliefs.

Figure 4. Muhammadiyah's Islamic expressions in pictures and videos

Source: Instagram Muhammadiyah (@lensamu), 2024.

The two contents mentioned above, namely the implementation of Eid prayers in the field and the discussion of the night of Lailat al-Qadar in the form of videos, reflect the expression of Muhammadiyah in the cyber environment. Muhammadiyah's active contribution in disseminating such content illustrates the organization's commitment to expressing Islamic values and supporting the religious identity of Muslims. According to the concept *"Islamic Expression"* Bunt (2003b), the diverse ways Muslims express their religious beliefs and identity in the digital world shows that Muhammadiyah's efforts in disseminating writings, images, videos, and other media that display Islamic values as a form of expression of their beliefs can be seen as part of this phenomenon. Thus, the active participation of Muhammadiyah in the aspect of *"Islamic Expression"* In cyber environments it can be seen as part of their efforts to strengthen religious identity, influence public opinion, and expand their influence in society as a whole.

On the fourth element *"Activism"*, Muhammadiyah is also active in encouraging activism efforts on social media. These efforts reflect how cyberspace has become an important place for Islamic activism, both on a local and global scale. Activists use online platforms to mobilize support, disseminate information, and advocate for social change grounded in Islamic religious principles (Bunt, 2003b). Muhammadiyah's efforts in this element are seen in their role in helping Muslims in Palestine.

Muhammadiyah's participation in the *"Activism"* element of social media, particularly in supporting activism efforts to help Muslims in Palestine, reflects how the organization uses its online platform to advocate for social change grounded in

Islamic religious principles. Social media activism theory emphasizes the importance of cyberspace as a strategic place for social and political movements, where activists can mobilize support, disseminate information, and advocate for change. In the context of Muhammadiyah, their participation in fighting for humanitarian and social justice issues, such as the situation of Muslims in Palestine, is a form of Islamic activism carried out in the digital space.

In the approach of Islamic education to advance Muhammadiyah, activism activities like this can be used as a concrete example of how Islamic values are applied in concrete actions to defend justice and humanity. Through participation in activism on social media, Muhammadiyah also teaches the values of solidarity, empathy, and concern to members and the wider community, which are important aspects of progressive and inclusive Islamic education. Thus, activism in supporting the cause of Muslims in Palestine is also an integral part of Muhammadiyah's efforts in building a generation of Muslims who care, are committed, and contribute positively to society and humanity as a whole.

On the fifth aspect, *"Muslim Diversity"* which highlights the diversity of Muslims around the world and how this diversity is reflected in the cyber space, Muhammadiyah has been actively making its efforts through campaigns on unity and tolerance among Muslims and between religious communities. In this aspect, Muhammadiyah has long been known as a tolerant and moderate organization. In fact, this movement is said to be the earliest to campaign for tolerance in Indonesia.

Figure 5. Tolerance campaign by Muhammadiyah in digital media

Source: muhammadiyah.or.id, 2021.

The tolerance echoed by Muhammadiyah rests on the theology of charity. This theology of charity has a very strong precedent in the story of KH. Ahmad Dahlan teaches QS. al-Maun (Haq, 2023). Instead of focusing on purely symbolic things, things that are skin and even controversial falls, it is better to focus on charity that has a real impact. So Muhammadiyah collaborates with non-Muslim children to build education and health capacity in various corners of the archipelago.

Muhammadiyah's participation in promoting tolerance and unity between Muslims and between religions, especially through campaigns on digital media, demonstrates the organization's commitment to strengthening the values of tolerance, diversity, and peace in society. In the context of Muhammadiyah's progressive Islamic education, this effort reflects the idea that Islamic education is not only about religious

knowledge, but also about the application of Islamic values in everyday life, including in building harmonious and inclusive relationships with fellow human beings.

The concept of charity theology emphasized by Muhammadiyah, which emphasizes the importance of concrete action in practicing Islamic teachings, is in line with the progressive approach of Islamic education (Gunawan, 2018). In this context, Muhammadiyah not only teaches the values of tolerance and unity through words, but also through concrete actions that have a real impact on society. For example, by working with non-Muslim nationalities to build education and health capacity in various regions of the archipelago, Muhammadiyah not only strengthens inter-religious relations, but also contributes positively to the development of society as a whole.

From the five elements that Muhammadiyah has worked on in the digital world, it can be concluded that this organization has been active and consistent in utilizing social media and other online platforms to spread Islamic values progress, promote tolerance, and advocate for social change based on Islamic religious principles. Through activities such as providing easy access to Islamic religious resources, enabling religious figures and leaders in providing religious guidance and interpretation, as well as participating in Islamic expression, activism, and promotion of tolerance, Muhammadiyah has succeeded in establishing a dynamic and inclusive presence in the cyber space.

In conclusion, I quote a statement from a Muhammadiyah figure, Wawan Gunawan Abdul Wahid, who stated, *"Our presence on social media, especially through various platforms, is a clear proof of our commitment in spreading knowledge, understanding, and views of Islam that are progressive and relevant to the times. Through our events and activities, we seek to provide answers to contemporary questions about Islam and strengthen the religious identity of Muslims." (Interview, January 12, 2024).*

The research findings also support the theory *of Cyber Islamic Environment* (CIE) proposed by Gary R. Bunt. Muhammadiyah has created a dynamic space in cyberspace that facilitates interaction, information sharing, and participation in religious discussions, in line with the CIE concept that describes the complexity of interaction between Islam and information technology. Thus, the implementation of the concept of Islamic Progress in the digital space by Muhammadiyah is not only relevant to Bunt's theory, but also provides concrete examples of how religious organizations can utilize technology to strengthen and disseminate religious teachings in an inclusive and progressive manner.

Implications of the Concept of Progressive Islam in Education

The presence of the idea of Muhammadiyah Progressive Islam on the internet has significant implications in the world of education, especially among students and educational institutions affiliated with Muhammadiyah. With easy access to information through the internet and social media, students can broaden their horizons, references, knowledge, and skills related to the concept. They can access articles, videos, discussions, and other educational content that discuss Islam Progress in depth. This not only enriches students' learning experience, but also gives them a more comprehensive understanding of how the concept can be applied in the context of education and everyday life.

The survey in this study shows that the idea of Islam Progress Muhammadiyah on social media has been useful for the learning process in the classroom for students. The question asked is, "What are the *benefits of knowing the concept of "Progressive Islam" in the campus world?"* The answers vary, but there is something in common, which is useful in campus academic life.

Figure 6. Benefits of the Concept of Progressive Islam
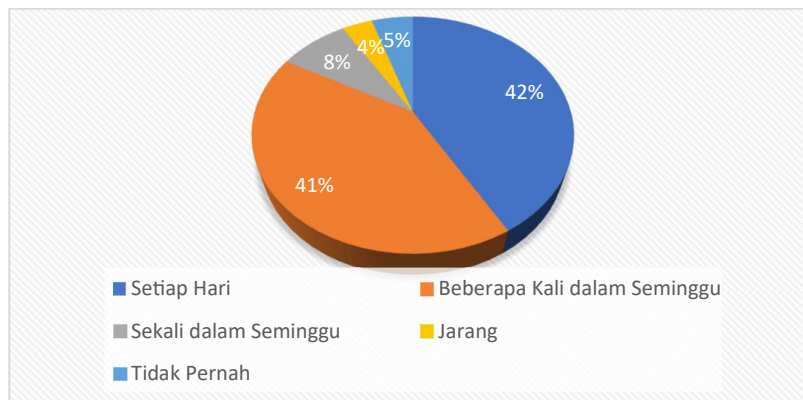
Source: Research results, 2024.

The data above shows that the majority of students at the University of Muhammadiyah Sukabumi West Java campus feel that insights from the concept of Muhammadiyah Progress Islam spread in the digital world are useful in strengthening their Muhammadiyah knowledge with 153 respondents or 51% answering it. In addition, the benefits for reading and reference materials are also high, as many as 62 students or 20% answered it. Overall, the graph above shows that the idea of Islamic Progress is beneficial to student life in the world of campus education.

The presence of the concept of Islamic Progress on the internet also gives a new color in the world of formal education in Muhammadiyah institutions. Educational institutions become more dynamic and relevant to the times because they are able to utilize the potential of the internet and social media as a means to spread the ideas and values carried by Muhammadiyah. Thus, the learning process is no longer limited to the classroom, but also extends to a more inclusive and interactive virtual realm. Muhammadiyah educational institutions feel very helped by the presence of the idea of Islam Progress on the internet because it helps them to achieve their educational goals in forming quality individuals and contributing positively to society.

> *"With the presence of the idea of Progressive Islam on the internet, we see that Muhammadiyah educational institutions have been significantly transformed. Now, the learning process does not only occur in the classroom, but also extends to a more dynamic and interactive virtual world. Through the internet and social media, we can disseminate the ideas and values of Islam Progress to students in a more effective and inclusive way. This helps us in achieving our educational goals to form qualified individuals who are ready to contribute positively to society."* (Ahmad Subagja, Lecturer at Muhammadiyah University of Sukabumi, Interview March 15, 2024).

This argument is underpinned by research Dalimunthe et al., (2023) which highlights the importance of utilizing information and communication technology in Islamic education. They found that the integration of technology in religious learning can increase students' understanding and interest in subject matter. Likewise with research by Hamdan et al. (2021) who found that the use of social media in the context of Islamic education can facilitate interaction between teachers and students, as well as expand access to relevant sources of information. Thus, the results of their research also provide support to the argument that the presence of Progressive Islam on the internet can improve the quality and effectiveness of education in Muhammadiyah institutions.

In addition, research by McClure (2016) shows that the use of the internet and social media has had a positive impact in broadening religious horizons and knowledge for

the younger generation of Muslims. They found that easy access to religious education content through the internet has helped increase young people's understanding and engagement in their religious teachings. In this context, the presence of the idea of Islam Progress Muhammadiyah on the internet can be considered as part of a broader effort to expand access to progressive and relevant religious understandings with the times.

Thus, the findings of previous studies consistently support the argument that the presence of the idea of Muhammadiyah Progressive Islam on the internet and social media has positive implications in improving the quality of education, broadening students' horizons and knowledge, and strengthening the identity and mission of Muhammadiyah educational institutions. This shows that the integration of information and communication technology in the context of religious education can be one of the effective strategies in facing the challenges of the growing times

Conclusion

This research highlights the importance of the concept of Progressive Islam in the context of Muhammadiyah, especially in Islamic education. It was found that this concept has become a major characteristic in Muhammadiyah, focusing on the renewal and advancement of Islam relevant to the times. Through the implementation of the concept of Progressive Islam, Muhammadiyah has succeeded in integrating progressive, inclusive, and futuristic values in education, both formally and informally. Thus, the main findings of this study show that the concept of Progressive Islam has permeated widely among students and society, especially through social media and the internet, and has made a positive contribution in strengthening religious identity and understanding of Islamic teachings.

This research has a novelty on merging the concept of Islamic Progress with the use of social media and information technology in the context of education. This research reveals how Muhammadiyah has successfully utilized social media and online platforms to spread the values of Progressive Islam, expand access to religious resources, and facilitate inclusive religious discussion and interaction. This shows that an open approach to modern technology can increase the effectiveness and relevance of Islamic education, as well as form a generation that is more skilled in facing the challenges of the times.

This research contributes to broadening the understanding of the implementation of the concept of Islamic Progress in the world of education, especially in the context of Muhammadiyah. By analyzing the relationship between the concept of Progressive Islam, the use of social media, and Islamic education, this study illustrates how Muhammadiyah builds a dynamic and inclusive digital space to strengthen religious identity and facilitate progressive learning. This finding has relevant implications in the development of Islamic education that is more adaptive and responsive to technological developments and the demands of the times.

For the next study, it is recommended to further explore the influence of the concept of Islamic Progress in shaping the attitudes and behaviors of students and society in everyday life. In addition, it is important to further examine effective strategies and methods in spreading Islamic values through social media and other online platforms. Furthermore, research can broaden the scope to compare the implementation of the concept of Progressive Islam in various Islamic educational institutions, both inside and outside Muhammadiyah, in order to gain a more holistic understanding of its impact in the formation of Muslim thoughts and attitudes.

References

Abdullah, A. (2019). *Treatise on "Progressive Islam" Muhammadiyah* (Vol. 1). Ahmad Dahlan University. https://news.uad.ac.id/risalah-islam-berkemajuan-muhammadiyah/

Akmaliah, W. (2020). The demise of moderate Islam: new media, contestation, and reclaiming religious authorities. *Indonesian Journal of Islam and Muslim Societies*, *10*(1).

Al Wasim, A. (2020). The Meeting Point of Islam Nusantara Advances in the Phenomenological Perspective of Edmund Husserl (1859–1938). *AN NUR: Journal of Islamic Studies*, *12*(1), 47–72.

Ali, M. (2015). *Islam and colonialism: Becoming modern in Indonesia and Malaya*. Edinburgh University Press.

Arifin, S., Mughni, S. A., &; Nurhakim, M. (2022). The Idea of Progress: Meaning and Implications of Islam Progress in Muhammadiyah. *Al-Jami'ah: Journal of Islamic Studies*, *60*(2), 547–584.

Azra, A. (1994). Muhammadiyah: A Preliminary Study. *Studia Islamika*, *1*(2).

Azra, A. (2002). *The New Pardigma of National Education: reconstruction and democratization*.

Baidhawy, Z., & Khoirudin, A. (2017). *Muhammadiyah ethics &; civilizational spirit*. Voice of Muhammadiyah.

Bencsik, A., Horváth-Csikós, G., & Juhász, T. (2016). Y and Z Generations at Workplaces. *Journal of Competitiveness*, *8*(3).

Bunt, G. R. (2003a). *Islam in the digital age: E-jihad, online fatwas, and cyber Islamic environments*. Pluto Press.

Bunt, G. R. (2003b). *Islam in the digital age: E-jihad, online fatwas and cyber Islamic environments*. Pluto Press.

Bunt, G. R. (2009). *iMuslims: Rewiring the house of Islam*. Univ of North Carolina Press.

Burhani, A. N. (2016). Muhammadiyah progressed: a shift from puritanism to cosmopolitanism. *(No Title)*.

Burhani, N. (2013). Liberal and Conservative Discourse in the Muhammadiyah: The Struggle for the Face of Reformist Islam in Indonesia." dalam Martin van Bruinessen. In *Contemporary Developments in Indonesian Islam: Explaining the "Conservative Turn* (pp. 105–144).

Dalimunthe, M. A., Pallathadka, H., Young, I., Manoharmayum, D. D., Shah, A. H., Prodanova, N. A., Mamarajabov, M. E., &; Singer, N. (2023). Challenges of Islamic education in the new era of information and communication technologies. *HTS Theological Studies*, *79*(1), 8608.

Esack, F. (2003). In search of a progressive Islamic response to 9/11. *Progressive Muslim: On Justice, Gender, and Pluralism, Ed. by Omid Safi, Oxford: Oneworld*.

Fanani, A. F. (2018). *Reimagining Muhammadiyah: Islam advances in thought and movement*. Voice of Muhammadiyah.

Gunawan, A. (2018). The Theology of Surat al-Maun and Social Praxis in the Life of Muhammadiyah Citizens. *SALAM: Journal of Social and Cultural Syar-I*, *5*(2), 161–178. https://doi.org/10.15408/sjsbs.v5i2.9414

Hamdan, K. M., Al-Bashaireh, A. M., Zahran, Z., Al-Daghestani, A., AL-Habashneh, S., &; Shaheen, A. M. (2021). University students' interaction, Internet self-efficacy, self-regulation and satisfaction with online education during pandemic crises of COVID-19 (SARS-CoV-2). *International Journal of Educational Management*, *35*(3), 713–725.

Haq, A. M. I. (2023). Muhammadiyah as a New Social Religious Movement: The Establishment and Struggle of KH. Ahmad Dahlan in the Context of Modernity and Nonviolence. *Focus*, *4*(2), 121–132.

Hernandez-de-Menendez, M., Escobar Díaz, C. A., &; Morales-Menendez, R. (2020). Educational experiences with Generation Z. *International Journal on Interactive Design and Manufacturing (IJIDeM), 14*(3), 847–859.

Hilmy, M. (2013). Whither Indonesia's Islamic Moderatism? A reexamination of the moderate vision of Muhammadiyah and NU. *Journal of Indonesian Islam*, *7*(1), 24–48.

Iqbal, A. M. (2017). *Cyber-activism and the Islamic Salafi movement in Indonesia*. Murdoch University.

Iqbal, A. M. (2020). Challenging moderate Islam in Indonesia: NU Garis Lurus and its construction of the "authentic" NU online. In *Rising Islamic Conservatism in Indonesia* (pp. 95–115). Routledge.

Istoria, A. W. (2011). The Collapse of the Traditionalist and Modernist Dichotomy: Looking at the Historical Dynamics of Nahdatul Ulama and Muhammadiyah. *ISTORIA: Journal of Education and History*, *9*(1), 121–141.

Jabrohim. (2010). *Muhammadiyah: A Progressive Cultural Movement*. Student Library.

Jamilah, S. (2021). Moderate islamic education to enhance nationalism among Indonesian Islamic student organizations in the era of society 5.0. *Journal of Social Studies Education Research*, *12*(3), 79–100. https://api.elsevier.com/content/abstract/scopus_id/85117228163

Jinan, M. (2015). Muhammadiyah studies: The transformation of research on Islamic movement in Indonesia. *Analysis Journal of Social Science and Religion*, *22*(2), 269–280.

Khoirudin, A., Baidhawy, Z., &; Nor, M. R. M. (2020). Exploring muhammadiyah's historical civilizational dimension of social reconstruction in Indonesia: Humanitarian and cosmopolitan approaches. *Journal of Al-Tamaddun*, *15*(1), 183–197. https://doi.org/10.22452/JAT.vol15no1.13

Lune, H., & Berg, B. L. (2017). *Qualitative research methods for the social sciences*. Pearson.

Tarjih Council and Tajdid PP Muhammadiyah. (2024). Zakat Fitri: Obligations for Those Who Can Afford It. *Muhammadiyah.or.Id*. https://muhammadiyah.or.id/2024/04/zakat-fitri-kewajiban-bagi-mereka-yang-mampu/

Maxwell, J. A. (2008). Designing a qualitative study. *The SAGE Handbook of Applied Social Research Methods*, *2*, 214–253.

McClure, P. K. (2016). Faith and Facebook in a pluralistic age: The effects of social networking sites on the religious beliefs of emerging adults. *Sociological Perspectives*, *59*(4), 818–834.

Miles, M. B., &; Huberman, A. M. (2013). *Qualitative Data Analysis: An Expanded Sourcebook*. Sage Publications, Inc.

Mu'arif. (2020). *Covering Muhammadiyah: Islamic movements progressing in the mass media spotlight during the Dutch colonial era*. IRCiSoD.

Mu'ti, A., Ulhaq, F. R., Khoirudin, A., &; Fanani, A. F. (2016). *Islamic Cosmopolitanism Progresses: A Critical Note of the 47th Exemplary Conference of Muhammadiyah in Makassar 2015*. Muhammadiyah University Press.

Muhammadiyah.or.id. (2023). A Brief History of Muhammadiyah. *Muhammadiyah.or.Id*.

Muhammadiyah Channel. (2024). Netizens Ask Tarjih Answers - eps 1. *Muhammadiyah Channel*. https://www.youtube.com/watch?v=d48U4oO4jY0&list=PLt4bFXbT5wmfpcqBwi0IAtCIaNamWE8S_

Mujahid, I. (2021). Islamic orthodoxy-based character education: creating moderate Muslim in a modern pesantren in Indonesia. *Indonesian Journal of Islam and Muslim Societies*, *11*(2), 185–212. https://doi.org/10.18326/ijims.v11i2.185-212

Murfi, A., &; Nursyahidin, R. (2015). PROGRESSIVE MUSLIM" OMID SAFI AND CONTEMPORARY ISLAMIC ISSUES. *Islamic Education*, *12*(2), 229–242.

Mustofa, S. (2015). Strengthening Islam Nusantara for Progressive Islam: Tracing the Epistemological and Historical Roots of Islam (in) Nusantara. *Epistemé: Journal of Islamic Science Development*, *10*(2), 405–434.

Nashir, H. (2011). Muhammadiyah and the Establishment of Islamic Societies. *Tabligh Assembly PP Muhammadiyah*. http://tabligh.muhammadiyah.or.id/%0Aberita-683-detail-muhammadiyah-dan-pembentukan-masyarakat-islam-.html

Peacock, J. L. (1986). *Muhammadiyah Movement Purifies Islamic Teachings in Indonesia*. Creative Creation.

PP Muhammadiyah. (2005). *Statement of Muhammadiyah's Thoughts Ahead of a Century: Zhawahir al-afkar al-Muhammadiyyah 'abra qarn min al-zaman (45th Muhammadiyah Congress)*. PP Muhammadiyah.

PP Muhammadiyah. (2015). *Second Century Muhammadiyah Thought Statement: Zhawahir Al-Afkar Al-Muhammadiyah Li Al-Qarni Al-Tsani (Decision of the 46th Muhammadiyah Centennial Conference in Yogyakarta)*. PP Muhammadiyah.

Qodir, Z., Jubba, H., Hidayati, M., Abdullah, I., &; Long, A. S. (2020). A progressive Islamic movement and its response to the issues of the ummah. *Indonesian Journal of Islam and Muslim Societies*, *10*(2), 323–352. https://doi.org/10.18326/IJIMS.V10I2.323-352

Rafdhi, F., & Amar, F. (2014). The preaching of enlightenment towards Islam progressed. *Jakarta: Al-Wasath*.

Rohinah, R. (2020). The Figure of Omid Safi: Progressive Muslim, Gender Mainstreaming, and Islamic Education. *Journal of Islamic Education*, *9*(2), 217–234.

Saat, N., &; Burhani, A. N. (2020). *The New Santri: Challenges to Traditional Religious Authority in Indonesia*. ISEAS: Yusof Ishak Institute.

Saeed, A. (2006). *Islamic thought: An introduction*. Routledge.

Sand, F. A. (2024). Darul Ahdi wa al-Syahadah, The State of Pancasila Islamic Perspective Progresses. *Muhammadiyah.or.Id*. https://muhammadiyah.or.id/2023/08/darul-ahdi-wa-al-syahadah-negara-pancasila-perspektif-islam-berkemajuan/

Saputra, E., Triantoro, D. A., &; Ardiansyah, A. (2021). Urban Muslim youth, pengajian communities and social media: Fragmentation of religious authorities in Indonesia. *Al-Qalam*. http://jurnalalqalam.or.id/index.php/Alqalam/article/view/1004

Sconti, A. (2022). Digital vs. in-person financial education: What works best for Generation Z? *Journal of Economic Behavior &; Organization*, *194*, 300–318.

Seemiller, C., &; Grace, M. (2017). Generation Z: Educating and engaging the next generation of students. *About Campus*, *22*(3), 21–26.

Soedja, K. (2009). Islam Progresses: The Story of KH's Struggle. Ahmad Dahlan and Early Muhammadiyah. *Jakarta: Al-Wasat*.

Solahudin, D., &; Fakhruroji, M. (2019). Internet and Islamic learning practices in Indonesia: Social media, religious populism, and religious authority. *Religions*, *11*(1), 19.

Solahudin, D., &; Fakhruroji, M. (2020). Internet and Islamic learning practices in Indonesia: Social media, religious populism, and religious authority. *Religions*, *11*(1), 19.

Subandi, Y. (2018). The Reformist-Modernist Religious Renewal Movement: A Study of Muhammadiyah and Nahdlatul Ulama. *Resolution: Journal of Social Politics*, *1*(1), 54–66. https://doi.org/10.32699/resolusi.v1i1.158

Suyatno, S. (2022). Progressive Islamic Education: Bridging the Gap of Islam, Indonesianness, and Modernity. *Qualitative Report*, *27*(1), 226–242. https://doi.org/10.46743/2160-3715/2022.4782

Suyatno, S., Wantini, W., Sukiman, S., &; Rachmawati, Y. (2022). Progressive Islamic Education: Bridging the Gap of Islam, Indonesianness, and Modernity. *The Qualitative Report*, *27*(1), 226–242. https://doi.org/https://doi.org/10.46743/2160-3715/2022.4782

Syam, N., &; Nawawi, N. (2019). Islam Nusantara Advances as the Base of Islamic Moderation in Indonesia. *ISLAMICA: Journal of Islamic Studies*, *13*(2), 236–255.

Tualeka, M. W. N., &; Tsalitsah, I. M. (2023). The Role of Muhammadiyah as a Progressive Islamic Movement in the Modern Era. *1st UMSurabaya Multidisciplinary International Conference 2021 (MICon 2021)*, 323–335.

Van Bruinessen, M. (2013). *Contemporary Developments in Indonesian Islam: Explaining the "Conservative Turn"*. Institute of Southeast Asian Studies.