

# The Concept of 'Islam Berkemajuan' (Progressive Islam): A Conceptual Systematic Review

**Darodjat**

Universitas Muhammadiyah Purwokerto

darodjatjt@gmail.com (Corresponding Author)

## Abstract

This article systematically reviews how scholarship and official Muhammadiyah texts published up to 2020 conceptualize Islam Berkemajuan, commonly translated as Progressive Islam. Using a qualitative conceptual systematic review, the study synthesizes 19 analytical sources comprising fourteen journal articles, three books, and two institutional documents. The review identifies five interrelated dimensions: a normative foundation in tawhid, the Qur'an, Sunnah, and Islam as mercy; an epistemology of tajdid, ijtihad, tarjih, and the integration of religious and modern knowledge; an ethical orientation toward enlightenment, justice, moderation, emancipation, and human dignity; an institutional praxis expressed through education, healthcare, philanthropy, community da'wa, citizenship, and humanitarian action; and a civilizational horizon linking Indonesian progress with cosmopolitan responsibility. The findings show that Islam Berkemajuan is neither a new sect nor a simple synonym for modernization. It is a Muhammadiyah religious perspective that interprets progress as the balanced advancement of spiritual, intellectual, social, and material life. Its distinctiveness lies in joining scriptural fidelity with contextual renewal and in testing theological claims through organized public benefit. The literature nevertheless reveals unresolved tensions between purification and cultural openness, textual authority and contextual reasoning, organizational ideals and uneven implementation, and the universality of the concept and its strong Muhammadiyah identity. The review proposes an integrative architecture in which normative commitments are translated through epistemic mechanisms into ethical orientations, institutional practices, and a civilizational horizon, with critical accountability and renewal operating across all levels.

**Keywords:** *Islam Berkemajuan; Progressive Islam; Muhammadiyah; Tajdid; Islamic Modernism; Conceptual Systematic Review.*

## Konsep Islam Berkemajuan (Progressive Islam): Sebuah Tinjauan Sistematis Konseptual

### Abstrak

Artikel ini secara sistematis mengkaji bagaimana literatur ilmiah dan dokumen resmi Muhammadiyah yang diterbitkan hingga tahun 2020 mengonseptualisasikan *Islam Berkemajuan* (*Progressive Islam*). Dengan menggunakan *conceptual systematic review* kualitatif, penelitian ini mensintesis 19 sumber analitis yang terdiri atas empat belas artikel jurnal, tiga buku, dan dua dokumen kelembagaan Muhammadiyah. Hasil kajian mengidentifikasi lima dimensi yang saling berkaitan, yaitu: (1) landasan normatif yang bertumpu pada tauhid, Al-Qur'an, Sunnah, dan Islam sebagai rahmat; (2) epistemologi yang berlandaskan tajdid, ijtihad, tarjih, serta integrasi antara ilmu-ilmu keislaman dan ilmu pengetahuan modern; (3) orientasi etis yang menekankan pencerahan, keadilan, moderasi, emansipasi, dan penghormatan terhadap martabat manusia; (4) praksis kelembagaan yang diwujudkan melalui pendidikan, pelayanan kesehatan, filantropi, dakwah masyarakat, kewargaan, dan aksi kemanusiaan; serta (5) horizon peradaban yang menghubungkan kemajuan Indonesia dengan tanggung jawab kosmopolitan.

Temuan penelitian menunjukkan bahwa *Islam Berkemajuan* bukanlah mazhab baru maupun sekadar sinonim dari modernisasi. Sebaliknya, konsep ini merupakan perspektif keagamaan Muhammadiyah yang memaknai kemajuan sebagai perkembangan yang seimbang antara dimensi spiritual, intelektual, sosial, dan material kehidupan manusia. Kekhasannya terletak pada kemampuannya memadukan kesetiaan terhadap ajaran normatif Islam dengan pembaruan yang kontekstual, sekaligus menguji validitas klaim-klaim teologis melalui kemaslahatan publik yang diwujudkan secara terorganisasi.

Namun demikian, literatur yang ada masih memperlihatkan sejumlah ketegangan yang belum sepenuhnya terselesaikan, antara lain antara pemurnian ajaran dan keterbukaan terhadap budaya, antara otoritas teks dan penalaran kontekstual, antara cita-cita organisasi dan implementasinya yang belum merata, serta antara universalitas konsep *Islam Berkemajuan* dan identitasnya yang kuat sebagai perspektif khas Muhammadiyah. Berdasarkan sintesis tersebut, artikel ini mengusulkan suatu arsitektur integratif yang menunjukkan bagaimana komitmen normatif diterjemahkan melalui mekanisme epistemologis menjadi orientasi etis, praktik-praktik kelembagaan, dan horizon peradaban, dengan akuntabilitas kritis serta semangat pembaruan yang bekerja secara lintas tingkat sebagai prinsip penghubung.

**Kata-kata Kunci:** *Islam Berkemajuan*; *Progressive Islam*; Muhammadiyah; tajdid; modernisme Islam; tinjauan sistematis konseptual.

## INTRODUCTION

Islam Berkemajuan has become one of the most visible expressions through which Muhammadiyah presents its religious identity in the twenty-first century. The phrase gained formal prominence in the Second-Century Thought Declaration adopted at Muhammadiyah's centennial congress in 2010 and was reinforced during the forty-seventh congress in Makassar in 2015. In these formulations, Islam is described as a religion containing values of progress, enlightenment, and civilizational excellence, while *da'wa* and *tajdid* are positioned as means of transforming human life (Pimpinan Pusat Muhammadiyah, 2010, 2015). The concept subsequently entered academic discussions concerning Islamic reform, education, jurisprudence, citizenship, humanitarianism, tolerance, and global engagement.

The vocabulary of progress, however, did not originate in the 2010 declaration. Accounts of Ahmad Dahlan's teachings and the early movement repeatedly use the language of *maju*, *memajukan*, and *berkemajuan* to describe the formation of knowledgeable Muslims, modern schools, disciplined organizations, and socially useful religious practice (Syuja', 2009). The 1912 Muhammadiyah statutes also framed the association's purpose through the advancement and dissemination of Islamic teaching. Later writers therefore interpret the contemporary phrase as a systematic articulation of an older reformist ethos rather than an entirely new organizational invention (Widodo & Yusuf, 2019).

Despite its growing use, *Islam Berkemajuan* remains conceptually ambiguous. It is variously described as an ideology, worldview, religious perspective, movement identity, paradigm of *tajdid*, educational philosophy, strategy of enlightenment *da'wa*, and civilizational project (Baidhaw, 2017; Qodir, 2019; Widodo & Yusuf, 2019). Some accounts emphasize scriptural purification and rationality; others highlight justice, humanitarianism, tolerance, women's emancipation, democracy, or cosmopolitanism. These uses overlap, but they do not always identify which elements are foundational, which are methodological, and which are expected social outcomes.

The English translation Progressive Islam can introduce further confusion. In international scholarship, progressive Islam may refer to diverse reformist currents associated with gender justice, pluralism, critical hermeneutics, or political liberalism. Islam Berkemajuan is related to some of these concerns but is institutionally rooted in Muhammadiyah's specific history of da'wa, tajdid, tarjih, and social service. It does not simply import an externally defined ideology of progress. Rather, it seeks to identify progressive possibilities within Islam and to translate them into organized action in Indonesian and global contexts (Latief & Nashir, 2020).

The concept also contains an important tension between continuity and innovation. Muhammadiyah maintains commitment to tawhid, the Qur'an and Sunnah, purification of worship, and disciplined legal reasoning. At the same time, its contemporary documents emphasize contextual *ijtihad*, science, citizenship, cooperation across difference, protection of minorities, disaster response, and global humanitarian action (Pimpinan Pusat Muhammadiyah, 2015; Romadlan, 2020). A satisfactory definition must explain how scriptural fidelity and openness to change can coexist without reducing one to the other.

Existing studies provide substantial but fragmented insights. Baidhawry (2017) reconstructs the Qur'anic ethos underlying the concept; Widodo and Yusuf (2019) examine its historical and doctrinal meaning; Qodir (2019) connects it to enlightenment da'wa; Nurhadi (2018) explores its implications for jurisprudence; Hanipudin (2020) and Awaluddin and Saputro (2020) discuss progressive education; while Latief and Nashir (2020) analyze its translation into international humanitarian engagement. Intellectual and organizational studies additionally connect Islam Berkemajuan with cosmopolitanism, national citizenship, cultural negotiation, and open social activism (Bachtiar et al., 2015; Burhani, 2016, 2019; Khoirudin et al., 2020).

What remains underdeveloped is a conceptual architecture capable of organizing these dimensions. Without such an architecture, Islam Berkemajuan risks becoming an expansive label attached to every Muhammadiyah activity. Conversely, an excessively narrow definition may reduce it to a slogan of modernization or to a restatement of doctrinal purification. A conceptual systematic review is therefore needed to clarify the genealogy, normative commitments, epistemic mechanisms, ethical principles, institutional expressions, and boundary conditions identified in the literature.

This article reviews literature published no later than December 31, 2020 and addresses three questions. First, how does the literature define the historical and normative foundations of Islam Berkemajuan? Second, what epistemic, ethical, and institutional dimensions constitute the concept? Third, what tensions limit its conceptual clarity and practical realization? The article contributes an integrative model in which a normative core is translated through *tajdid* and *ijtihad* into ethical orientation, institutional praxis, and a civilizational horizon. It also distinguishes official Muhammadiyah formulations from academic interpretation and from evidence concerning implementation.

## METHOD

This study employed a qualitative conceptual systematic review. The method was selected because Islam Berkemajuan is discussed across historical, theological, educational, legal, sociological, political, and organizational literature rather than through

one standardized empirical research tradition. The review followed the general sequence of review planning, source identification, relevance assessment, data extraction, thematic coding, and conceptual synthesis described by Tranfield et al. (2003), Thomas and Harden (2008), and Snyder (2019). PRISMA 2009 informed transparency principles, but numerical search-flow data were not invented where complete record-level logs were unavailable (Moher et al., 2009).

The temporal boundary included works published up to December 31, 2020. Sources were identified through scholarly databases, Indonesian journal portals, publisher platforms, library catalogues, official Muhammadiyah channels, and backward citation searching. Search combinations included Islam Berkemajuan, Progressive Islam, Muhammadiyah, *tajdid*, *pencerahan*, *peradaban*, education, *fiqh*, tolerance, cosmopolitanism, humanitarianism, and Ahmad Dahlan. English and Indonesian variations were used because the relevant literature is distributed across both languages.

A source was included when it was bibliographically traceable, available for substantive assessment, and directly contributed to at least one review question. The final analytical corpus comprised 19 sources: fourteen journal articles, three books, and two official Muhammadiyah documents. Journal articles and academic books were used to reconstruct scholarly interpretation. Institutional documents were treated as primary evidence of Muhammadiyah's formal self-understanding, not as independent proof that their ideals had been uniformly implemented across all organizational levels.

The extraction matrix recorded bibliographic identity, source type, historical claim, definition of progress, scriptural or theological foundation, epistemic mechanism, ethical principle, institutional expression, civilizational horizon, and identified tension. Initial coding generated categories such as Qur'anic ethos, *tajdid*, *ijtihad*, purification, dynamization, enlightenment, knowledge integration, justice, moderation, citizenship, culture, education, philanthropy, humanitarianism, and cosmopolitanism. These codes were compared across sources and consolidated into five analytical dimensions. Reflexive thematic analysis was used to distinguish recurring patterns from the reviewer's higher-order interpretation (Braun & Clarke, 2006, 2019).

***Table 1. Review protocol and analytical decisions***

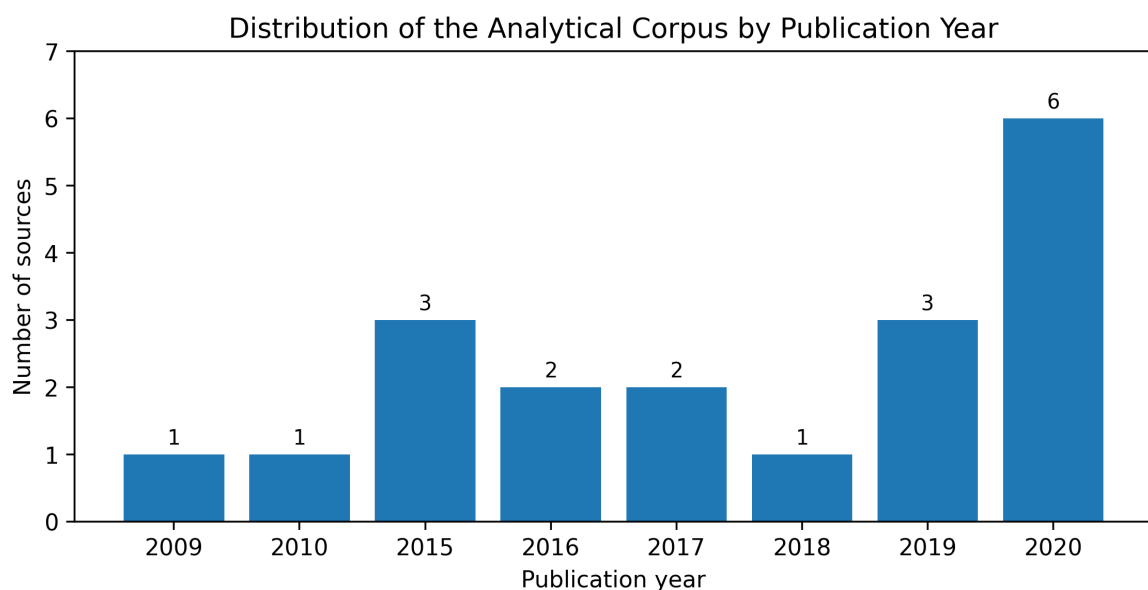
| Component         | Decision                                                         |
|-------------------|------------------------------------------------------------------|
| Review design     | Qualitative conceptual systematic review with thematic synthesis |
| Temporal boundary | Publications issued no later than December 31, 2020              |
| Languages         | English and Indonesian                                           |

| Component            | Decision                                                                                                 |
|----------------------|----------------------------------------------------------------------------------------------------------|
| Analytical corpus    | 19 sources: 14 journal articles, 3 books, and 2 official documents                                       |
| Primary concepts     | Islam Berkemajuan, tajdid, ijtihad, pencerahan, din al-hadlarah, social praxis, cosmopolitanism          |
| Evidence distinction | Academic interpretation separated from official institutional formulation and empirical implementation   |
| Synthesis focus      | Genealogy, normative core, epistemic mechanisms, ethical orientation, institutional praxis, and tensions |
| Reporting caution    | No fabricated PRISMA totals or claims of exhaustive database coverage                                    |

## RESULTS AND DISCUSSION

### Characteristics of the Analytical Corpus

The analytical corpus is concentrated after the formal adoption of the phrase in 2010, with the largest cluster appearing between 2015 and 2020. This distribution reflects the increasing academic effort to define Islam Berkemajuan after Muhammadiyah's centennial and forty-seventh congresses. The corpus nevertheless includes the 2009 publication of Syuja's recollections because it provides an important historical bridge between Ahmad Dahlan's language of progress and later organizational formulations.



**Figure 1. Distribution of the 19 analytical sources by publication year**

**Table 2. Core analytical corpus and principal contribution**

| Source                    | Type              | Primary focus                       | Contribution to synthesis                                                       |
|---------------------------|-------------------|-------------------------------------|---------------------------------------------------------------------------------|
| Syuja' (2009)             | Book              | Ahmad Dahlan and early Muhammadiyah | Historical vocabulary of advancement and action-oriented reform                 |
| PP Muhammadiyah (2010)    | Official document | Second-century Islamic outlook      | Formal definition of Islam as a religion of progress and civilization           |
| Ali (2015)                | Journal article   | Forty-seventh congress              | Public articulation of Islam Berkemajuan and enlightened movement               |
| Amirrachman et al. (2015) | Edited book       | Civilizational agenda               | Plural intellectual interpretations and future agenda                           |
| PP Muhammadiyah (2015)    | Official document | Citizenship and community da'wa     | Pancasila, community enlightenment, minority protection, and universal humanity |
| Bachtiar et al. (2015)    | Journal article   | Young intellectual network          | Cosmopolitan and critical intellectual orientation                              |
| Burhani (2016)            | Book              | Puritanism and cosmopolitanism      | Transformation of Muhammadiyah's intellectual repertoire                        |
| Baidhawiy (2017)          | Journal article   | Qur'anic ethos                      | Scriptural foundation of progressive and compassionate civilization             |

| Source                     | Type            | Primary focus            | Contribution to synthesis                                            |
|----------------------------|-----------------|--------------------------|----------------------------------------------------------------------|
| Muthoifin (2017)           | Journal article | Ahmad Maarif Syafii      | Integration of Islam, Indonesian identity, and humanity              |
| Nurhadi (2018)             | Journal article | Progressive fiqh         | Contextual jurisprudence and responsiveness to social reality        |
| Widodo & Yusuf (2019)      | Journal article | Conceptual genealogy     | Historical and doctrinal clarification of the phrase                 |
| Qodir (2019)               | Journal article | Enlightenment da'wa      | Da'wa bil-lisan and bil-'amal as strategies of social transformation |
| Burhani (2019)             | Journal article | Culture openness and     | Cultural grounding and organizational pluralization                  |
| Hanipudin (2020)           | Journal article | Progressive education    | Holistic, emancipatory, and future-oriented education                |
| Awaluddin & Saputro (2020) | Journal article | Ahmad Dahlan's education | Integration of religious and general knowledge                       |
| Romadlan (2020)            | Journal article | Tolerance                | Boundary between doctrinal conviction and civic respect              |
| Latief Nashir & (2020)     | Journal article | Local-global engagement  | New humanitarianism, ijtihad, and international activism             |

| Source                  | Type            | Primary focus              | Contribution to synthesis                                 |
|-------------------------|-----------------|----------------------------|-----------------------------------------------------------|
| Qodir et al. (2020)     | Journal article | Issues of the ummah        | Multisector progressive response to contemporary problems |
| Khoirudin et al. (2020) | Journal article | Education and civilization | Humanitarian and cosmopolitan educational ethos           |

### **Genealogy: From the Language of Advancement to an Official Religious Perspective**

The first theme concerns genealogy. The literature generally agrees that the exact contemporary formulation became official in 2010, but its semantic foundations are older. Syuja' (2009) presents Ahmad Dahlan as repeatedly encouraging students and teachers to become maju and to make religious knowledge socially useful. Advancement in this early vocabulary did not mean technological development alone. It included disciplined reasoning, ethical courage, education, organizational competence, and concrete service. The establishment of schools, women's education, healthcare, and orphan care provided practical forms through which progress could be recognized.

Widodo and Yusuf (2019) argue that the terminology should be understood in relation to Muhammadiyah's reformist history. The movement's early statutes used the verb memajukan, while subsequent institutional growth embodied a continuing attempt to overcome ignorance, poverty, illness, and religious stagnation. The phrase Islam Berkemajuan therefore condenses a longer history of tajdid and social modernization into a more explicit identity marker.

The 2010 Second-Century Thought Declaration constitutes the decisive conceptual moment. It describes Islam as a religion containing values of progress for creating enlightened human life. Progress is defined as excellent goodness that produces both material and spiritual superiority. Islam is further characterized as din al-hadlarah, a religion of civilization whose presence should generate mercy for the entire universe (Pimpinan Pusat Muhammadiyah, 2010). This formulation transforms an inherited organizational ethos into a formal religious perspective.

The 2015 congress broadened the concept's public implications. Islam Berkemajuan became associated with a movement of enlightenment, the Pancasila state as Dar al-'Ahd wa al-Shahadah, community-based da'wa, religious moderation, protection of vulnerable groups, and universal humanitarian responsibility (Ali, 2015; Pimpinan Pusat Muhammadiyah, 2015). The genealogy is thus neither a simple return to Ahmad

Dahlan nor a sudden ideological invention. It is a cumulative reconstruction through which historical practice, organizational memory, and contemporary challenges are integrated.

### **Normative Foundation: Tawhid, Revelation, Mercy, and Civilizational Good**

The second theme concerns the normative core. The literature consistently rejects the interpretation of Islam Berkemajuan as a new sect, theological school, or alternative religion. It is presented as a perspective on Islam grounded in tawhid, the Qur'an, Sunnah, and the prophetic mission of mercy. Its function is to foreground progressive values already understood to be inherent in Islam and to orient those values toward contemporary life (Baidhaw, 2017; Widodo & Yusuf, 2019).

Baidhaw (2017) reconstructs the concept through a Qur'anic ethos that combines faith, knowledge, righteous action, justice, cooperation, compassion, and civilizational responsibility. The purpose of revelation is not exhausted by correct ritual performance. It guides human beings toward a social order in which dignity is protected and public benefit is expanded. Islam Berkemajuan therefore treats the Qur'an as a source of moral direction and historical agency rather than only as a repository of rules.

The expression *din al-hadlarah* is central. It positions Islam as a civilization-forming religion and defines progress through the integration of outward and inward excellence. Material prosperity without moral orientation is insufficient, while spirituality that tolerates ignorance, poverty, injustice, or institutional weakness is equally incomplete. Progress must include faith, knowledge, health, welfare, cultural refinement, and the ability to contribute to humanity (Pimpinan Pusat Muhammadiyah, 2010).

This normative foundation also clarifies the universal claim of the concept. Islam Berkemajuan is particular in its Muhammadiyah genealogy, but its expected benefits are not confined to organizational members or Muslims. The literature repeatedly connects it with *rahmatan lil-'alamin*, human dignity, care for marginalized groups, and cooperation across ethnic, national, and religious boundaries (Baidhaw, 2017; Khoirudin et al., 2020). Universality, however, is expressed through public benefit rather than through the dissolution of theological identity.

### **Epistemic Mechanisms: Tajdid, Ijtihad, Tarjih, and Knowledge Integration**

The third theme concerns how progress is intellectually produced. The reviewed literature places *tajdid* at the centre of Islam Berkemajuan. *Tajdid* combines purification and dynamization: purification protects the integrity of faith and worship, whereas dynamization develops Islamic responses to changing social conditions. The two functions are analytically distinct but organizationally connected. Scriptural return is expected to free religion from uncritical imitation, while contextual reasoning enables it to address new realities.

Ijtihad and tarjih provide the principal epistemic mechanisms. Islam Berkemajuan assumes that revelation remains normative, but the application of its values requires disciplined reasoning, comparison of evidence, attention to purposes, and understanding of social context. Nurhadi (2018) applies this logic to fiqh, arguing that jurisprudence must remain responsive to contemporary realities rather than repeat classical formulations without examining their conditions. Progressive fiqh is not the abandonment of legal tradition; it is an effort to restore the dynamic relationship between doctrine and lived problems.

Knowledge integration is another recurring element. Ahmad Dahlan's educational reform challenged the division between religious and general knowledge by placing both within a single project of human development. Contemporary studies interpret this integration as a foundation of progressive Islamic education capable of producing faithful, rational, skilled, autonomous, and socially responsible persons (Awaluddin & Saputro, 2020; Hanipudin, 2020). Science and technology are not treated as religiously neutral ornaments. They become means of fulfilling ethical and civilizational responsibilities.

The epistemology is therefore neither unrestricted relativism nor textual literalism. It retains authoritative sources while recognizing historical change, empirical knowledge, and institutional learning. Latief and Nashir (2020) show how new ijtihad emerges when Muhammadiyah encounters humanitarian crises, global conflict, and international cooperation. Experience generates questions that require renewed interpretation, while religious values provide criteria for evaluating action.

### **Ethical Orientation: Enlightenment, Justice, Moderation, and Emancipation**

The fourth theme is ethical orientation. The concept of pencerahan, or enlightenment, appears throughout the literature as the movement from conditions that diminish human capacity toward knowledge, freedom, dignity, and constructive participation. Enlightenment da'wa does not merely transmit doctrine. It identifies social problems, develops communities, and creates institutions through which people can improve their lives (Qodir, 2019).

Justice is integral to this orientation. Islam Berkemajuan criticizes religious life that remains indifferent to poverty, discrimination, gender inequality, and institutional exclusion. Its connection with Muhammadiyah's traditions of education, healthcare, philanthropy, and women's organization gives justice an institutional rather than purely rhetorical form. Progress is measured partly by whether vulnerable people gain access to knowledge, treatment, protection, and opportunities for participation.

Moderation and tolerance constitute another ethical field. Romadlan (2020) shows that Muhammadiyah's discourse distinguishes theological conviction from civic respect. The organization does not affirm that all theological claims are identical, yet it recognizes religious freedom, peaceful coexistence, and cooperation in public life. Islam Berkemajuan thus attempts to maintain doctrinal boundaries without

legitimizing discrimination or violence.

Muthoifin (2017) interprets Ahmad Syafii Maarif's thought as a synthesis of Islam, Indonesian identity, and humanity. This formulation prevents progress from being defined through cultural alienation or hostility toward the nation-state. The 2015 concept of Dar al-'Ahd wa al-Shahadah similarly interprets Indonesia as a national covenant that Muslims must actively improve rather than merely tolerate (Pimpinan Pusat Muhammadiyah, 2015). Citizenship becomes a field of religious witness through justice, democratic participation, and public service.

The ethical orientation also contains an emancipatory element. Education should liberate people from ignorance and dependency; philanthropy should move beyond temporary relief; women should participate as full agents of social transformation; and minority or marginalized communities should receive protection. The literature does not always demonstrate that these ideals are consistently realized, but it identifies emancipation as a necessary implication of progress.

### **Institutional Praxis and the Civilizational Horizon**

The fifth theme concerns institutional praxis. Islam Berkemajuan is distinctive because it is not formulated only as an intellectual doctrine. Muhammadiyah's schools, universities, hospitals, orphanages, philanthropic institutions, disaster-response bodies, media, and community organizations provide arenas in which the concept is expected to become visible. Qodir (2019) describes the combination of verbal da'wa and da'wa through action, while Qodir et al. (2020) connect progressive Islam with education, public health, environmental responsibility, social empowerment, peace, and the development of Muslim competitiveness.

Education occupies a strategic position. It is both a public service and the primary mechanism for reproducing the concept across generations. Progressive education integrates faith and science, encourages critical thought, develops professional capability, and directs knowledge toward social benefit (Awaluddin & Saputro, 2020; Hanipudin, 2020). Khoirudin et al. (2020) add a humanitarian and cosmopolitan dimension, arguing that Muhammadiyah education should contribute to social reconstruction rather than serve only internal organizational reproduction.

Humanitarianism demonstrates the expansion from national service to global engagement. Latief and Nashir (2020) document Muhammadiyah's involvement in overseas disaster relief, peace initiatives, and assistance to refugees and conflict-affected communities. Such activities extend the meaning of da'wa beyond proselytization. They present professional care, solidarity, and conflict resolution as legitimate expressions of Islamic renewal.

The civilizational horizon joins Indonesia Berkemajuan with cosmopolitan humanity. Amirrachman et al. (2015) present diverse agendas through which Muhammadiyah intellectuals connect Islamic reform with democracy, culture, education, ecology, science, social justice, and global civilization. Bachtiar et al. (2015) and Burhani (2016)

identify cosmopolitan tendencies among younger intellectuals who seek dialogue across cultures and traditions. The goal is not to dissolve Indonesian or Islamic identity, but to develop a confident identity capable of exchange, learning, and universal responsibility.

Institutional praxis also supplies a test of conceptual credibility. The phrase becomes meaningful when organizational priorities, budgets, curricula, service standards, and public positions reflect its ethical claims. An institution cannot be considered progressive merely because it is owned by Muhammadiyah or uses the language of Islam Berkemajuan. Its accessibility, accountability, intellectual openness, professional quality, and social effects must be evaluated.

### **Conceptual Tensions and Boundary Conditions**

The synthesis identifies four principal tensions. The first concerns purification and cultural openness. Muhammadiyah's commitment to purifying faith and worship remains central, but an excessively expansive use of purification may marginalize local cultural expression or narrow the range of legitimate interpretation. Burhani (2019) argues that cultural grounding and organizational openness are necessary if Islam Berkemajuan is to avoid becoming socially detached.

The second tension concerns textual authority and contextual reasoning. Tajdid requires both return to sources and responsiveness to reality. If textual authority is treated without historical and empirical analysis, the concept risks rigidity. If contextual reasoning is disconnected from normative criteria, it risks conceptual indeterminacy. The reviewed literature treats tarjih, maqasid-oriented reasoning, and institutional deliberation as possible mediating mechanisms, but their operation requires further empirical study.

The third tension is between normative ideals and uneven implementation. Official documents articulate moderation, justice, minority protection, gender dignity, and universal humanity. These documents establish organizational commitments, but they do not prove uniform practice across thousands of branches and institutions. Variation in leadership, resources, local culture, and political context may produce different interpretations of what progress requires.

The fourth tension concerns universality and organizational ownership. Islam Berkemajuan claims relevance for humanity while remaining strongly identified with Muhammadiyah. This identity gives the concept historical depth and institutional capacity, but it may also encourage defensive branding or comparison with other Islamic labels. The concept is most persuasive when it functions as an open contribution to public ethics rather than as a claim of organizational superiority.

### ***Table 3. Five-dimensional synthesis of Islam Berkemajuan***

| Dimension              | Core elements                                       | Primary function                                         | Representative sources                           |
|------------------------|-----------------------------------------------------|----------------------------------------------------------|--------------------------------------------------|
| Normative foundation   | Tawhid, Qur'an, Sunnah, rahmah, dignity             | Defines the moral meaning and limits of progress         | PP Muhammadiyah, 2010; Baidhawiy, 2017           |
| Epistemic mechanisms   | Tajdid, ijtihad, tarjih, knowledge integration      | Connects revelation with changing realities              | Nurhadi, 2018; Latief & Nashir, 2020             |
| Ethical orientation    | Enlightenment, justice, moderation, emancipation    | Evaluates religious and social conduct                   | Qodir, 2019; Romadlan, 2020                      |
| Institutional praxis   | Education, health, philanthropy, community da'wa    | Sustains and professionalizes public benefit             | Hanipudin, 2020; Qodir et al., 2020              |
| Civilizational horizon | Indonesia Berkemajuan, cosmopolitan humanity, peace | Extends reform toward national and global responsibility | Amirrachman et al., 2015; Khoirudin et al., 2020 |

## Discussion

The results show that Islam Berkemajuan is best understood as a layered religious perspective rather than a single proposition. Its normative core defines Islam as a source of mercy, dignity, and civilizational good. Its epistemic mechanisms explain how this core is interpreted through tajdid, ijtihad, tarjih, and the integration of knowledge. Its ethical orientation identifies enlightenment, justice, moderation, and emancipation as criteria of progress. Institutional praxis translates these commitments into education, healthcare, philanthropy, civic participation, and humanitarian action. The civilizational horizon extends their intended relevance toward Indonesia and the wider world.

This layered understanding resolves several ambiguities. First, Islam Berkemajuan is not equivalent to material modernization. Modern technology, professional administration, and institutional scale may support progress, but they remain means rather than final criteria. A technologically advanced institution that excludes the poor or weakens human dignity would not satisfy the concept's normative demands.

Progress involves the balanced development of spiritual, intellectual, social, cultural, and material life.

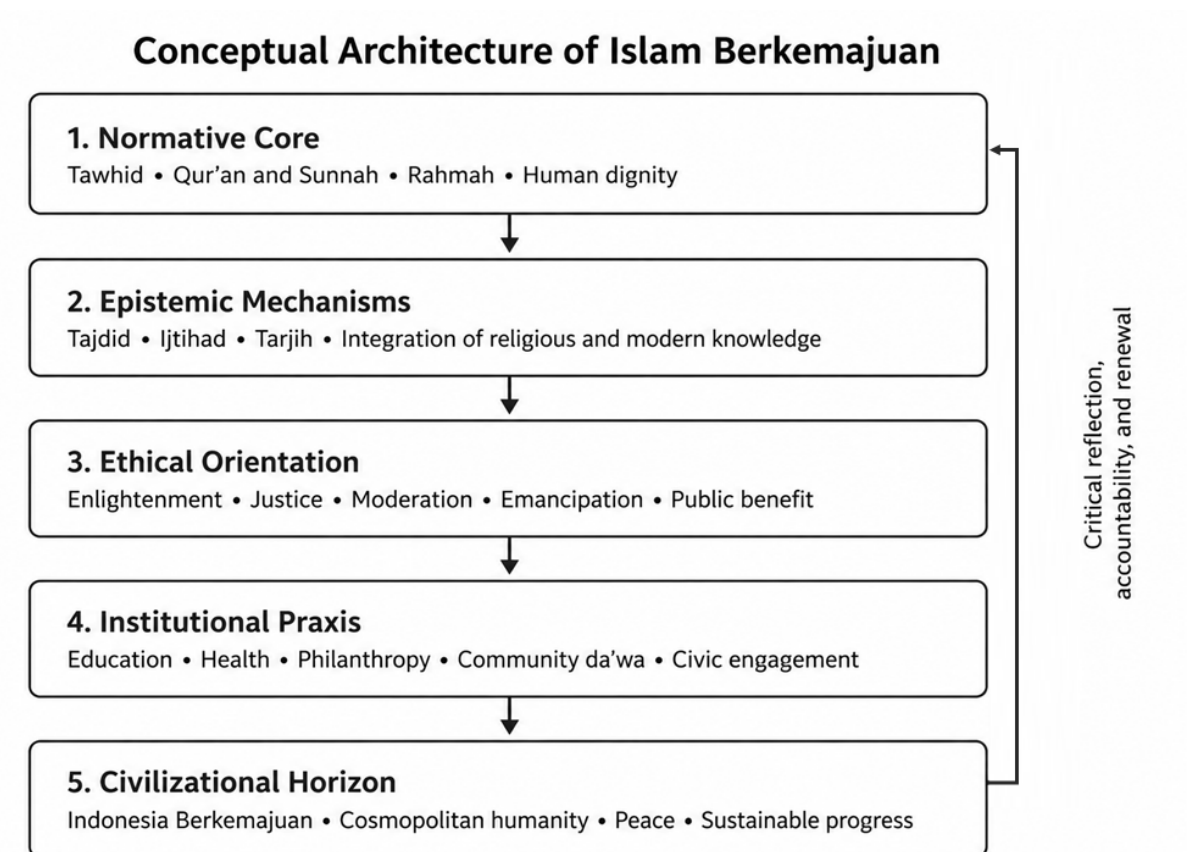
Second, Islam Berkemajuan is not the opposite of tradition in a simple sense. It criticizes taqlid and practices considered inconsistent with revelation, yet it also relies on Muhammadiyah's own accumulated institutional tradition. The concept is simultaneously reformist and tradition-producing. Schools, hospitals, women's organizations, philanthropic bodies, and methods of deliberation have become inherited resources that shape later interpretations of tajdid.

Third, the concept does not replace purification with unrestricted pluralism. Purification remains important in the domains of faith and worship. What expands is the range of legitimate Islamic action in social, cultural, scientific, national, and humanitarian fields. Burhani's (2016) language of movement from puritanism toward cosmopolitanism is most accurate when read as an enlargement of intellectual and institutional repertoire rather than as the disappearance of doctrinal boundaries.

Fourth, the concept is performative. It does not merely describe Muhammadiyah; it sets expectations for what the movement should become. Official documents create a normative horizon against which actual institutions can be evaluated. Islam Berkemajuan therefore has both identity-forming and critical functions. It can legitimize organizational action, but it should also expose contradictions between progressive rhetoric and exclusionary, bureaucratic, or intellectually stagnant practice.

The synthesis supports the following conceptual sequence: normative commitments generate epistemic responsibilities; epistemic mechanisms shape ethical judgments; ethical judgments guide institutional action; and institutional action contributes to a civilizational horizon. The relationship is not one-directional. Institutional experience reveals new problems and can stimulate renewed interpretation. Humanitarian crises, environmental damage, digital transformation, educational inequality, and minority vulnerability create contexts in which the meaning of progress must be reconsidered.

Figure 2 presents this architecture. Critical reflection, accountability, and renewal operate across all levels. This cross-cutting process is essential because a concept of progress can itself become static. Islam Berkemajuan remains progressive only when its institutions are willing to examine whether inherited practices continue to produce public benefit under changing conditions.



**Figure 2. Integrative conceptual architecture of Islam Berkemajuan**

### Theoretical Propositions

Proposition 1. Islam Berkemajuan defines progress as the integrated advancement of spiritual, intellectual, social, and material life rather than as material modernization alone.

Proposition 2. Tajdid mediates between scriptural fidelity and historical change through the complementary functions of purification and dynamization.

Proposition 3. The credibility of Islam Berkemajuan increases when normative and epistemic commitments are embodied in accessible, professional, and accountable institutions.

Proposition 4. The universal claim of Islam Berkemajuan is realized when Muhammadiyah's particular identity produces benefits for people across organizational, religious, national, and cultural boundaries.

Proposition 5. Islam Berkemajuan loses critical force when it functions primarily as branding, when institutional growth substitutes for social impact, or when contextual renewal is restricted by organizational defensiveness.

**Table 4. Conceptual tensions, risks, and evaluative questions**

| <b>Tension</b>                              | <b>Conceptual risk</b>                          | <b>Evaluative question</b>                                                                  |
|---------------------------------------------|-------------------------------------------------|---------------------------------------------------------------------------------------------|
| Purification vs. cultural openness          | Religious rigidity or uncritical accommodation  | How are doctrinal boundaries maintained without denying legitimate cultural plurality?      |
| Textual authority vs. context               | Literalism or normless relativism               | How do tarjih and ijtihad integrate revelation, purposes, evidence, and social reality?     |
| Institutional scale vs. public benefit      | Organizational expansion without accessibility  | Who benefits, who is excluded, and how are social outcomes evaluated?                       |
| Universal claim vs. organizational identity | Brand competition or institutional triumphalism | Does Muhammadiyah's particular identity generate inclusive public benefit?                  |
| Progressive rhetoric vs. implementation     | Symbolic appropriation of the concept           | Are budgets, curricula, policies, and leadership practices consistent with declared values? |

## PRACTICAL AND SCHOLARLY IMPLICATIONS

For Muhammadiyah institutions, the review suggests that Islam Berkemajuan should be operationalized through measurable commitments rather than repeated as a historical slogan. Educational institutions should combine intellectual excellence with access, knowledge integration, ethical formation, and community engagement. Healthcare and philanthropic bodies should connect professional quality with protection of vulnerable groups. Da'wa organizations should assess whether their methods enlighten and empower communities rather than merely reproduce internal discourse.

For organizational leadership, the concept requires critical accountability. Strategic plans, budgets, leadership development, digital communication, and international programmes should be evaluated according to justice, inclusion, knowledge, sustainability, and public benefit. The tension between centralized identity and local diversity should be managed through deliberation rather than suppression of difference.

For scholarship, Islam Berkemajuan should be studied as a contested and evolving concept. Researchers need to distinguish official doctrine, elite interpretation,

institutional practice, and beneficiary experience. Comparative studies across schools, universities, hospitals, philanthropic offices, women's organizations, and regional branches would reveal how the concept is translated under different social conditions. Research should also examine 'Aisyiyah's contribution, environmental ethics, digital transformation, disability inclusion, minority protection, and the measurable effects of humanitarian action.

## **LIMITATIONS AND FUTURE RESEARCH**

This review has several limitations. The corpus is limited to English- and Indonesian-language sources available up to 2020. It does not claim exhaustive coverage of unpublished organizational materials, local branch documents, Dutch-language archives, or later scholarship. Several sources are normative or conceptual and therefore provide stronger evidence of intended meaning than of institutional outcomes. The review also relies on thematic interpretation; another reviewer may organize the dimensions differently.

Future research should reconstruct the historical use of *maju*, *memajukan*, and *berkemajuan* in early Muhammadiyah documents; compare formal doctrine with practice across institutions; investigate how members outside national leadership understand the concept; and evaluate whether programmes associated with Islam Berkemajuan improve access, agency, inclusion, and social justice. Longitudinal and participatory research would be especially valuable for determining whether progressive rhetoric produces durable transformation.

## **CONCLUSION**

This conceptual systematic review shows that Islam Berkemajuan is a Muhammadiyah religious perspective that integrates scriptural commitment, intellectual renewal, ethical transformation, organized social service, and civilizational responsibility. Its genealogy connects Ahmad Dahlan's language of advancement and practical reform with the formal Second-Century Thought Declaration of 2010 and the expanded national and humanitarian agenda of the 2015 congress. The concept is therefore historically rooted but continually reconstructed.

Its normative foundation lies in *tawhid*, the Qur'an and Sunnah, mercy, and human dignity. *Tajdid*, *ijtihad*, *tarjih*, and knowledge integration provide mechanisms for responding to change. Enlightenment, justice, moderation, and emancipation supply ethical criteria, while education, healthcare, philanthropy, citizenship, and humanitarian action provide institutional forms. The intended horizon is a spiritually and materially excellent society that advances Indonesia and contributes to global humanity.

The review also identifies important limits. Islam Berkemajuan must negotiate purification and cultural openness, textual authority and contextual reasoning, institutional identity and universal benefit, and normative aspiration and uneven practice. It should not be equated with technological modernization, organizational expansion, or rhetorical branding. Its critical value depends on whether it enables Muhammadiyah institutions to examine their accessibility, intellectual openness, accountability, and actual effects on vulnerable communities.

Islam Berkemajuan is thus most productively understood as an integrative and self-renewing architecture of Islamic progress. It begins with revelation, moves through disciplined reasoning and ethical judgment, becomes visible in institutional praxis, and remains accountable to the civilizational goals of mercy, justice, knowledge, dignity, and shared human flourishing.

## REFERENCES

- Ali, M. (2015). The Muhammadiyah's 47th Congress and "Islam Berkemajuan." *Studia Islamika*, 22(2), 377–386. <https://doi.org/10.15408/sdi.v22i2.1978>
- Amirrachman, A., Nubowo, A., & Khoirudin, A. (Eds.). (2015). *Islam berkemajuan untuk peradaban dunia: Refleksi dan agenda Muhammadiyah ke depan*. Mizan.
- Awaluddin, A., & Saputro, A. D. (2020). Rekonstruksi pemikiran K. H. Ahmad Dahlan dalam pendidikan Islam berkemajuan. *Muaddib: Studi Kependidikan dan Keislaman*, 1(2), 182–204. <https://doi.org/10.24269/muaddib.v1i2.3360>
- Bachtiar, H., Fadly, H., & Nurhakim, M. (2015). Visi kosmopolitanisme Islam di lingkungan Jaringan Intelektual Muda Muhammadiyah. *Teosofi: Jurnal Tasawuf dan Pemikiran Islam*, 5(2), 455–485. <https://doi.org/10.15642/teosofi.2015.5.2.455-485>
- Baidhawry, Z. (2017). Muhammadiyah dan spirit Islam berkemajuan dalam sinaran etos Alqur'an. *Afkaruna: Indonesian Interdisciplinary Journal of Islamic Studies*, 13(1), 17–47. <https://doi.org/10.18196/aiijis.2017.0066.17-47>
- Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3(2), 77–101. <https://doi.org/10.1191/1478088706qp063oa>
- Braun, V., & Clarke, V. (2019). Reflecting on reflexive thematic analysis. *Qualitative Research in Sport, Exercise and Health*, 11(4), 589–597. <https://doi.org/10.1080/2159676X.2019.1628806>
- Burhani, A. N. (2016). Muhammadiyah berkemajuan: Pergeseran dari puritanisme ke kosmopolitanisme. Mizan.
- Burhani, A. N. (2019). Untuk Islam Berkemajuan. *Maarif*, 14(2), 75–84. <https://doi.org/10.47651/mrf.v14i2.63>
- Hanipudin, S. (2020). Pendidikan Islam berkemajuan dalam pemikiran Haedar Nashir. *INSANIA: Jurnal Pemikiran Alternatif Kependidikan*, 25(2), 305–320. <https://doi.org/10.24090/insania.v25i2.4194>
- Khoirudin, A., Baidhawry, Z., & Mohd Nor, M. R. (2020). Exploring Muhammadiyah's historical civilizational dimension of education in Indonesia: Philosophy and ethos of humanitarian and cosmopolitan. *Journal of Al-Tamaddun*, 15(1), 183–197. <https://doi.org/10.22452/JAT.vol15no1.13>
- Latief, H., & Nashir, H. (2020). Local dynamics and global engagements of the Islamic modernist movement in contemporary Indonesia: The case of Muhammadiyah

- (2000–2020). *Journal of Current Southeast Asian Affairs*, 39(2), 290–309.  
<https://doi.org/10.1177/1868103420910514>
- Moher, D., Liberati, A., Tetzlaff, J., Altman, D. G., & The PRISMA Group. (2009). Preferred reporting items for systematic reviews and meta-analyses: The PRISMA statement. *PLOS Medicine*, 6(7), Article e1000097.  
<https://doi.org/10.1371/journal.pmed.1000097>
- Muthoifin. (2017). Islam berkemajuan perspektif Ahmad Syafii Maarif. *Wahana Akademika: Jurnal Studi Islam dan Sosial*, 4(1), 117–132.  
<https://doi.org/10.21580/wa.v4i1.1483>
- Nurhadi. (2018). Formulasi fiqh Muhammadiyah dalam paradigma Islam berkemajuan. *Misykat al-Anwar: Jurnal Kajian Islam dan Masyarakat*, 1(1), 1–23.  
<https://doi.org/10.24853/ma.1.1.1-23>
- Pimpinan Pusat Muhammadiyah. (2010). Pernyataan pikiran Muhammadiyah abad kedua. Pimpinan Pusat Muhammadiyah.
- Pimpinan Pusat Muhammadiyah. (2015). Tanfidz keputusan Muktamar Muhammadiyah ke-47. Pimpinan Pusat Muhammadiyah.
- Qodir, Z. (2019). Islam berkemajuan dan strategi dakwah pencerahan umat. *Jurnal Sosiologi Reflektif*, 13(2), 209–234. <https://doi.org/10.14421/jsr.v13i12.1630>
- Qodir, Z., Jubba, H., Hidayati, M., Abdullah, I., & Long, A. S. (2020). A progressive Islamic movement and its response to the issues of the ummah. *Indonesian Journal of Islam and Muslim Societies*, 10(2), 323–352. <https://doi.org/10.18326/ijims.v10i2.323-352>
- Romadlan, S. (2020). Diskursus makna toleransi terhadap non-Muslim dalam Muhammadiyah sebagai gerakan Islam berkemajuan: Analisis hermeneutika Paul Ricoeur. *Komuniti: Jurnal Komunikasi dan Teknologi Informasi*, 12(2), 101–118.  
<https://doi.org/10.23917/komuniti.v12i2.9633>
- Snyder, H. (2019). Literature review as a research methodology: An overview and guidelines. *Journal of Business Research*, 104, 333–339.  
<https://doi.org/10.1016/j.jbusres.2019.07.039>
- Syuja'. (2009). Islam berkemajuan: Kisah perjuangan K. H. Ahmad Dahlan dan Muhammadiyah masa awal. Al-Wasath Publishing House.
- Thomas, J., & Harden, A. (2008). Methods for the thematic synthesis of qualitative research in systematic reviews. *BMC Medical Research Methodology*, 8, Article 45.  
<https://doi.org/10.1186/1471-2288-8-45>
- Tranfield, D., Denyer, D., & Smart, P. (2003). Towards a methodology for developing evidence-informed management knowledge by means of systematic review. *British*

Journal of Management, 14(3), 207–222. <https://doi.org/10.1111/1467-8551.00375>

Widodo, H., & Yusuf, M. (2019). Islam berkemajuan dalam perspektif Muhammadiyah. *Islamica: Jurnal Studi Keislaman*, 13(2), 185–208. <https://doi.org/10.15642/islamica.2019.13.2.1-24>