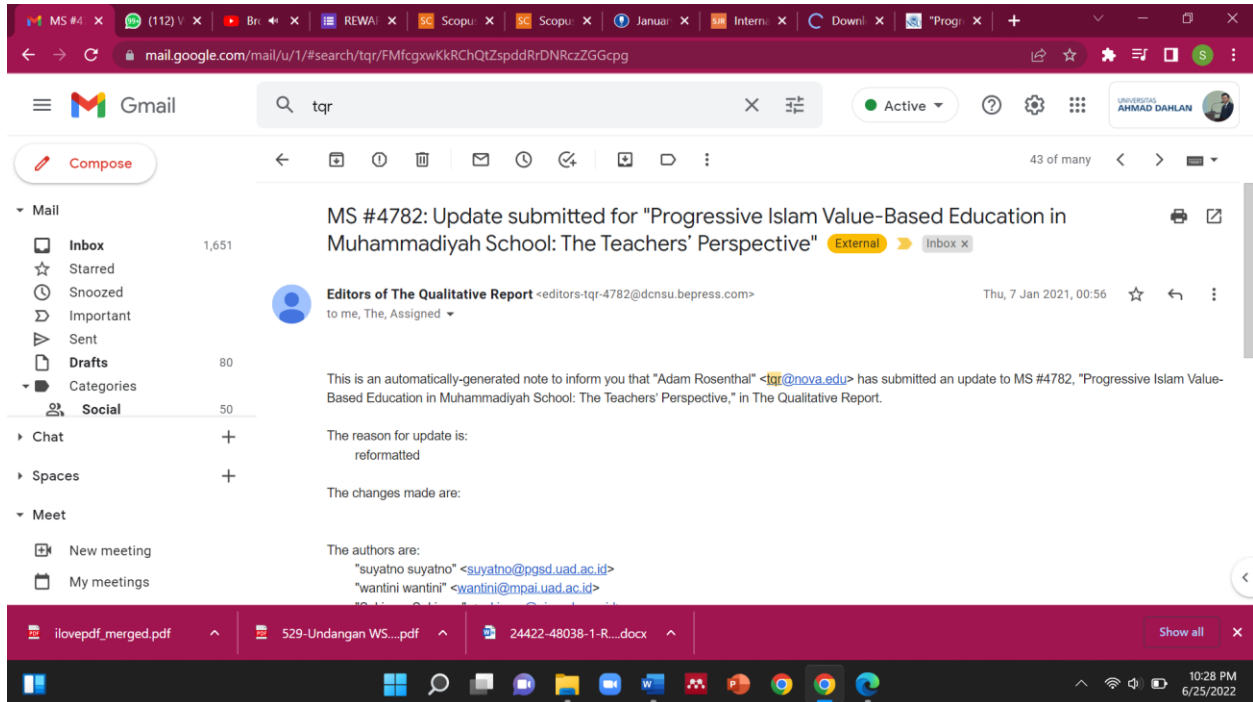


BUKTI KORESPONDENSI

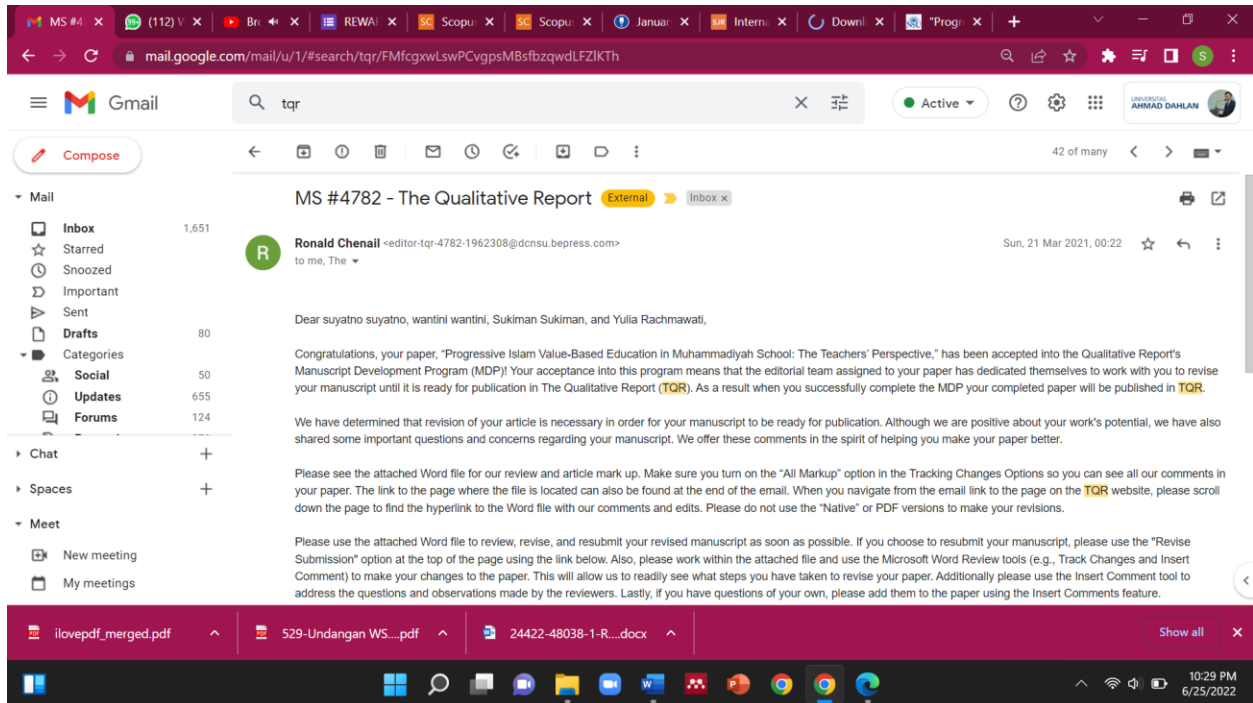
Progressive Islamic Education: Bridging the Gap of Islam, Indonesianness, and Modernity

Proses editorial yang telah dilakukan adalah:

1. Article submission: 7 Januari 2021



2. Revision required: 21 Maret 2021



Catatan reviewer

Reviewer 1:

As this section transitions to your review of the literature, we suggest providing a listing of the argument and method topics, which are your subheadings. That will serve to guide your reader. Organize them in such a way as to construct your case for your commentary, moving from the issue to what you propose as an improvement on the current state of affairs.

The purpose and question are very similar and achieve the same end; I removed the question and left the purpose.

We ask each of our authors to write their methods section in a stepwise fashion such that anyone else could use the same procedures/plan that you used. Therefore, I am suggesting that you reorganize this section to show your progression through data gathering and analysis. I am suggesting an outline below and each section should have an associated heading:

1. Please identify what type of qualitative inquiry you used. Give your rationale for selecting a qualitative design in general and your particular qualitative design choice in particular and discuss how these choices are appropriate to answering the question under study.
2. Include a full discussion of how your participants were identified and recruited. For studies on materials such as previously existing recordings or records, discuss how these data sources were selected.
3. When discussing your study's participants please consider using composite descriptions rather than providing multiple identifying characteristics of each person. Such individuation can jeopardize the confidentiality of your participants and can detract from the composite orientation of your study (i.e., your research question pertained to a presenting a group perspective and not a listing of each individual's perspective).

4. Please explain every step of data generation and collection and provide a rationale for each of your research decisions (please cite the literature that you used as a guide). Make sure to tell us exactly what constitutes data in your study.
5. Clearly describe each step of your analysis of the data—include an example for illustration. You may present each step in terms of it from both a conceptual and operational perspective (please cite the literature that you used as a guide).
6. Include also a full discussion (including relevant literature) of every step you took to ensure rigor and trustworthiness.
7. Tell us how you are going to organize your results and how that is derived from your analysis.

Reviewer 2:

1. Please first explain why a qualitative approach was an appropriate choice for your research design, then explain why interpretative phenomenology was an appropriate qualitative research design, and then explain why the type of phenomenology you selected as most appropriate for your study.
2. It is not clear what the first stage of analysis was. Please also ensure to describe how methods from IPA were used in this analysis. For instance, line-by-line coding is typically associated with grounded theory; IPA researchers more often use stages of commenting based on units meanings within the data, rather than a systematic standard like a line of text.
3. Please show clearly where steps three and four occur. Above step two/second step is described and following, the fifth step is described. It is not clear to readers what comprises steps three and four.
4. This sounds much more like thematic analysis, as described by Braun and Clarke, than IPA.
5. I suggest you show the "builder codes" for one or two themes but not for all themes. While this provides detail about how analysis was done, this information does not help readers understand or appreciate the meaning of your findings.
6. If your intent in using R2, R10, etc. as participant identifiers, please let readers know this is what these mean. Please describe this at the beginning of the findings section.
7. Please ensure the theme names match throughout. If the word "Value" or "values" is part of the theme name, please include it in the text. If not, please remove it from the text.
8. My understanding in reading this paper is that these attributes/values are the things you found from this research. If this is true, please make this clear. For example "Participants in our research identified six values that are included in progressive Islamic education." If these six values were previously identified by other researchers, and you coded your data into these previously defined categories, then please revise the methods section to describe your actual process.

3. Accepted for publication: 25 Oktober 2021

MS #4782 - The Qualitative Report **External** **Inbox**

Sheryl Chatfield <editor-tqr-4782-2001542@dcsu.bepress.com> to me, The

Mon, 25 Oct 2021, 02:12

Dear Suyatno Suyatno, Wantini Wantini, Sukiman Sukiman, and Yulia Rachmawati,

We previously accepted your paper, "Progressive Islamic Education: Bridging the Gap of Islam, Indonesianness, and Modernity," into the Qualitative Report's Manuscript Development Program (MDP)! This means we will continue to work with to revise your manuscript until it is ready for publication in The Qualitative Report (TQR).

We have determined that additional minor revision of your article is necessary in order for your manuscript to be ready for publication. Please see the attached for our review and article mark up. I have made some editing changes to improve clarity in the introductory portion of the paper. Please review the paper to ensure that your intended meaning remains clear.

Please refer to a small number of comments provided in the methods and findings sections. Specifically the steps in analysis are not entirely clear, and the theme names are not shown consistently. Please address these and other minor comments. Then I ask you resubmit your revised manuscript as soon as possible. To do this, please use the "Revise Submission" option at the top of the page using the link below. Also, please work within the attached file and use the Microsoft Word Review tools (e.g., Track Changes and Insert Comment) to make your changes to the paper. This will allow us to readily see what steps you have taken to revise your paper. Additionally please use the Insert Comment tool to address the questions and observations made by the reviewers. Lastly, if you have questions of your own, please add them to the paper using the Insert Comments feature.

Finally, we thank you again for submitting your paper to The Qualitative Report. We are positive about the potential of this paper and look forward to receiving your revision. Please let us know if you have any questions.

4. Terbit: 15 Januari 2022

MS #4782: New submission published to The Qualitative Report **External** **Inbox**

Editors of The Qualitative Report <editors-tqr-4782@dcsu.bepress.com> to me, wantini, Sukiman, Yulia, The

Sat, 15 Jan, 02:33

Hi!

Dear Suyatno Suyatno, Wantini Wantini, Sukiman Sukiman, and Yulia Rachmawati,

Congratulations, your submission "Progressive Islamic Education: Bridging the Gap of Islam, Indonesianness, and Modernity" (MS #4782) has been published to The Qualitative Report.

<https://nsuworks.nova.edu/tqr/vol27/iss1/16>

We appreciate you sending us your paper and for working with us through the manuscript development process!

To help you maximize the impact of this work, please read our new online resource - "5 things to do after your article is published in The Qualitative Report":

<https://tqr.nova.edu/files/2017/11/infographic-27879k.pdf>

We think these steps will help more readers find your work and will further enhance your scholarly profile. If you have any questions, please let us know.

Lampiran 1: Draft awal artikel
Lampiran 2: Artikel hasil revisi 1
Lampiran 3: Artikel hasil revisi 2

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 progressive Islam (*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).

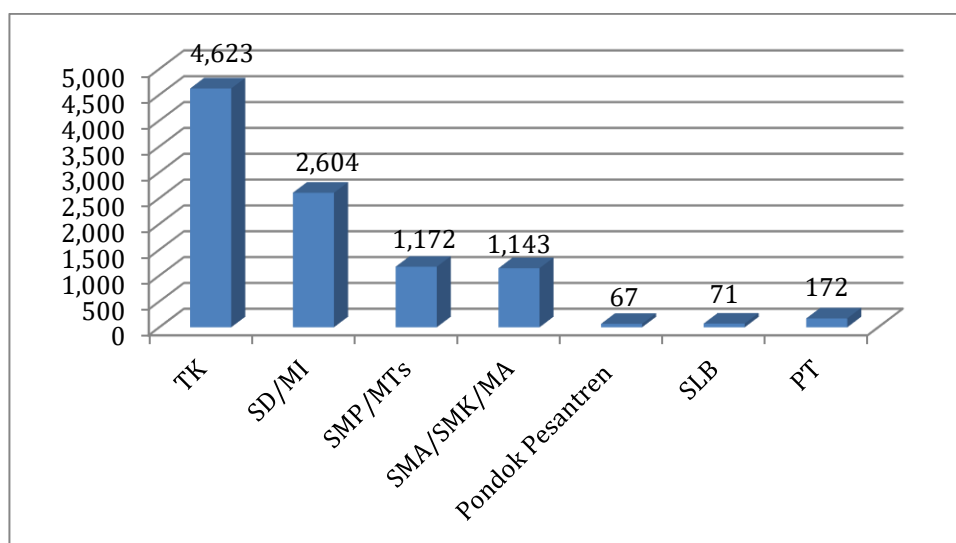


Figure 1. Number of Muhammadiyah Education Institution in Each Education Level

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. Mozellus and 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) and Sari and 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 and Herrington (2003), Montalvillo (2002), and Anderson (2012) claimed that curriculum changes would succeed if it also considers the teachers' perspective.

Methods

Research Design

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 and 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%
School 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 2. All themes were presented with the support of a relevant interview transcript.

Table 2. Research data analysis result

Research variables	Theme	Code
Values contained in education based on progressive Islam	Religious values	<ul style="list-style-type: none">▪ Faith▪ Congregational prayer▪ Worshipping▪ Aqidah purification▪ <i>Akhlakul karimah</i> (noble characters)
	Balance values	<ul style="list-style-type: none">▪ The world and the hereafter▪ Religious science and general science▪ Religious rituals and social life▪ Academic and moral values
	Justice values	<ul style="list-style-type: none">▪ Justice for men and women▪ Equal opportunity for students from the different economic level▪ No student discrimination

		<ul style="list-style-type: none"> ▪ A fair opportunity for all students with different academic skills
	Nationalism	<ul style="list-style-type: none"> ▪ Preventing the issues of radicalism, racism, and ethnicism ▪ Maintaining the wholeness of the Unitary State of the Republic of Indonesia (NKRI)
	Dynamic values	<ul style="list-style-type: none"> ▪ Responsive toward the advance of the era ▪ Visioner ▪ Keeping updated ▪ Tajdid (Reformation)
Habituation of educational values based on progressive Islam	Teachers as a role model	<ul style="list-style-type: none"> ▪ Teachers become examples for the students ▪ Teachers are obeyed and Imitated ▪ Not all teachers are Muhammadiyah cadre ▪ The need for teachers' competence development
	Appreciation toward the students' achievement	<ul style="list-style-type: none"> ▪ 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 secular-subject	<ul style="list-style-type: none"> ▪ Correlating the subjects taught with the Tawheed values
	Cooperation between schools and parents	<ul style="list-style-type: none"> ▪ 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

Progressive Islam 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 and 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. R4 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 innovates 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) explained:

“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. R8 and R10 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, 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). “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, R4) 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 help students face modern life demands (Fuad, 2004).

The second finding is the habituation of values. The habituation 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 *aql* (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 role models, integrating the values in all subjects, cooperation between school and community, and appreciating the students' achievement. 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.

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ARTIKEL HASIL REVISI:

Progressive Islamic Education: Bridging the Gap of Islam, Indonesianness, and Modernity

Progressive Islam Value-Based Education in Muhammadiyah Schools: The Teachers' Perspectives

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Abstract

Progressive Islamic education is a model developed by Muhammadiyah, Indonesian largest modern Islamic organization. This model combines secular sciences from the modern education system and religious ones from Islamic teachings to reduce the gap between Islamic values, Indonesianness, and modernity, a source of tension. Therefore, the purpose of this research was to determine the Progressive Islamic education values and bridge the gap between Islam, Indonesianness, and modernity. An interpretive phenomenological approach was used to conduct semi-structured interviews with ten Muhammadiyah elementary and middle school teachers. The results showed that Progressive Islamic education comprises dynamic values, monotheism, grace for the universe *rahmatan lil alamin*, balance, nationalism, and justice. The six values imply that the model can be framed harmoniously between Islam, Indonesianness, and modernity and bridge the gap between these three aspects. Therefore, this research contributes to new potentials in developing an educational model that creates a modern generation of Indonesian Muslims.

~~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. We employed a phenomenological approach to qualitative research aimed at revealing Muhammadiyah school teachers' perspective of education based on progressive Islam's values (*Islam berkembang*). 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. Our 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: *Indonesian Muslim, Muhammadiyah education, modernity, phenomenological approach, progressive Islam*~~*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 comprise some private schools in Indonesia, and contribute 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 aims to influence the character of Indonesian people.

In providing the education, Muhammadiyah included the core values of progressive Islam (*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 characteristics 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).

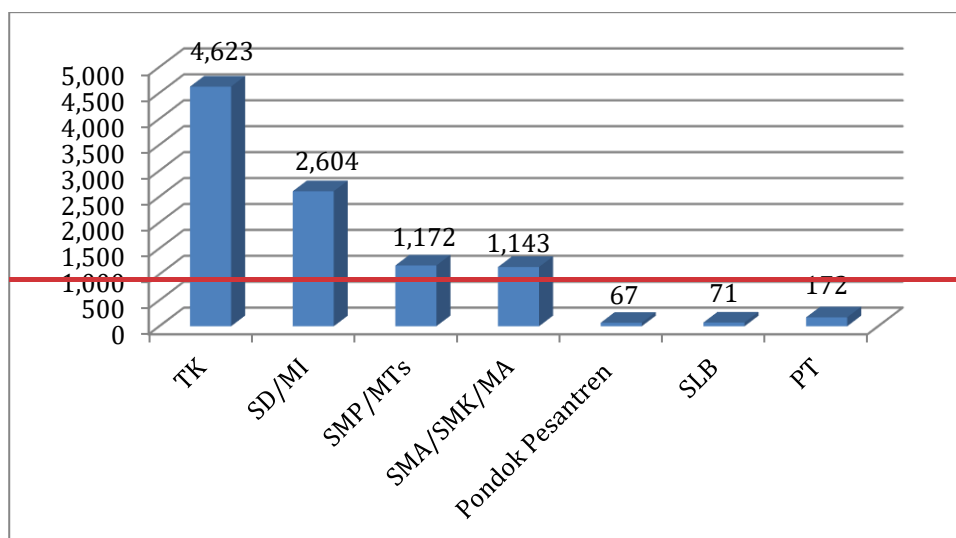


Figure 1. Number of Muhammadiyah Education Institution in Each Education Level

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 addressed 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?

Progressive Islam is symbolized by Muhammadiyah, the largest modern Islamic organization movement in Indonesia. This organization has more than 30 million members, indicating its significant influence on the development of Indonesian society (Barton,

2014). According to some scholars, Muhammadiyah is the most successful modernist Islamic organization worldwide (Azhar, 2017; Jackson & Everington, 2017; Nakamura, 2012). In contrast to Nahdlatul Ulama (NU), which is traditionally oriented, Muhammadiyah claims to be a progressive organization, confident and optimistic that Islam could thrive in a pluralistic modern society in the future (Barton, 2014).

In terms of harmony between the values of modernity and Islam, Muhammadiyah embraces Islam that responds to progress and its various aspects. According to Nashir (Nashir, 2015), the general chairman of Muhammadiyah Central Executive, progressive Islam combines purification and dynamic teachings. Furthermore, it is moderate in believing, understanding, and implementing Islamic teachings. The union between purification and dynamization shows this organization's intent to combine original Islamic teachings from the holy book with other developing dimensions, especially science and social phenomena. To achieve this goal, Muhammadiyah uses education to impart its teachings to the wider community. Moreover, Muhammadiyah employs progressive Islamic education as its tagline. This model seeks to adopt a modern education system by incorporating religious subjects comprising al-Islam, *Kemuhammadiyah*, and Arabic (ISMUBA) (Wanandi, 2002).

Muhammadiyah education thinkers and practitioners have made various efforts to bridge Islamic values, Indonesianess, and modernity. These three pillars are considered the core values in building Indonesia's identity as a nation-state because their relationship often experiences tension (Fuad, 2004; Kamil, 2020). As a nation-state with the largest Muslim population worldwide, harmony between Islam, Indonesianess, and modernity is an ideal that needs realization (Hefner, 2016). According to Muhammadiyah, education is the most likely way to achieve this vision (Barton, 2014). Subsequently, this organization could later develop peaceful, moderate, and democratic Islamic teachings in Indonesia (Wanandi, 2002), though it may not be easy.

Previous research stated that Muhammadiyah education is secular and resembles several Protestant and Catholic schools founded by religious, philanthropic foundations in the Dutch East Indies. Additionally, these schools educate future leaders of Indonesia's new generation (Barton, 2014). Fuad (2002) stated that Muhammadiyah education faces the contradiction between Islamic values and modernity. The need to prepare graduates that face modern life makes Muhammadiyah schools sacrifice religious lessons to provide a larger portion for general subjects. Based on the background of this problem, it is

interesting to examine the role of progressive Muhammadiyah Islamic education in bridging the gap between Islam, Indonesianess, and modernity.

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 simultaneous steps. 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 and 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) and Sari and 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 and Herrington (2003), Montalvillo (2002), and Anderson (2012) claimed that curriculum changes would succeed if it also considers the teachers' perspective.

The development and characteristics of Muhammadiyah schools in Indonesia

Indonesia's national education system is grouped into public schools under the Ministry of Education and Culture and religious schools (madrasas) under the Ministry of Religion. The Ministry of Education and Culture designs the public-school curriculum to teach more general subjects. However, a few religious subjects are added and taught only two lesson hours per week. In contrast, the madrassa national curriculum is designed by the Ministry of Religion, consisting of 30% religious subjects and 70% general or secular subjects. Apart from the madrassa system, traditional *pesantren* (Islamic boarding schools) are fully managed by the community, offering religious subjects exclusively with an independent curriculum. Muhammadiyah education seeks to combine the excellence of public schools and madrasas and *pesantren* in religious subjects using the two developing educational models to modernize Islamic education in Indonesia (Yusra, 2018). Modernization means that the education system must be future-oriented in its basic

philosophy, methods, and curriculum. It aims to produce graduates able to face the challenges and progress of the modern world (Syahminan, 2014) but still based on the values of the Quran.

The steps taken by Muhammadiyah aim to bridge the dichotomy between modern education and Islamic boarding schools. Modern education emphasizes teaching modern sciences with religious values. Conversely, Islamic boarding schools only focus on religious sciences considered incapable of adapting to science and technology as a feature of modernity. To integrate the two education systems, Muhammadiyah took two simultaneous actions by teaching religion in modern secular schools and establishing their schools to teach religion and general knowledge together (Akhmad, 2020; Mustapa, 2017; Yusra, 2018). Adopting a national curriculum developed by the Ministry of Education and Culture and supplementing al-Islam, *Kemuhammadiyahan*, and Arabic (ISMUBA) is a hallmark of Muhammadiyah schools. As a result, ISMUBA is often considered the objective identity of Muhammadiyah schools accepted by parties outside Muhammadiyah (Ali, 2010).

Progressive Islam as the spirit of Muhammadiyah education

Muhammadiyah education uses the core values of progressive Islam in understanding Islamic teachings responsive to progress. In this case, progressive Islam is formed from a combination of "Islam" and "progress," both with meanings and indicators. The word "Islam" indicates that the Muhammadiyah movement was inspired by Islamic religious values with a monotheistic foundation, with the holy Quran as the main guideline. Similarly, "progress" contains a dynamic connotation and an indicator of modernity accompanied by "process."

Muhammadiyah education is expected to instill the progressive character in students with progressive Islamic values. Consequently, students would have global insights without being outdated and adapt to information technology development. Also, they would be modern but still, adhere to the values of Quran. Hefner (2008) stated that Muhammadiyah education is oriented towards mental perfection, meaning understanding good and bad, right and wrong, and happiness and suffering. The seven educational values organized by Muhammadiyah include Islamic values, *tajdid (renewal)*, multiculturalism, cooperation, anti-violence, kinship, exemplary, and their internalization (Setiawan, 2008). Progressive Islamic education is a practice of education whose goals, curriculum, educators, materials, approaches, and strategies are based on the core values of

Muhammadiyah education. Furthermore, progressive Islam means that education integrates the values derived from the teachings of Islam, Quran, Monotheism, and the progress of the times. This is seen from the indicators of each education component, such as objectives, materials, curriculum, teacher criteria (Setiawan, 2015). Education organized by Muhammadiyah aims for a progressive Muslim community. In line with this, Ali (2016) stated that Muhammadiyah education aims to realize and grow religious people and master and balance the general and religious sciences. Furthermore, it aims to produce individuals that develop their nature optimally to solve social problems and move towards progress. Therefore, progressive Muslims master knowledge that functionally solves life's problems.

Progressive Islamic education, Indonesianess, and modernity

Islam, Indonesianess, and modernity are three important entities that describe the ideal unitary state of the Republic of Indonesia (NKRI). This is because Indonesia is a democratic country with the largest Muslim population worldwide. Therefore, its stability, identity, and existence are easily maintained when the three values harmonize. Modernity means progress, dynamics, and innovation in material (outer frame) and culture as the basis (inner frame) (King, 1995). Continuous efforts to achieve progress in life are inevitable in the fundamental principle of modernity because its goals include change, development, and improvement. This requires readiness to change the existing order by preparing for the dismantling of traditions. Kamil (2020) explained that human life does not depend on God's intervention and actions in modernity but relies on rationality and science. Also, previous research explained that an important dimension of modernity lies in the nation-state, rationalism, and empirical science (Cox, 1984).

Conceptual analysis shows that Islam is compatible with modernity as a hallmark of modern civilization (Kamil, 2020). This is because it emerged as a critique of previous religions that were no longer used for the social transformation of Arab society. Moreover, Islam promotes social reform with the concepts of *ishlah* (reform) and *tajdid* (renewal), suggesting that it emphasizes novelty, progress, and innovation. Cassanova (2003) mentioned that, as a balance of power in a democratic society, Islam had played a role in public affairs related to ethics, a source of inspiration, and life motivation, such as developing modernity in Muslim societies. This proves the harmony between Islam and modernity, meaning that it must be involved in modernistic struggles (Majid, 2008).

The link between Islam and modernity is reflected in several components of Muhammadiyah education, such as the objectives. Ali (2016) stated that Muhammadiyah

education aims to realize and grow people the master and balance the general and religious sciences. Also, it produces individuals capable of developing their nature optimally to solve social problems and move towards progress. In this regard, progressive Muslims master knowledge to solve modern social problems. Furthermore, Muhammadiyah education responds to modernity with reforms in curriculum, learning methods, and governance. The link between Muhammadiyah education and Indonesianness is reflected in the movement's philosophy. In this case, the movement makes Indonesia as *darul ahdi wa syahadah* (the result of national consensus and a place of proof or testimony to become a safe and peaceful country). Muhammadiyah always emphasizes the importance of protecting the nation and state even during ideological conflicts (Qodir et al., 2020).

Several previous research on Muhammadiyah education could be used as references. Fairly comprehensive research representing this scientific work is Fuad (2004), which empirically examined the relationship between Islam, modernity, and Muhammadiyah education. Fuad (2004) showed that the curriculum adopted by Muhammadiyah schools and colleges reflects an effort to reconcile the tension between religious and modernity demands. Furthermore, Aly and Nurhakim (2020) qualitatively examined the curriculum transformation model used by Muhammadiyah schools. The research found that the curriculum transformation of Muhammadiyah schools developed graduate competency and content standards set by the Ministry of Education and Culture and the Ministry of Religion. Azra et al. (2010) highlighted Muhammadiyah's efforts to build better quality public schools, especially madrasas, which do not separate general from religious subjects and are consistent with modernity. Similarly, this research highlights the development of Muhammadiyah schools being accepted in various circles of society from kindergarten to university levels across Indonesia.

Previous scientific work has shown limited research on progressive Islamic education in Muhammadiyah schools in bridging Islamic values, Indonesianness, and modernity. Furthermore, no empirical research has examined the values of progressive Islamic education and how they bridge Islam, Indonesianness, and modernity. Therefore, this research closes the gap by exploring teacher experiences in Muhammadiyah schools in understanding the values of progressive Islamic education. Additionally, it examines the role of these values in bridging Islam, Indonesianness, and modernity, which is characterized by tensions (Fuad, 2004; Kamil, 2020). An interpretive phenomenological approach shows the teachers' use of sentences and complex analysis in progressive Islamic education. It is vital to consider teachers' experience because they are essential in the

success of educational programs in schools (Cheung & Ng, 2000; Handal & Herrington, 2003; Knaus, 2015; Montalvillo, 2002; Zohar et al., 2001). The findings are expected to develop a prototype educational model that bridges Islamic, Indonesianness, and modern values.

Research question

This research answers the question on the values of progressive Islamic education according to the teacher's experience. Also, it shows how these values bridge the gap between Islam, Indonesianness, and modernity.

Research purpose

This research aimed to explore the values of progressive Islamic education according to the teachers' experience in Muhammadiyah schools. Furthermore, it intends to examine the potential of these values to bridge Islam, Indonesianness, and modernity.

Role of researcher

The research team comprised four informed investigators or inquirers who are insiders in Muhammadiyah education. They included lecturers at Muhammadiyah Universities (first and second authors), teachers in Muhammadiyah schools (second and fourth authors). Also, they were involved in the primary and secondary education councils that oversee Muhammadiyah schools in Yogyakarta (first and third authors). The first and second authors designed research proposals, collected field data, conducted analysis and reported general findings. Furthermore, the third and fourth authors were involved in interview transcripts and analysis. As insiders in Muhammadiyah education, the authors are involved in developing advanced Islamic education from various perspectives. However, they endeavor to maintain data objectivity and eliminate prejudice. When the authors find familiar information and experiences, the assumptions delve into participants' responses. Before data collection, this research obtained official permission from the Muhammadiyah Elementary and Secondary Education Council of Muhammadiyah Regional Leadership in Yogyakarta, which oversees the schools where the research participants work.

Methods

Research design

~~The qualitative research was carried out using an interpretative phenomenology approach (Creswell, 2013). This approach was well suited to this study 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).~~

This is qualitative research with an interpretative phenomenological approach (Creswell, 2013) that explores the experiences of teachers about progressive Islamic education and how these values bridge Islam, Indonesianness, and modernity. Humans manifest themselves consciously based on their own experiences. Therefore, the reality is treated as a phenomenon and becomes absolute data useful as a source of research (Groenewald, 2004).

Research informants

Research informants comprised ten teachers from ten different Muhammadiyah primary and secondary schools in Yogyakarta Province. The informants were determined through purposive sampling based on certain criteria. Specifically, the samples comprised teachers working in Muhammadiyah schools in Yogyakarta Province, with a minimum of five years of teaching experience. Also, the informants had to have in-depth information about the topic and answer research questions objectively and honestly. In line with Starks and Trinidad (2007) concerning qualitative research, large samples do not produce the necessary data because only descriptions of words and ideas are collected. This means that interpretive phenomenological research is idiographic, with a small and homogeneous sample size because data analysis requires a long time. Participants came from elementary (4 people), junior high (3 people), and high (3 people) schools. In terms of gender, 3 participants were male, and 7 were female. From teaching experience, six teachers had 11-15 years of teaching experience, two had 6-10 years of teaching experience, while two had 16-20 years of experience. All participants were aged between 30 and 45 years, where two had undergraduate education, four were pursuing postgraduate education, and four others had completed postgraduate education.

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 and 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. 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%
School 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).~~

Techniques and data analysis

Data collection was conducted after the research team received official permission from the primary and secondary education board of Muhammadiyah regional leadership in Yogyakarta Province as the agency that oversees the schools where the informants work. The data were collected through semi-structured interviews with electronic media (email) because the research was conducted during the Covid-19 pandemic. Furthermore, interview questions were sent to informants, and answers were sent via the first author's email address. From the given month, 100% of the informants returned their answers before the set deadline. Before the second stage of data collection, all researchers read the entire data to understand the contents of the first stage of interview data. Furthermore, the second stage of interviews was scheduled and conducted by telephone. The interview process was recorded with permission from the informants and then transcribed as verbatim.

This research used interpretive phenomenological analysis (IPA) to analyze the data (Smith & Osborn, 2008). Data analysis began with interview transcripts and rereading their results to ensure they were relatively familiar and fully understood (Creswell, 2008; Liamputtong, 2009). Data analysis was conducted from the collection stage because this research determined the informants' information by evaluating important questions. Data were analyzed in six stages, including preparation and organization. According to Spencer et al. (2003), the data collected is often messy, bulky, scattered, and wordy. Therefore, it must describe various statements to find the core meaning. Second, the research read and coded all data by first performing line-by-line open coding of the interview transcripts to highlight phrases, key ideas, categories, and statements made in the interview. In this case, key components were identified from the interview results through open coding (Merriam & Tisdell, 2015), resulting in 115 codes to generate themes and categories for analysis. In this step, this research uses thematic synthesis by combining the main themes and categories from line-by-line code found previously (Spencer et al., 2003). Several similar codes were combined. In the end, 72 codes resulted in six main themes, including dynamic, monotheism, balance, grace for the universe, nationalism, and justice. Some examples of builder code for each theme include dynamic values (relevant to the times, global insight, avoiding stagnation, and advancing life), monotheism (returning to the Quran, pure

monotheism, the true Islamic society), and balance (balance of the world and the hereafter, physical and spiritual, individual and social, religious and life). Also, it covered blessing to the universe (beneficial, bringing grace to life, peace, and facilitating human life) and nationalism (to counter radicalism, the disintegration of the nation, prevention of corruption, and the plurality). Builder code also encompassed justice (gender, economic, non-discriminatory to students' abilities, and non-discriminatory to students' learning needs). Fifth, it entailed determining how the themes are presented in the qualitative narrative. In this step, the themes were presented by including examples of relevant quotes from the interviews as illustrations of each theme made (Simons, 2009). The sixth step involved interpreting the findings (Creswell, 2013). Maintaining the credibility and reliability of the analysis results involved several steps, including comparing these findings with previous literature reviews and conducting a peer debriefing process on data analysis (Boyd & Mitchell, 2018; Merriam & Tisdell, 2015). Furthermore, the draft data analysis results were returned to the participants, none of whom objected to the findings presented by the author.

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 2. All themes were presented with the support of a relevant interview transcript.

Table 2. Research data analysis result

Research variables	Theme	Code
	Religious values	<ul style="list-style-type: none"> ▪—Faith ▪—Congregational prayer ▪—Worshipping

Values contained in education based on progressive Islam		<ul style="list-style-type: none"> ▪—Aqidah purification ▪—<i>Akhlakul karimah</i> (noble characters) 	
	Balance values	<ul style="list-style-type: none"> ▪—The world and the hereafter ▪—Religious science and general science ▪—Religious rituals and social life ▪—Academic and moral values 	
	Justice values	<ul style="list-style-type: none"> ▪—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	<ul style="list-style-type: none"> ▪—Preventing the issues of radicalism, racism, and ethnicism ▪—Maintaining the wholeness of the Unitary State of the Republic of Indonesia (NKRI) 	
	Dynamic values	<ul style="list-style-type: none"> ▪—Responsive toward the advance of the era ▪—Visioner ▪—Keeping updated ▪—Tajdid (Reformation) 	
Habituation of educational values based on progressive Islam	Teachers as a role model	<ul style="list-style-type: none"> ▪—Teachers become examples for the students ▪—Teachers are obeyed and Imitated ▪—Not all teachers are Muhammadiyah cadre ▪—The need for teachers' competence development 	
	Appreciation toward the students' achievement	<ul style="list-style-type: none"> ▪—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 secular-subject	<ul style="list-style-type: none"> ▪—Correlating the subjects taught with the Tawheed values 	
	Cooperation between schools and parents	<ul style="list-style-type: none"> ▪—Aligning the perception between schools and parents ▪—Cooperation between schools and parents ▪—Parents' support for the school's programs 	

This research data is presented based on the themes found during the field data analysis, with six main themes, including dynamic, monotheism, balance, grace for the universe, nationalism, and justice. The quotes of the relevant interviews of each theme are included as supporting instruments in the data presentation.

Dynamic Value

All participants (n = 10) agreed that progressive Islamic education contains dynamic values characterized by relevance to time, life advancement, and being active.

Dynamic means that progressive Islamic education is a future-oriented education with no past anti-valid values. One of the participants, through the interview, stated that:

Values contained in the education based on progressive Islam

Progressive Islam 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, *akhlakul 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 (*kejawan*). The concept was to strengthen the faith, worshipping, 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 (*kejawan*)” (R9).

The value of Islam is essentially dynamic, moving, active, not stagnant, but ahead or another language is progressing. This means that these values solve the problems that continue to grow and change (R10).

According to R10, dynamic value in progressive Islamic education should ensure people move and act for Islam to solve the various issues humans face. Other participants also stated that:

Progressive Islam liberates, empowers, and advances the life of retardation, conversion, and injustice of humankind while stating the movement back to the Al Qur'an and Hadith (R2).

Similarly, R4, R5, and R7 stated the following.

Progressive Islam dynamizes Islam by inspiring human life. The word progressive indicates that Islam is a religion that progresses and is always superior. Islam is always one or some steps ahead (one or more advanced steps) (R4). It should inspire all aspects of human life in line with the times. (R5). The meaning is that Muhammadiyah always renews and provides innovation in developing da'wah (R7). Therefore, Islamic values should be taught according to the times and in visionary ways. This means that Muhammadiyah education truly creates progressive fellowships. (R7).

Quotations of interviews from several participants show that the core of progressive Islamic education includes being dynamically characterized by always moving, changing, not static, always innovating, active, visionary, and following the development of the era.

Monotheism value

The second theme is the monotheism value mentioned by 90% of participants (n=9). According to experienced teachers, these values have various features, including being characterized by faith and devotion to God, returning to the Qur'an, pure *monotheism*, and based on Islamic values and the realization of the true Muslim community. During an interview, one of the participants stated the following.

The main aspect of progressive value is the purification of *Akedah* or faith. I started learning in class with the concept of purification of Islamic teachings in the community of TBC (*Tahayul, Bi'ah, and Churafat*). Most of my students come from heterogeneous circles, including Muhammadiyah and lay citizens and *Kejawen*. This strengthens the segrency of the *Akedah*, worship, morality, and *muamallah* as the foundation in the *Muhammadiyah* movement (R1).

According to R1, pure faith is a major indicator in forming duties and should be embedded in students before establishing other values. This is in line with the explanations from other participants.

Based on praxis, *Muhammadiyah Tajdid Movement* has two orientations, including purification of faith in line with the *Rasulullah* and reform/dynamism (update/change) (R2). The Islamic teachings which stick to the Qur'an and Sunnah avoid *Tahayul Bid'ah and Khurafat*. However, it follows the flow of times, likes to research knowledge, always innovating, and creates works that are very helpful in

easing human life. Particularly, Muslims put forward scholarly and scientific research rather than the ancestors' myth or trust (R9).

Grace for the universe

According to more than half of the participants (60%), mercy or grace for the universe is important in progressive Islamic education. Essentially, progressive Islam as the principle of the implementation of *Muhammadiyah* education needs to fulfill various principles, including the provision of benefits and advantages, bringing grace to life, Islam as a mercy for the universe, bringing peace, easing human life, and solving various problems. One of the participants stated the following.

Progressive Islam seeks to make Islam as *rahmatan lil alamin* and needs to be useful to everyone with compensation. It is useful for internal Muslim circles, other people, and all the benefits on this earth (R3).

According to R3, Islam as a blessing for the universe benefits all people and creatures in need rather than being limited to internal Muslim circles. Similarly, R9 asserted that the development of the values contained in progressive Islamic education in Islam should answer various problems humans face and be present in various aspects of life.

Islam provides answers to the problems people face. Therefore, the spirit as *rahmatan lil alamin* looks real amid human life, including social, political, culture, nature, education, and health (R9).

Balance value

According to 40% of the participants, balance is among the important values in progressive Islamic education. This is the spirit of progressive Islam as the platform of Islamic law carried by *Muhammadiyah*. Furthermore, it is also referred to as moderate Islam or Islamic *Tawasuth*. This balance is divided between various aspects, including the life priority of the world and the hereafter, religious and general science, rituals of worship and social, physical, and spiritual life, cognitive, affective, and psychomotor aspects, and academic and moral values. Respondents R2, R3, and R8 stated the following.

The educational system needs to balance religious and general education and the school education system with family and community (R2). Islamic Education Progress should balance the role of humans in the world and hereafter, meaning that educators need to integrate religion and life (R3). Muhammadiyah pays

attention to the balance of world affairs and the hereafter and the religious and general science (knowledge) (R8).

The balance on the worship ritual and social care aspect was expressed by one of the teachers at the Muhammadiyah Yogyakarta Senior High School (R2) as follows.

Islamic progressive education institutionalized functional and solutional deeds. In case a person's faith is not balanced with good deeds or charity, it is incomplete, which is both *habluminnallah* and *Habluminannass*. Muhammadiyah is a movement that struggles through *da'wah* and good deeds, such as social movements, the establishment of hospitals, schools, and orphanages. For Muhammadiyah, Good Deeds is not only solely in the form of *mahdah* worship. It is useful to work, reflecting the Islamic grace and God's love (R2).

The balance between academic and non-academic aspects is explained by one of the teachers as follows.

Muhammadiyah schools should have advantages in the academic field, compete with public schools, especially at the upper-middle level, and fill other gaps to be superior. The non-academic field is the mainstay of this school in showing its existence (R4).

The interviews show that progressive Islam contains a balance value of both the priority between the life of the world and the hereafter, religious science and general science, religious rituals and social life, and the academic and morale of students.

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:~~

Nationalism values

~~Muhammadiyah is an Islamic movement in Indonesia based on Pancasila; thereby, it believes that the nation state is *Darul ahdī 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 and R5), explained that: **Nationalism value**~~

~~The fifth theme is nationalism, supported by 40% (n=4) of the participants. Based on interviews, there are at least 9 codes that build on this theme, including counteracting the issue of radicalism, warding off the issue of racism, countering SARA (ethnicity, religion, race, and intergroup) issues, protecting the country from disintegration, anti-terrorism, anti-oppression, prevention of corruption, enlightening the nation's life, and protecting pluralism. In an interview, one teacher expressed the following.~~

~~Muhammadiyah schools are expected to produce qualified cadres to ward off radicalism, racism, SARA, and the things causing national disintegration. The view of progressive Islam was also introduced by the Muhammadiyah founder who created its ideology, widely known as reformism and Islamic modernism. Moreover, the founder ultimately created enlightenment for all humankind (R1).~~

~~According to R1, counteracting radicalism, racism, SARA, and various issues are the indicators of nationalism value contained in progressive Islamic education. It is important to maintain these values for integrity, an assertion supported by other participants.~~

~~Muhammadiyah was established before Indonesia's independence, and the results of education created cadres who participated in fighting for and defending its independence. Teachers in schools have always emphasized the importance of loving the Indonesian homeland (R5).~~

~~According to R5, love for the homeland proves that Muhammadiyah education is in line with Indonesian values.~~

Justice value

~~Justice is one of the values in progressive Islamic education stated by the participants. Half of them (n=5) mentioned the importance of this value in progressive Islamic education, including gender and economic justice, including students' learning needs. Gender justice is manifested in providing equal access to all students. One teacher stated that "Progressive Islam upholds the dignity of human beings without gender~~

discrimination" (R4). Economic justice is manifested through access to learning justice for students from rich and poor backgrounds.

Muhammadiyah schools care for the underprivileged and should be accessible to the middle to upper economic class to provide equal opportunities to people who cannot afford them. Moreover, the history of establishing this school shows that Ahmad Dahlan was inspired by *al-Mamun's* theology. This means that people from the poor should be the priority of Muhammadiyah school services (R2).

According to R2, access to justice in Muhammadiyah school services by the poor is the main mission. The establishment of the school is attributed to Ahmad Dahlan's mission in spreading *Al-Maun* theology inspired by the letter's messages in the Quran (Surah *Al-Maun*). Muslims are always taught to help the needy, poor, neglected, and underprivileged to gain access to justice and sources of life.

The fairness of learning needs is manifested in the absence of discrimination between students with high and low academic abilities and against children with different learning needs. A teacher stated that:

One time I had a student with an imperfect physical condition. Specifically, one of her eyes was abnormal, the body was very thin with a different way of speaking. Apart from being hot-tempered, the child also had explosive emotions, leading to bad treatment and neglect from some classmates. This condition should be straightened because advice, prohibitions, and punishments cannot change the reality of being far from her friends (R4).

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)~~

Discussion

Progressive Islamic education contains six values, including dynamic, monotheism, grace for the universe, balance, nationalism, and justice. These values show that it seeks to combine aspects that are worldly and *ukhrawi* (something related to the

afterlife), divinity and humanity, individual and social, as well as Islam, Indonesianness, and modernity. Based on Williams et al. (2003), these six values indicate the priorities, beliefs, interests, attitudes, and expectations of Muhammadiyah education for future generations. Therefore, the ideal generation should contain dynamism, monotheism, benefiting the universe, maintaining balance, nationalism, and justice. These values will ultimately shape the characteristics of future generations by determining how a person behaves and the principles they should follow. They reflect what is important to a person and interacts with culture in shaping society (Sahin, 2015). Humans always try to absorb the values that apply to the society where they interact (Senturk, 2015).

Some findings are in line with Ali et al. (2016), which stated that the foundation of progressive education is a religion that has a dialectic with social life. The implementation of this education is supported by philosophy and a progressive religious pattern that encourages worldly life and the glory of the hereafter. Conceptually, Progressive Islamic education is based on the values of Islamic teachings and a social life that respects intelligence as a tool for understanding religious messages and the anatomy of social life. The personality of students should involve being willing and able to be involved in driving social progress.

There is a wedge between values that reflect Islamic teachings, Indonesianness, and modernity simultaneously. Muhammadiyah is an Islamic movement based on Pancasila, believing that the nation-state is a *darul ahdi wa syahadah* (the result of national consensus and a place of proof or testimony to become a safe and peaceful country). Therefore, Islamic teachings are in line with the values and objectives of the founding of the Indonesian state. Muhammadiyah is also a progressive movement, and its understanding of Islamic teachings should be harmonized with modern values. Modernity is related to how all traditional social systems are released in order of rationality and difference (Featherstone, 2008).

Although the slices of values cannot be easily separated, the source of inspiration for their formation can be explained. From the six values, monotheism, balance, and grace for the universe are derived from Islamic teachings as understood by Muhammadiyah. *Tawhid* (monotheism) is the basis of the teachings as the evidence of the recognition and acknowledgment of a Muslim to God Almighty. According to Muhammadiyah, which states that Islam is the middle religion, balance is *tawasuth* (moderation). Moderate places Islam in the middle position between two extreme poles, including the values, inherited from the Quran and the hadith of the Prophet (Abidin & Aziz, 2018). Furthermore,

moderation teaches deep understanding rather than the middle ground, it is not fanatical and thinks and acts naturally (McCluskey & Kim, 2012; Subaidi, 2020). This is not the practice of Islam without principles, but rather the practice of flexible Islamic values based on *Da'wah Islam bil hikmah* (wise and intelligent), *da'wah bil mauidhal hasana* (teaching well), and *wa Jadil Hum Bilati hiya ahsan* (make dialogue and argumentation the good one). Moreover, it encourages cooperation rather than looking for competition (Nashir, 2010)

Moderation values from Islamic teachings are necessary for building a diverse Indonesian society regarding ethnicity, religion, race, and class. This is because it leads people to respect the existence of others even though they are different (Haris, 2015; James, 2019). Plural societies face fundamental and chronic challenges in developing social integration between various groups (Beckett & Kobayashi, 2020; Krynski, 2019). A pluralistic society is often fragile and may experience conflict and disintegration (Budiharso & Tarman, 2020). In general, moderation is a core value of Islamic teachings and can solve various tensions that often occur in Indonesia to guarantee behavior in a measured manner and not fanatical (Zamimah, 2018). The values offer the concept of maintaining the sovereignty and unity of the nation and guarding it against disintegration (Nur & Susanto, 2020). The mercy of the universe shows that the benefit of Islamic teachings is oriented inward but can be accepted by internal Muslims. However, it needs to be oriented outward for the benefit of Islamic teachings to be accepted by people outside the Ummah Islam (Kuntowijoyo, 1996).

Justice and nationalism reflect Indonesian values, which is in line with the preamble to the 1945 Constitution that states that justice is the ideal of Indonesian independence. Fair means impartial, placing everything based on its portion and giving equal opportunities to all parties. Indicators of justice in Muhammadiyah schools include the existence of economic and gender justice and fairness to all students with different learning needs and backgrounds. Nationalism proves that a person loves Indonesia and is the main value in maintaining the integrity of the Unitary State of the Republic of Indonesia (NKRI). According to teachers in Muhammadiyah schools, nationalism indicators are shown by the commitment of teachers to counteract the issues of radicalism, racism, and SARA, protect the country from national disintegration, anti-terrorism, and anti-oppression, prevention of corruption, educating the nation, and protecting plurality. The

weakening of the nationalism value can be one of the factors that makes intolerance very easy to spread, affecting society (Utomo & Wasino, 2020).

Modernity is represented by dynamic values, meaning that it is a concept that shows progress and development based on the demands of the times. Evidence of dynamic value is reflected in various components of education developed, both in terms of objectives, curriculum, educational methodology, and governance. Muhammadiyah education aims to form Muslim human beings with noble characters, pious in religion, understand modern science, and willing to be progressive in their society (Mulkhan, 2007). Furthermore, it aims to form human learners who are pious with a noble character, progress, and excel in science and technology as the embodiment of *tajdid da'wah amar ma'ruf nahi munkar* (Muhammadiyah, 2015). The concepts in the educational objectives indicate that Muhammadiyah education wants to harmonize values derived from Islamic teachings with the development of science and technology as the embodiment of modernity. To achieve these goals, curriculum and educational methodologies are formulated. The characteristics of the curriculum include the combination of secular subjects in the form of natural, religious, and social sciences and languages in the form of ISMUBA subjects.

The modernization of teaching methodology has been emphasized since the establishment of Muhammadiyah schools. As the founder of the Muhammadiyah school, Ahmad Dahlan uses an inductive, scientific, and dialogical teaching approach different from the past learning methods in traditional Islamic educational institutions. For instance, in teaching the Quran, Ahmad Dahlan teaches how to read and memorize it, including its translation and interpretation. Alignment of learning methods in Muhammadiyah schools with modernity values has also been maintained. For example, in responding to the Covid-19 outbreak, Muhammadiyah schools try to develop digital-based educational programs, such as Edutabmu and Muhammadiyah Online University. Furthermore, governance with modern values is regulated using a professional organizational structure with clear duties and authorities and a transparent and accountable management system.

This finding also explains the context of Cassanova's (2003) theory of the role of religion in modern society. In Indonesia, the development of modern society is accompanied by an increase in religiosity value. This is different from the context of Western society, where values derived from religious teachings tend to be marginalized along with the development of modern society. Schools under the auspices of Muhammadiyah teach Islam in a modern style, which is responsive to the times (Barton,

2014; Muttaqin et al., 2019), meaning that students can face the current demands of life (Fuad, 2004). Figure 1 shows the intersection of these six values, representing Islam, Indonesianness, and modernity.

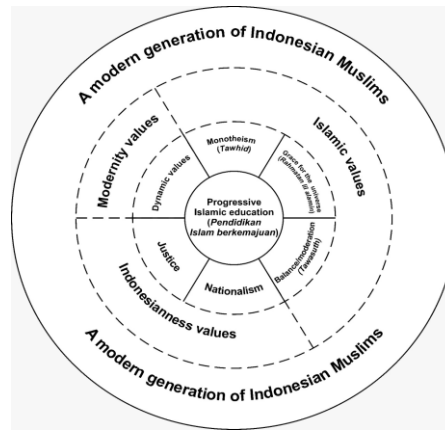


Figure 1. The intersection of values that bridges Islam, Indonesianness, and modernity

The findings on how the values contained in Progressive Islamic education bridge between Islam, Indonesianness, and modernity can be a prototype of developing education in Indonesia as a democracy with the largest Muslim population worldwide. Progressive Islamic education is one of the leading educational models in bridging these three values harmoniously and positively. Educational institutions can shape their students into modern Muslims and a generation with Islamic and Indonesian characteristics. This prototype is important because the experience in various Muslim-majority countries, efforts to harmonize Islam, the nation-state, and modernity often lead to failure. This includes Turkey, which fell into secularism (Silverstein, 2011), Malaysia with difficulty achieving economic progress and modernization while maintaining traditional values derived from Islamic teachings (Milne & Mauzy, 2019), trauma between government, modernity, and Islam in Egypt, and a view that argues that the discourses of modernity and Islam are contradictory (Asik & Erdemir, 2010).

This research has limitations, such as the data being taken through interviews with teachers in Muhammadiyah schools in Yogyakarta. This means that the results cannot be generalized to Muhammadiyah schools in other areas. A research involving more teachers with a wider area coverage and more diverse demographics needs should be conducted. Furthermore, the research team includes people in Muhammadiyah education, necessitating the need for an external perspective in bringing up the theme of this research.

The second finding is the habituation of values. The habituation 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 aql (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 role models, integrating the values in all subjects, cooperation between school and community, and appreciating the students' achievement. 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.~~

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