PROGRESSIVE ISLAM VALUE-BASED EDUCATION IN MUHAMMADIYAH SCHOOL: THE TEACHERS' PERSPECTIVE

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Abstract

Indonesian formal education in public or private schools have become the agents of inheriting the younger generation's values. Muhammadiyah schools are the biggest and oldest contributing to the Indonesians' identity. Not only greater in numbers compared to the public schools, but Muhammadiyah schools also emerged much earlier before Indonesia achieved its independence. A qualitative research employing the phenomenology approach aimed to reveal the Muhammadiyah school-teachers' perspective of education based on progressive Islam's values (*Islam berkemajuan*). The perspective included the values contained therein and the internalization of the values into the students at school. The data were obtained through in-depth interviews with ten teachers from Muhammadiyah schools in Yogyakarta, selected based on a particular category. The data were analyzed interactively inductively. The results showed that the values in education based on Islam with progress were religiosity, balance, justice, nationalism, and dynamics. The five values indicated that Muhammadiyah schools try to integrate the worldly and ukhrowi (the hereafter) aspects, the divinity and humanity, individual and social, Islam, and Indonesia. The values were internalized through the curriculum and supported by the teachers serving as the students' role models.

Keywords: *Progressive Islam, Values education, Muhammadiyah School, Indonesian Islam*

Introduction

In Indonesia, formal education through public and private schools becomes the means of inheriting the generation's values (Muttaqin et al., 2019). Muhammadiyah schools are a few other private schools in Indonesia, contributing to shaping Indonesian people's color and characteristics. The schools are the agents of values education through the curriculum. Spread all over the country (see the development of Muhammadiyah schools in table 1) and older than the country, the educational process in Muhammadiyah schools influences Indonesian people's characters.

In providing the education, Muhammadiyah included the core values of Islam with progress (Islam berkemajuan), a manhaj in understanding Islamic teachings in response to the world's advancement. It is expected that Muhammadiyah schools can internalize Islam's characters with progress to the students, allowing them to think globally and follow the advanced information and technology. They can be modern but keeping the values rooted in the Quran. Hefner (2008) mentioned that Muhammadiyah education oriented to improve the character, enabling students to distinguish good from bad, right from wrong, happiness from suffering. Muhammadiyah conveys seven educational values: Islamic, *tajdid* (reformation), multiculturalism, cooperation, anti-violence, familiarity, and exemplary (Setiawan, 2008).
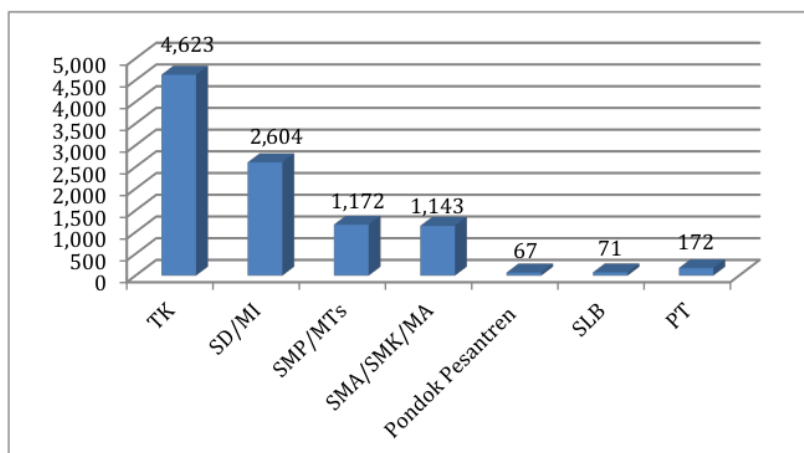
Diagram 1. Number of Muhammadiyah Education Institution in Each Education Level
Source: Raharjo et al. (2018).

Several studies about values education have been conducted. For example, Abramauskienė (2015), through empirical data analysis of students of education faculty of Lithuania University, revealed that they had strong nationalism values because they were proud of their religion, tradition, customs, history, beautiful language, architectural monuments, and nature. In addition, Brady (2011) identified four approaches to education values in schools in Australia. Those are trait approach, values clarification, cognitive-developmental approach, and role-play. Suyatno et al. (2019b) focused on how teachers instilled the students' values and investigated the school members' most significant value at a junior high level. The research found the two most important values: faith-piety and nobility. Besides, the teachers also found five strategies to instill the values: values habituation, values role-modeling, values internalization, values integration into the subjects, and values culturalization.

The previous studies have not considered the teachers' perspective in values education, especially the one based on Islam with progress. Indeed, teachers are the key factors determining the program's success at school (Knaus, 2015; Zohar et al., 2001). Teachers are the learning source, role model, and facilitator for the students. However, the research and educational programs have never seen it as a significant paradigm.

The present study aimed to reveal Muhammadiyah teachers' perspectives about education based on Islam's values with progress to fill the gap. The present study is expected to contribute theoretically to the enrichment of values education perspective at school, which has been only focused on the top-down policies and programs. The teachers' perspective becomes a valuable aspiration for the policymakers in the central and local governments and schools. In particular,

the results can also be the reference for the values education practitioners in Muhammadiyah schools.

Based on the background of the problems, the present study answered two questions.

1. What are the values in education based on progressive Islam from the Muhammadiyah teachers' perspectives?
2. How do Muhammadiyah teachers internalize and habituate the values of progressive Islam at school?

Literature Review

Values and the significance of Value-Based Education at school

Values have several meanings, conveyed differently by experts. Tirri (2010) mentioned that values are the emotional expressions in fulfilling an individual's needs. Values can take the form of concrete behavior and the actualization of morals (Lickona, 2004). Values are significant in educating humans as society members, shaping democratic society (Print, 2000). Values and culture interact in establishing the community (Sahin, 2015). Humans always try to absorb values applied in society in which they interact (Senturk, 2015). Therefore, values need to be transmitted to the younger generation through education at school. The key principles of values education are helping teachers create a warm and supporting environment. Hence, students can deliberately express their feelings and ideas, allowing them to tolerate a different opinion (Brady, 2011).

Considering the definition of values and values of education, the researchers concluded that value-based education is the education of which the components are based on values, such as educational objectives, curriculum, materials, teachers, and evaluation. The purpose of value-based education is to achieve goals based on values. A value-based education curriculum is meaningful when it contains certain values. Similarly, education applying Islam's values with progress conveys the concept and practice of education of which the concepts (mentioned previously) are based on the values of Islam with progress, the core of Muhammadiyah values. They cover Islamic teachings, reformation, multiculturalism, integration of the world, and the hereafter, responsive to technological advances.

Muhammadiyah education and values of Progressive Islam

Muhammadiyah is an organization concerning with value-based education. It is evident in each educational component's indicators, such as the objectives, materials, curriculum, teachers' criteria, and others. One of the underlying values is Islam with progress. Ali (2017) proposed that a progressive school has certain characteristics. School is the epicenter of changes and oriented to prosperity. Besides, it holds entrepreneurial leadership and creates a lifelong learner community.

The education established by Muhammadiyah is for progressive Moslem. Similarly, Ali (2014) claimed that the goals of Muhammadiyah education are to actualize and develop religious human who makes general science and religion in balance. Besides, it attempts to shape an individual who is able to develop the fitrah optimally, allowing him to solve the problems in society and move them into progress. Moslem with progress is those who comprehend the knowledge with pragmatic function, allowing them to find a solution to a problem. Quoted by Wirjosukarto (1962), Muhammadiyah objectives in the 1921 Plan were 1) Advance and enliven the teaching and learning of Islam in Hindia Nederland; 2) Advance and Enliven the life based on Islamic teachings to the lid (allies)

Muhammadiyah education was established due to the dichotomy of modern education brought by the Dutch and *pesantren* education. Modern education only teaches about modern science apart from religious values, while *pesantren* only teaches religious knowledge, unable to adjust to the advance of science and technology. To integrate the two systems, Muhammadiyah took two steps at once. It provided religious teachings in a modern secular school and established different schools where religion and general science were taught (Ali & Ali, 2004; Mustapa (2017); Yusra (2018); Akhmad, 2020). Further, Harianto (2014) explained that Muhammadiyah education's characteristics are the content of Al-Islam and Muhammadiyah, collective and collegial leadership, community, and parents participation in the educational process. Besides, human resources at the schools are Muhammadiyah cadres.

According to Ali (2016), the goals of Muhammadiyah is closer to the progressive educational theory. The concepts used by Ahmad Dahlan proves it: "*kyai sing berkemajuan* (progressive kyai)," "*aja kesel-kesel anggonmu nyambut gawe kanggo* Muhammadiyah (do not push yourself too hard to work for Muhammadiyah)," "advance and enliven the life," "be useful for the community," and others. Although they are more into progressive educational theory, Muhammadiyah's educational foundation is religious: Islam with progress. Therefore, it can be concluded that the goal of Muhammadiyah education is a progressive religion.

The Importance of Teachers' Perspective in Values Education at School

The importance of teachers' perspectives has been mentioned in previous studies. Mozelius & Rydell (2017) studied the teachers' perspective about the trend of the 21st century of improving the use of blended-learning in higher education. He aimed to explore, analyze, and discuss the problems and obstacles experienced by teachers in successfully using blended-learning at the university level. Meanwhile, Arifi (2017) studied the teachers' perspective on the importance of humanistic learning approaches. The participative qualitative research revealed the teachers' awareness of the approach and the correlation between the teachers' incentive with the interaction quality. The results showed that the humanistic approach helps teachers develop the students' emotional positive attitude, maintain good interaction within a learning group, and encourage students to develop their language potentials. Kilgore (2018) conducted a case study to know the teachers' perspective about the significance of distinguishing students with special talent in public school. The results showed that teachers were willing to teach a class with varied level of skills, but most teachers believe that talented students should be separated and learn in special classes. Although they saw differentiation as important, they did not apply it at school. Karim et al., 2019; Sari & Wilujeng, 2020) also studied the significance of teachers' perspectives in the educational program implementation.

The studies about various topics related to teachers' perspectives indicated that it becomes a crucial paradigm in establishing an educational program or policy. Cheung and Ng (2000) explained that the teachers' perspective and belief about the curriculum design influence educational quality. Handal & Herrington (2003), Montalvillo (2002), and Anderson (2012) claimed that curriculum changes would succeed if it also considers the teachers' perspective.

Methods

Research Goal

The research belongs to qualitative research with interpretative phenomenology approach (Creswell, 2013) because the researchers explored the teachers' subjective experience about education based on the values of Islam with progress. A human can manifest their existence based on their experience. Therefore, reality can be treated as phenomena and absolute data the sources of research (Groenewald, 2004).

Sample and Data Collection

The research subjects were ten teachers from ten Muhammadiyah schools in several levels of education. They were selected using a purposive sampling method. Based on Starks & Trinidad (2007), qualitative research does not need a significant number of samples because a single

respondent can provide various data and descriptions. Interpretative phenomenology research is ideographical with a smaller number and homogenous sample. Besides, the analysis process takes considerable time. The subjects' demography was presented in table 1.

Table 1. Research subject demography

Profile	Description	Percentage (%)
Gender	Male	30
	Female	70
Teaching experience (in years)	0-5	10
	6-10	30
	11-15	40
	16-20	20
Age (in years)	30-35	60
	36-40	40
Education level	Primary School	40
	Junior High School	30
	Senior High School	30
Education background	S1	20
	S2	80

The research primary data were obtained using an in-depth interview. The interview results were written in a field note and arranged into a journal (Creswell, 2013). To make sure the data completeness, two research assistances were assigned to help to store the data (one person to record the interview, while the other to take note)

Data analysis

The data characteristics need interpretative qualitative data analysis (Neuman, 2011). The analysis began by transcribing the interview results and read the transcript to familiarize and comprehend the data obtained in the field (Creswell, 2008; Liamputtong, 2009). The data analysis was conducted since the data collection stage because the researchers had started to plan and determine the necessary data obtained from the informants. The data collected were analyzed in six stages: 1) preparing and arranging the data; 2) reading and re-reading the data; 3) coding the data; 4) using the coding process to produce theme/categories for the analysis; 5) determining the categories arrangement to be presented in the qualitative narrative; and 6)

interpreting the findings (Creswell, 2013). In the explanation, the quotations from the interviews were included as the illustration samples for each determined theme (Fine et al., 2000; Simons, 2009).

Findings

The data were presented based on the theme found during the field observation. The themes were sorted according to the relevance of the research questions. The theme relevant to the values in education based on Islam with progress included religiosity, balance, dynamics, and justice values. Meanwhile, the themes relevant to answer the second research question were; making teachers a role model, integrating Islamic values into the general subject, cooperating with society, and providing rewards and appreciation. The description of the theme was explained in table 1. All themes were presented with the support of a relevant interview transcript.

Table 1. Research data analysis result

Research variables	Theme	Code
Values contained in education based on progressive Islam	Religious values	▪ Faith ▪ Congregational prayer ▪ Worshipping ▪ Aqidah purification ▪ *Akhlakul karimah* (noble characters)
	Balance values	▪ The world and the hereafter ▪ Religious science and general science ▪ Religious rituals and social life ▪ Academic and moral values
	Justice values	▪ Justice for men and women ▪ Equal opportunity for students from the different economic level ▪ No student discrimination ▪ A fair opportunity for all students with different academic skills
	Nationalism	▪ Preventing the issues of radicalism, racism, and ethnicism ▪ Maintaining the wholeness of the Unitary State of the Republic of Indonesia (NKRI)
	Dynamic values	▪ Responsive toward the advance of the era ▪ Visioner ▪ Keeping updated ▪ tajdid (Reformation)
Habituation of educational	Teachers as a role model	▪ Teachers become examples for the students ▪ Teachers are obeyed and Imitated ▪ Not all teachers are Muhammadiyah cadre

values based on progressive Islam		▪ The need for teachers' competence development
	Appreciation toward the students' achievement	▪ Giving attention ▪ Individual approach ▪ Do not abandon the students ▪ Appreciating the students' ability ▪ Giving rewards to good achievers ▪ Do not bully the students
	Integration of Islamic values and common subject	▪ Correlating the subjects taught with the Tawheed values
	Cooperation between schools and parents	▪ Aligning the perception between schools and parents ▪ Cooperation between schools and parents ▪ Parents' support for the school's programs

Values contained in the education based on progressive Islam

Islam, with progress, contains particular indicators. The teachers revealed five significant values as indicators of Islam with progress. Those are religiosity, balance, justice, nationalism, and dynamics.

Religious values

Religiosity is one of the values contained in Islam with progress. Almost all teachers explained that the value is a crucial indicator of Islam with progress. Religious values are characterized by the relation with God, faith purification, *akhlaqul karimah* (noble characters), and the implementation of ritual worshipping, proving the faith. Those are the conclusion of the interview results with the respondents (R1, R2, and R9), mentioning that:

> "The core aspect of progress is faith purification. The class's learning activities begin with the concept of purification, purifying the Islamic teachings in society from TBC (Tahayul, Bid'ah, and Churafat). Most of my students are from a heterogeneous community, a mix of Muhammadiyah, public, or Javanese cultures (*kejawen*). The concept was to strengthen the faith, worshiping, characters, and good deeds and the foundation in Muhammadiyah movement" (R1) "Muhammadiyah *tajdid* (reformation), seen from the praxis, holds two orientation: purification (faith purification as exemplified by the Prophet) and reformation/dynamization" (R2). "Islamic teachings holding onto the Quran and Sunnah avoid Tahayul Bid'ah and Khurafat. Yet adjusting to the advance of the era, willing to accept new knowledge, creating innovation facilitates human life, especially Islam. It emphasizes the knowledge and scientific research rather than myths or beliefs of the ancestor/Javanese culture (*kejawen*)" (R9).

Balance values

Balance is one crucial value mentioned in the guidelines of Muhammadiyah. Based on the interview, it was known that the balance values are the spirit of Islam with progress, following the Islamic platform proposed by Muhammadiyah, which is moderate Islam (known as Islam *tawasuth*). Balance combines two opposite ideas: world and the hereafter, religion, and science, ritual worshipping and social life, and academic and moral values. The interview results with R2, R3, and R8 revealed that:

> "Educational system is designed to integrate the religion and science, as well as to integrate the school educational system with the family and society" (R2). "Islam with progress should be able to balance the human roles in the world and the hereafter. Therefore, educators need to integrate religion and the life" (R3). "Muhammadiyah concerns the balance between the world and the hereafter, religion, and science" (R8).

One teacher revealed a balance between ritual worshipping and social care in SMA Muhammadiyah Yogyakarta (R2):

> Islam with progress institutionalize *amal shalih* (good deeds) based on the function and solution. A person's faith is considered imperfect if it is not balanced with good deeds. It is not only about *habluminallah* (relation with God), but also *habluminannass* (relation with human). Muhammadiyah is known to move through da'wah and good deeds such as social movements, hospitals, orphanages, etc. Muhammadiyah considered *amal shalih* as *madhlah*. Instead, it is a right action reflecting Islam's blessings and Allah's love. (R2).

Meanwhile, the balance of academic and non-academic aspects was explained by R2.

> Excellence in academics has involved Muhammadiyah School in the competition with public schools, especially at a senior high level. Muhammadiyah schools need to seek the gap to reach a particular level of excellence. To date, Muhammadiyah still relies on non-academic achievement to prove its existence. (R4).

Therefore, it can be concluded that Islam with progress tries to maintain the balance of the priority of the world and the hereafter, religion, and science, ritual worshipping and social life, and academic and moral values.

Nationalism values

Muhammadiyah is an Islamic movement in Indonesia based on Pancasila; thereby, it believes that the nation-state is *Darul ahdi wa syahadah* (consensus and witness). Therefore, nationalism is one fundamental value internalized to the students. Nationalism aims to build the students' awareness and love of the homeland, and are ready to fight for the unity of the Unitary State of the Republic of Indonesia. Through the interview (R1 ad R5), explained that

"Muhammadiyah schools are expected to generate cadres able to prevent people from radicalism, racialism, ethnicity, or others threatening the nation. The view of Islam with progress was introduced by the pioneer of Muhammadiyah creating the progressive ideology, known as reformism and modernism of Islam, which bears the enlightenment for all humankind." (R1). "Muhammadiyah was established before Indonesia's independence, and the education results of Muhammadiyah has generated cadres fighting and maintaining the Indonesian independence. To date, the teachers always emphasized the importance of love for the homeland" (R5).

Justice values

Justice means balance, placing things based on the proportion. It gives all parties chances and opportunities according to the proportion: Justice is one value conveyed in Islam with progress. Justice covers gender and economy. Indeed, it also includes education, particularly the students' needs. Gender justice is actualized in the available access to all students, either male or female. One teacher confirmed that,

"Islam with progress upholds human's nobility for both men and women without discrimination" (R4).

Economic justice is evident in access to learning for students from various economic levels. Justice is not only diminishing the differences between students with low or high academic achievement. Indeed, it includes non-discrimination towards children with different learning needs. R2 mentioned that,

Once I had a female student. She has a physical disability; one of her eyes is abnormal, she is so skinny, and she spoke differently. Even so, she has impulsive behavior, temperamental, that led others to mistreat her. Indeed, most of the classmates did want to be near her. I thought I needed to fix the situation. Advice and prohibitions could not change her, and her friends still abandon her (R4).

Dynamic values

Dynamic means that education based on Islam's values with progress is education-oriented toward the future, without going against the past values. Dynamic is characterized as keeping on moving, changing, non-static, and active. Through the interview, the teachers (R1, R2, R4, R5, R7, and R10) mentioned that

"Islamic values are essentially dynamics. It keeps moving; it's neither passive nor stagnant. It keeps the progress. It means that the values come as the solution of the increasing and changing worldly problems" (R10). "The view of Islam with progress was also introduced by the leader of Muhammadiyah who has spread the progressive ideology, known as reformism and modernism ideology" (R1) "The actualization of Islam with progress is the values that deliberate, empower, and advance the life of a human from backwardness, oppression, and injustice. However, it roots from the Quran and

Hadith" (R2). "Islam with progress is the effort to dynamize Islam. The spirit of Islam should manifest in the aspects of human life. Progress indicates that Islam is a religion that does not stop and keep moving forward to maintain the excellence" (R4). "Dynamizing Islam means that Islam should be the spirit of human aspects following the advance of the era." (R5). It means that Muhammadiyah always reforms and innovate the da'wah (R7). Islamic values should be taught in accordance with the development of the era and with visions. Muhammadiyah education creates learners that keep on making progress. (R7).

The explanations indicate the dynamization is the breath of education based on Islam with progress.

Internalization and habituation of the values based on Islam with the progress at school

To internalize the values contained in Islam with progress, teachers and schools need to take appropriate strategies. Based on the analysis, the teachers use five strategies in instilling the values in the students. Those are making the teachers role model, planning the school program (both curricular and extracurricular), integrating Islam's values with progress into the school subjects, cooperating with the society, and appreciating the students' achievement.

Making the Teachers Role Model

Values education needs exemplary from the adults, especially teachers. Being a role model for the students is an effective way to support the internalization of the value. In Muhammadiyah schools, the teachers deliver the materials in the classroom, but they are also required to be the model in developing the students' values. The roles include their behavior, speech, and outfit. Further, they should be an inspiration for the students' life. The teachers confirm it in the interview.

> For example, when talking about the danger of smoking, which is considered "makruh (discouraged)" and the school is teaching the students not to do it around the school, some teachers or staff smoke" (R2) Muhammadiyah teachers need to be fostered, making them understand the struggle in Muhammadiyah and let the spirit leads them when they work (R9).

R3 also mentioned the importance of teacher exemplary.

> Out of seventy teachers, few are excited to be good examples for the students in habituating Islam's values with progress. Even so, some are still unaware of the need. The internalization of Islam with progress is the responsibility of the school staff and teachers. (R3).

To be a role model, teachers need to develop their competence. Some of the respondents (R1, R2, and R3) stated,

"All Muhammadiyah teachers should comprehend the vision and mission of Muhammadiyah movement. Muhammadiyah teachers should be competent and have the ability… "(R1). "Muhammadiyah schools need to improve human resources. One of the ways is through religious education and the community services at school. Academic improvement is also necessary. It is to support the education process in Muhammadiyah. When all the resources are solid and compact, the educational process will run smoothly. Further, it will lead to the creation of generation with progress and toughness." (R2).

Integrated into the school culture

School culture also becomes a necessary facility in instilling the values of Islam with progress. R1 and R3 explained,

"After seven years, I can prove that PPK is one good strategy to instill the character values in developing the students' characters with progress. Through the PPK program, religious activities, nationalism, independence, cooperation, and integrity can be implemented in, by, and for the students. Here, teachers serve as the motivator, facilitator, and evaluator." (R1). "We begin the class activities with Quran recital, monitored and guided by the teachers of the first session. During the first break, students will pray dhuha in the congregation. They also pray Ashar together. Besides, the extracurricular activities include Quranic reading and writing and Hizbul Wathan (scouting). Other extracurriculars are also established to instill the values of Islam with progress." (R3).

Integration of Islamic values into the school subjects

The students can inherit the values contained in Islam with progress in various ways. One of them is by integrating the values into the school subject. As it is known, the curriculum structure of Muhammadiyah Schools is divided into two classifications: national-based curriculum and ISMUBA (Al-Islam, Muhammadiyah, and Arabic). According to the elementary and middle school education policy, the second classification is the unique characteristics of Muhammadiyah schools (boards in Muhammadiyah in charge of Muhammadiyah schools). The content of ISMUBA mostly comprises religious science or knowledge derived from the Islamic teachings. Further, the teaching is prioritized to develop the students' characters.

However, values education in Muhammadiyah schools is delivered through the Muhammadiyah-based subjects and in other subjects based on the national curriculum. One of the teachers stated,

"Education based on Islamic values are implemented in all subjects, so they are integrated into the school subject."(R8). "In my experience, I instill the Islamic values to the students during the dhuhur prayers. Students have to leave all their activities and head up to the mushola to pray. Another example, I add the material in an economy subject to tell the students about riba, seen from the Islamic perspective" (R8). "Because I teach natural science, I usually invite the students to explore the creation of earth and sky and the things in between. I relate all things about the living things, such as growth and development,

organ system of living things, up to the process after they die, and the doomsday. Besides, I also talk about dead objects, from the smallest one, atom, up to natural events, such as thunder, rain, chemical reaction in life, and other processes. All of them are Allah's creation. No other god but Allah. From the simples to the most complex, each object has been arranged so painstakingly tidy and in order by Allah. We will never find a thing of imperfection. Everything is perfect because He is The Most Perfect. Therefore, we can invite the students to observe (tadabbur) and strengthen our faith" (R10).

Cooperation between school and society

Cooperation between school and society, especially parents, is a crucial way to internalize Islam's values with progress to the students. Most of the students in Muhammadiyah schools are from families with a common religious understanding, leading to a lack of support for the school programs. Through the interview, one of the teachers revealed that,

> Not all students' parents in our school support them to increase their understanding of Islamic values pioneered at school. Most of them live with their grandparents at home, or alone because their parents work in other cities. Some of them are indeed from a broken home family. It makes them less concerned about their own life. The discouragement from the students' families is an obstacle for the school in the habitation process. (R3). Second, some parents do not see character education as necessary as learning mathematics. Some of them complained if I gave advice or scolded their children because they never scold their children at home (R4). Different family backgrounds require us to align the commitment before we go on with further steps (R6). The rules applied at home and schools are not in harmony. For example, when students are encouraged to pray at school, parents let them skip it at home. The school has prohibited the students from smoke, but their parents ignore it. That is all that we face. (R8).

Appreciating the students' achievement

Appreciation of each student's achievement in cognitive, psychomotor, and affective aspects is necessary to internalize the students' values. It also contributes to habituating them to good behavior. In the theory of learning, a good habit is conducted by conditioning, either positive or negative. Negative reinforcement is conducted by giving punishment to the students who violate the rules, while the positive one is by giving rewards for those who perform the good habit. The teachers (R2, R3) explained:

> "I did once when I met a student who felt inferior. One day the student cried because his friends bullied him. He met me several times because I was his homeroom teacher. He uttered his anxiety and told me that he wanted to leave the school because of the discomfort they created. But I finally succeeded in calming him. I gave him several illustrations of life; wherever we are, we will face challenges. One of them is when we are socializing with friends. I convinced the student to continue the study and made him confident and adjusted his friends' behavior. Alhamdulillah, decided to continue and learned to face his problems. He did not stop schooling, and, luckily, he graduated with satisfying grades." (R2). "Once in three months I always give presents and rewards to

good achievers in the class. For example, the one with the highest score in daily exercise, the most diligent in performing dhuha, and who give the highest infaq." (R4).

Discussion

Based on the data analysis, the research highlighted two critical findings. The first is education based on Islam's values with the progress that contains five core values (religiosity, balance, justice, nationalism, and dynamics). Second, the internalization of Islamic values needs to be supported by competent teachers, giving them examples to the students and building cooperation with various components (e.g., parents, school program, and teachers of public school subjects). These two were discussed as the following.

The first finding explained that five values are contained in Islam with progress. In general, they indicated that Islam's teaching with progress in Muhammadiyah schools attempts to integrate the aspects of two sides: the world and the hereafter, divinity and humanity, individual and social, Islam and Indonesia. Williams et al. (2003) proposed that the five indicated priority, trust, interest, attitude, and hope of Muhammadiyah members for the future generation. Hence, the ideal generation from the teachers' perspective in Muhammadiyah schools holds religious values, maintains the balance, actualizes justice, holds nationalism, and stays dynamic. The values shape the generations' characteristics because they determine the behavior and principles of an individual. Further, values reflect what is essential and what is not of an individual; values and culture interact to shape the community (Sahin, 2015). Humans always try to absorb the values applied in a society where they interact (Senturk, 2015).

The findings support the previous study (Ali et al., 2016), mentioning several ideas. (1) The foundation of progressive education is religion building the dialectic with social life. (2) Three dimensions of progressive education cover appreciation of logic (intelligence), orientation toward implementation, and movement toward social progress; Ahmad Dahlan's educational philosophy and theories, which is progressive religious, encourage the advance of life in the world and nobility of the hereafter. (3) Conceptually, progressive education is based on religion and social life, appreciating intelligence to comprehend religious teachings and social anatomy. Besides, it aims to improve the logic (intelligence) that strengthens the personality and willingness to participate in social progress. An education established by Muhammadiyah is intended for the Moslem with progress. Ali (2014) proposed that Muhammadiyah education aims to actualize and create a religious human who can master general and religious science in balance. Besides, they can be individuals who develop their fitrah optimally, allowing them to

solve social problems and move toward progress. Progressive Muslims comprehend knowledge as having a pragmatic function, meaning that it can solve life problems. The findings also explained the theoretical context by Cassanova (2003) about religion's main role in modern society. In Indonesia, modern development goes hand in hand with religiosity. It is different from the Westerns, where the values of religious teachings tend to be abandoned by modern society. Schools under Muhammadiyah teach modern Islam, which is responsive to the era's changes (Barton, 2014; Muttaqin et al., 2019). It is to helps students face modern life demands (Fuad, 2004).

The second finding is the habituation of values. The internalization of values needs to integrate knowledge, skills, and attitude. Besides, it should be supported by various parties in all the process, from the needs of the assessment model, teachers' competence in habituating the values, the support of the general subject teachers and family, and appreciation. The important principle in values education is helping teachers create a warm and encouraging classroom environment. Therefore, students can freely express their feelings and ideas. They can also learn to accept people with a different way of thinking (Brady, 2011). Hence, the teachers' belief on the values must be solid and consistent because those with valuable personality contributes to shaping the students' point of view, leading to improve their anti-moral behavior (Martišauskienė & Vaičekauskienė, 2015). Students also carry the values they similarly habituate at home as teachers bring their personal or professional values when building the communication with the students. Therefore, the communication process between teachers and students, or among students, are influenced by the values they are holding. (Adalbjarnardottir, 2010).

Teachers' functioning as a role model was explained by Clement (2010), mentioning that students consider their teachers as "caring" if they build two-ways communication, interact democratically, respect the students' personality, treat students equally, appreciate individuals' differences, provide constructive feedback, support the students, hope for the students' success, and maintain the motivation to perform the profession, allowing them to be an excellent example for the students. Previous studies proved that teachers focusing on learning through values development in warm and welcoming ways tend to generate positive education (Benninga, 2010; Brooks & McCarthy, 2001).

Azhar (2011) suggested several criteria of an ideal teacher based on Muhammadiyah values, which conveys eight identities. Those are (1) sincerity and responsibility in carrying the educational mandates; (2) cultivating the noble characters; (3) developing toward reformation

(tajdid) that is innovative-futuristic based on the norms of Quran and Sunnah combined with the spirit of ijtihad and reformation in facing the changes; (4) progressive attitude with anticipative-adaptive abilities; (5) developing and understanding plurality based on the moderate morality of the Quran and as-Sunnah; (6) fostering independence and generosity; (7) developing the competence and educational skills; (8) fostering the commitment for learning quality.

The findings of the teachers' involvement in general subjects and extracurricular recommended the significance of the governments' concern in developing the teachers' capacity to teach the Islamic teachings and values. Teachers' quality is the key to program success (Jackson & Everington, 2017). Qualified competencies help teachers combine naql (transmission of religious knowledge) and naql (rational thought) in balance because religion is taught to be relevant to society's basic needs amidst multiculturalism and multi-religions (Saada, 2019). Several indicators showed that the Moslem's excitement to implement the religious teachings has improved (Johannessen & Skeie, 2019; Nashir & Jinan, 2018; Chaplin, 2018; Berglund & Gent, 2019). Therefore, religious education teaching is a significant channel to transmit the understanding, values, and meanings to the next generation. Religion education at school is the agent of peaceful and democratic Islamic values compatible with human rights (García, 2019; Halstead, 2007; Abu-Nimer et al., 2016).

Conclusion

The values in education based on Islam with progress are the core values integrating the metaphysics and profane values. Religious values, considered metaphysics, underlie other values categorized as profane, such as balance, justice, nationalism, and dynamics. The values are in line with the missions of Muhammadiyah as a religious movement in response to the advance of the era. To internalize the students' values, they need to be introduced through several ways, for instance, making the teachers rile models, integrating the values in all subjects, cooperation between school and community, and concerning the students' emotional needs. Inheriting the values become an investment of Muhammadiyah in shaping the generation based on the vision.

Suggestions

The present study recommended enriching the perspectives, such as the policymakers, the stakeholders, the students, and other parties. This way, the concept formulated will contain inter-subjective truth that accommodates many parties. The present study focused only on the

teachers' perspective, which tends to be ignored in various policy implementation. Therefore, other perspectives are recommended to be studied in further research.

Limitations

The data were taken from interviews with teachers in Muhammadiyah schools in the Special Region of Yogyakarta, known as the city of Muhammadiyah, leading to a rather biased result. Therefore, further research needs to consider involving more teachers in wider areas and demography.

Acknowledgments

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