

Progressive Islam in Haedar Nashir's Perspective and Its Implications for Islamic Education in Indonesia

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Abstract

This article aims to analyze in depth Haedar Nashir's thoughts on the concept of Progressive Islam and its relevance to strengthening the Muhammadiyah movement and reforming Islamic education in Indonesia. This study uses a qualitative method with a content analysis approach. The research data is sourced from Haedar Nashir's primary works discussing Progressive Islam and Muhammadiyah, as well as secondary sources in the form of scientific journal articles, academic books, previous research results, and official Muhammadiyah documents. Data analysis was conducted using thematic content analysis techniques by classifying the data into main themes, such as the definition of Progressive Islam, its theological and philosophical foundations, basic principles, and its implementation in the Muhammadiyah movement, particularly in the field of education. The results of the study show that Progressive Islam in Haedar Nashir's perspective is a comprehensive and visionary Islamic paradigm, which positions Islam as a moral, intellectual, and social force in building a modern civilization. This concept not only functions as a theological framework, but also as an ideological and strategic foundation for Muhammadiyah in responding to global dynamics, technological disruption, and contemporary humanitarian challenges. In the context of Islamic education, Progressive Islam implies strengthening the integration between religious knowledge and modern science, transforming the orientation of education towards the formation of people who are faithful, knowledgeable, and have superior personalities, as well as developing an adaptive, inclusive, and civilized education system. Thus, Haedar Nashir's thoughts on Progressive Islam contribute significantly to the renewal of Islamic education and the strengthening of Muhammadiyah's role in the development of a just, progressive, and sustainable Indonesian civilization.

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INTRODUCTION

Muhammadiyah is one of the largest and most influential Islamic organizations in Indonesia, having made significant contributions to shaping Islamic thought, nationalism, and modern civilization (Azca et al., 2019; Fitri & Idris, 2019; Masmuh, 2020). Since its establishment in 1912 by KH. Ahmad Dahlan, Muhammadiyah has

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consistently promoted the spirit of *tajdid* (renewal) as the foundation of its movement in the fields of religion, education, social affairs, and community development. This spirit of renewal has enabled Muhammadiyah to remain adaptive to changing times without losing sight of the normative foundations of Islamic teachings derived from the Quran and Sunnah. In the context of globalization, advances in science and technology, and rapid social transformation, Muhammadiyah is required to continuously strengthen its ideological and strategic orientation to remain relevant and effective for both society and the nation (Apris et al., 2025).

The direction of Muhammadiyah's movement cannot be separated from the leadership and intellectual contributions of its key figures (Arifin et al., 2024; Hawari et al., 2023). One of the most prominent contemporary figures in Muhammadiyah is Haedar Nashir, Chairman of the Muhammadiyah Central Leadership, who is widely recognized as a Muslim intellectual with systematic thinking and deep Islamic reflection. Haedar Nashir articulates the concept of Progressive Islam as Muhammadiyah's main paradigm in responding to contemporary challenges. This concept is not merely an ideological slogan, but a comprehensive framework for thought and action that positions Islam as a dynamic and rational religion oriented toward the advancement of human civilization (Arifin et al., 2022).

From Haedar Nashir's perspective, Progressive Islam represents an Islamic paradigm that rejects the dichotomy between religion and science and emphasizes the integration of Islamic values with the development of modern science and technology. Islam is understood not as a static and dogmatic teaching, but as a source of transformative values capable of addressing contemporary human problems. Arifin et al (2022) refers to Progressive Islam as a "path of enlightenment" that guides Muslims toward intellectual excellence, moral maturity, and social welfare. This paradigm aligns with Muhammadiyah's identity as a *da'wah* and *tajdid* movement that emphasizes rationality, work ethic, and commitment to universal human values.

A number of previous studies have examined Progressive Islam within the context of Muhammadiyah. Mohadib & Tajudin (2024) argues that Progressive Islam constitutes Muhammadiyah's ideological vision, which requires concrete implementation in social and religious practices rather than remaining at the level of normative discourse. Haq (2025) positions Progressive Islam as Muhammadiyah's ideological identity in responding to modernity, plurality, and global challenges. Meanwhile, Muslimin (2024) highlight the relevance of Progressive Islam in addressing the ethical and social implications of emerging technologies, such as artificial intelligence, which demand a strong moral and value-based foundation.

However, studies that specifically and critically elaborate Haedar Nashir's thoughts on Progressive Islam and their implications for the development of Islamic education in Indonesia remain limited. Most existing studies tend to position Progressive Islam as a general organizational concept of Muhammadiyah, without placing Haedar Nashir as the central intellectual figure who systematically formulated and developed this paradigm within the context of Muhammadiyah's leadership in the twenty-first century. Moreover, studies that directly connect Progressive Islam with the transformation and renewal of Islamic education whether from philosophical, curricular, or value-oriented perspectives are still scarce. This gap constitutes the research focus of the present study.

Based on this background, this study aims to examine Haedar Nashir's thoughts on Progressive Islam in depth and to analyze their implications for the development of Islamic education in Indonesia. The research focuses on how the concept of Progressive Islam is formulated by Haedar Nashir, the core values and pillars that underpin it, and its relevance as a philosophical and ideological foundation for developing Islamic education oriented toward intellectual advancement, character formation, and social welfare. By analyzing Haedar Nashir's

writings, speeches, and ideas, this study is expected to contribute to contemporary Islamic thought and to strengthen scholarly understanding of Muhammadiyah's role in promoting progressive and civilized Islamic education.

METHODS

This study employs a qualitative research method with a content analysis approach. This method was selected because the research focuses on examining and interpreting Haedar Nashir's ideas on Progressive Islam as documented in various written sources. The qualitative approach enables an in-depth understanding of the meaning, context, and construction of his thoughts, rather than merely measuring or testing variables quantitatively (Hafezi et al., 2023; Kara, 2023; Langputeh et al., 2023; Mayring, 2015).

The research data consist of primary and secondary sources. Primary sources include Haedar Nashir's works, such as books, scholarly articles, and other writings that explicitly present his views on Progressive Islam and Muhammadiyah. Secondary sources comprise scientific journal articles, academic books, previous research findings, and official Muhammadiyah documents, including the Articles of Association and Bylaws (AD/ART), university statutes, and other organizational policy documents. All sources were selected based on their relevance, credibility, and academic authority (E. Engkizar et al., 2024; Kleinheksel et al., 2020).

Data analysis was conducted qualitatively and interpretively using thematic content analysis. The collected data were read intensively, then categorized into key themes, such as the definition of Progressive Islam, its theological and philosophical foundations, core principles, and its implementation within Muhammadiyah. These themes were subsequently synthesized to construct a coherent conceptual framework and analyzed in relation to relevant theories and contemporary social dynamics.

Conclusions were drawn inductively, based on conceptual generalizations derived from the data analysis and synthesis. The findings illustrate how Haedar Nashir's thoughts on Progressive Islam serve as the ideological and strategic foundation for contemporary Muhammadiyah, enabling the organization to respond effectively to contemporary challenges while reinforcing its role as a modern Islamic movement oriented toward the advancement of civilization and the welfare of society (Busral et al., 2025; Jaafar et al., 2025; Okenova et al., 2025).

RESULT AND DISCUSSION

The Intellectual Biography of Haedar Nashir

Haedar Nashir is one of Indonesia's contemporary Muslim intellectuals who has played a significant role in the development of modern Islamic thought, particularly through Muhammadiyah. Born in Bandung on February 28, 1963, he grew up in a family with strong Islamic and intellectual traditions. This background shaped Nashir as a thinker attentive to the integration of Islamic teachings, social realities, and the challenges of modernity.

His formal education was pursued in Muhammadiyah institutions and national universities, culminating in doctoral studies in social and political sciences. This combination of Islamic scholarship and social science has made him a critical, reflective, and contextual thinker, able to analyze the dynamics of the Muslim community and Indonesian society.

As an academic, Nashir actively teaches and publishes in various forums, discussing Islam, nationalism, public morality, and the role of Islamic organizations in building civilization. One of his central ideas is the concept of Progressive Islam, positioned as an Islamic paradigm oriented toward enlightenment, progress, and the welfare of humanity. In one of his works, he emphasizes that "Progressive Islam is

Islam that is present as a force for liberation, enlightenment, and advancement of human life in all its dimensions” (Bulek et al., 2025).

Nashir's intellectual trajectory is closely linked to his work at Muhammadiyah. Since 2015, he has served as Chairman of the Muhammadiyah Central Leadership, re-elected for subsequent terms. Under his leadership, Muhammadiyah has remained committed to the principles of Progressive Islam while adapting to changing times. He stresses that Muhammadiyah's movement is not limited to religious rituals, but encompasses social transformation, education, and universal humanity.

In the context of nationalism, Nashir is recognized as a moderate Islamic figure, affirming the compatibility of Islam with national and democratic values. He rejects the dichotomy between Islam and the nation-state, asserting that Islam contributes substantively to public ethics and Indonesian civilization: “Islam and Indonesia are not two conflicting entities, but can work together in building a just, civilized, and progressive nation” (Hayati et al., 2025).

With his academic background, organizational experience, and intellectual productivity, Haedar Nashir represents Indonesian Muslim thinkers capable of connecting Islamic tradition with contemporary challenges. His biography demonstrates consistency between thought and practice and a strong commitment to Islam as a moral, intellectual, and social force.

The Concept of Progressive Islam: Haedar Nashir's Perspective

According to Nashir, Progressive Islam is an Islamic paradigm that engages constructively with modern realities while upholding normative principles (Arifin et al., 2022). It integrates Islamic values with contemporary life, positioning Islam not only as a belief system but also as a source of transformative values for civilization. Within this framework, Islam is dynamic, rational, and progress-oriented, reflecting the spirit of *tajdid* that has characterized Muhammadiyah since its inception.

Progressive Islam seeks to present Islamic teachings contextually in modern life. Islam is not static or dogmatic but provides ethical guidance capable of responding creatively to societal changes (Arifin et al., 2022). Mastery of science and technology is therefore integral, encouraging Muslims to act as innovators rather than mere consumers. In the context of emerging technologies, such as artificial intelligence, Progressive Islam integrates technological development with ethics, humanity, and environmental sustainability (Hayati et al., 2025; Muslimin, 2024).

The main pillar of Progressive Islam derives from *tawhid*, which forms the foundation of ethics and spirituality. Tawhid shapes moral consciousness and social responsibility, motivating a just, balanced, and dignified life as devotion to Allah (Nashir, 2015). Justice is central, encompassing social, economic, and political domains. Progressive Islam emphasizes distributive, participatory, and procedural justice to foster an inclusive society (Akthar, 2024).

Science and technology are strategic pillars of Progressive Islam. Knowledge acquisition is both a religious duty and a means to improve societal welfare while remaining grounded in Islamic ethical values (Aydrus et al., 2022). The integration of religious and secular knowledge is reflected in Muhammadiyah's emphasis on modern education and value-based research.

The principles of *ukhawah* and social solidarity stress that progress requires collective effort. Progressive Islam promotes inclusive human brotherhood, cross-group cooperation, and social awareness, manifested in philanthropy, community empowerment, and active social engagement (Nendissa et al., 2025; Saputra et al., 2025). Environmental sustainability and economic independence further complement this vision, emphasizing responsible resource use and empowerment through productive economic activity (Ali, 2020).

These pillars are reinforced through Nashir's AIK (Akhlak, Ilmu, Kepribadian or Morality, Knowledge, and Personality), a holistic framework integrating character

formation, knowledge mastery, and adaptive, visionary personality development (Handoko et al., 2024).

Muhammadiyah as a Manifestation of Progressive Islam

Nashir positions Muhammadiyah as a tangible expression of Progressive Islam. The organization operates as a civilizational movement, adapting to contemporary challenges. Its orientation is based on three pillars: spiritual enlightenment through preaching (*amar ma'ruf nahi munkar*), scientific enlightenment through education, and humanitarian enlightenment through social services and community welfare (Arifin et al., 2022).

Muhammadiyah's vision inherently contains the spirit of *tajdid*, pioneered by KH. Ahmad Dahlan, encompassing social, educational, health, and economic reforms. This makes Progressive Islam within Muhammadiyah a transformative movement addressing societal issues constructively (Handoko et al., 2024).

Education exemplifies this vision. Muhammadiyah has established schools and universities integrating Islamic values with modern science, focusing on moral, intellectual, and social development. The AIK concept emphasizes holistic human development (Ismatul Izzah, 2018). Similarly, social and humanitarian initiatives including hospitals, orphanages, and empowerment programs manifest Progressive Islam in practice (Apris et al., 2025).

Nashir highlights the importance of Muhammadiyah's intellectual capacity and openness to pluralism, dialogue, and intercultural cooperation as foundations for national unity and global engagement (Huda, 2019). As Muhammadiyah enters its second century, continuous *ijtihad* and renewal ensure it remains a progressive force for societal and civilizational advancement.

The Implications of Progressive Islam for Islamic Education in Indonesia

Progressive Islam offers a transformative paradigm for Islamic education, integrating faith, reason, and human responsibility (Hayati et al., 2025). Islamic education aims to produce individuals with spiritual piety, intellectual competence, social sensitivity, and national awareness (Engkizar et al., 2023; Wijaya et al., 2024). A key implication is the integration of religious knowledge and modern science. Nashir rejects the dichotomy between religion and science, advocating for education that balances Islamic values with mastery of technology, humanities, and scientific knowledge (Simamora & Dewi, 2024).

Another implication concerns educational goals. Islamic education should cultivate critical, creative, and adaptive thinking, producing graduates capable of responding to global challenges such as technological disruption and social complexity (Harahab et al., 2021). Institutionally, Muhammadiyah's network of schools and universities exemplifies Progressive Islam in education. The AIK framework operationalizes holistic development, emphasizing morality, knowledge, and progressive personality (Fauziyah et al., 2022; Huda, 2019). Education thus becomes a tool for social empowerment and national cohesion, aligned with the values of justice, tolerance, pluralism, and social responsibility.

Overall, Progressive Islam provides a philosophical and strategic foundation for renewing Islamic education in Indonesia, promoting intellectual advancement, scientific mastery, and the development of humanity. By making Islam a source of transformative values, it prepares a generation of Muslims capable of contributing to a just, progressive, and sustainable society.

CONCLUSION

Based on the results of this study, it can be concluded that Haedar Nashir's thinking on Progressive Islam is a comprehensive and visionary Islamic paradigm, which positions Islam as a moral, intellectual, and social force in building a modern civilization. Islam Berkemajuan not only functions as a theological framework, but

also as an ideological and strategic foundation for the Muhammadiyah movement in responding to global dynamics, technological disruption, and contemporary humanitarian challenges. In the context of Islamic education in Indonesia, this paradigm has implications for strengthening the integration of religious knowledge and modern science, transforming the orientation of education towards the formation of people who are faithful, knowledgeable, and have superior personalities, as well as developing an adaptive, inclusive, and civilized education system. The implementation of Progressive Islam through Muhammadiyah's educational endeavors shows that Islamic education can keep pace with modernity without losing its Islamic identity. Thus, Progressive Islam in Haedar Nashir's perspective offers a significant contribution to the renewal of Islamic education and the development of a just, progressive, and sustainable Indonesian civilization.

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