

Islam *Berkemajuan* in Education: Reconstructing Muhammadiyah's Philosophy of Education Based on Manhaj Tarjih and Tajdid in the Era of Globalization

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Abstract

Islamic education in Indonesia is facing major challenges, ranging from the rapid flow of globalization to the weakening integration between religious knowledge and modern sciences. In this context, Muhammadiyah's Manhaj Tarjih emerges as a distinctive and comprehensive intellectual framework, as it integrates textual interpretation (bayani), scientific rationality (burhani), and spiritual intuition (irfani). These three approaches provide a solid foundation for the philosophy of Islamic education that remains faithful to Islamic teachings while also responsive to contemporary demands. This article aims to analyze the core values of Manhaj Tarjih and examine how the concept of Islam Berkemajuan can serve as a basis for redesigning Islamic education in the modern era. This study employs a qualitative approach through a literature review of Muhammadiyah's official documents and indexed academic references. The findings reveal that the integration of Manhaj Tarjih and Islam Berkemajuan fosters an Islamic education that is open, just, and liberating. However, for this vision to be realized, concrete steps are required, including value-based curriculum reform, the enhancement of teacher competencies, and the implementation of holistic evaluation systems. In this way, Islamic education has the potential to become a transformative force that enlightens and contributes to the advancement of civilization.

Keywords: Progressive; Education; Manhaj; Muhammadiyah; Philosophy

Islam Berkemajuan dalam Pendidikan: Rekonstruksi Filsafat Pendidikan Muhammadiyah Berbasis Manhaj Tarjih dan Tajdid di Era Globalisasi

Abstrak

Pendidikan Islam di Indonesia menghadapi tantangan besar, mulai dari derasnya arus globalisasi hingga melemahnya integrasi antara ilmu agama dan ilmu modern. Dalam konteks tersebut, Manhaj Tarjih Muhammadiyah hadir sebagai pendekatan berpikir yang khas dan komprehensif, karena menggabungkan pendekatan teks keagamaan (bayani), rasionalitas ilmiah (burhani), dan intuisi spiritual (irfani). Ketiga pendekatan tersebut membentuk dasar filsafat pendidikan Islam yang relevan dengan ajaran Islam sekaligus responsif terhadap kebutuhan zaman. Artikel ini bertujuan menganalisis nilai-nilai utama Manhaj Tarjih dan mengkaji bagaimana konsep Islam Berkemajuan dapat menjadi landasan dalam merancang ulang sistem pendidikan Islam di era kontemporer. Kajian ini menggunakan pendekatan kualitatif melalui studi pustaka terhadap dokumen resmi Muhammadiyah dan literatur akademik terindeks. Hasil penelitian menunjukkan bahwa integrasi Manhaj Tarjih dan Islam Berkemajuan mampu melahirkan pendidikan Islam yang terbuka, adil, dan membebaskan. Namun, agar gagasan tersebut benar-benar terwujud, diperlukan langkah konkret seperti pembaruan kurikulum berbasis nilai, peningkatan kompetensi pendidik, serta sistem evaluasi yang holistik. Dengan demikian, pendidikan Islam berpotensi menjadi kekuatan transformasi sosial yang mencerahkan sekaligus membangun peradaban.

Kata kunci: Berkemajuan; Filsafat; Manhaj; Muhammadiyah; Pendidikan

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INTRODUCTION

Islamic education plays a strategic role in shaping the holistic character of human beings, not merely as an instrument for the transmission of knowledge. Within the framework of Islamic educational philosophy, education is understood as an integral process that unites cognitive, affective, and spiritual aspects in developing individuals who are rational thinkers, morally upright, and socially conscious. This perspective is particularly relevant in the face of contemporary educational challenges that tend to prioritize administrative targets and academic achievements while neglecting ethical and transcendental dimensions (Yusof, 2017; Khoiruddin, 2016; Sirozi, 2015). Therefore, it is important to reorient Islamic education toward value-based foundations and epistemological frameworks derived from the integration of revelation, reason, and spiritual experience, as offered by the Islamic intellectual tradition (Zarkasyi, 2016; Ahmad & Sahar, 2016; Azra, 2017).

The term *Islam Berkemajuan*, literally translated as “Progressive Islam,” is a distinctive Muhammadiyah ideology. It refers not merely to progressiveness in a secular sense but to an integrative framework that combines fidelity to Islamic revelation with rational inquiry and social transformation. Within Muhammadiyah’s discourse, *Islam Berkemajuan* emphasizes renewal (*tajdid*), inclusivity, scientific advancement, social justice, and humanization. Thus, in this article, the Indonesian term *Islam Berkemajuan* will be retained alongside its English approximation, “Progressive Islam,” to highlight its specific Muhammadiyah context.

One of the significant contributions to the strengthening of contemporary Islamic educational philosophy comes from the concept of *Islam Berkemajuan* developed by Muhammadiyah. This concept is not merely a theological narrative but an ideology that emphasizes the importance of renewing Islamic thought in a rational, inclusive, and human-centered manner. In the field of education, *Islam Berkemajuan* provides an ideological foundation for constructing a learning system that not only nurtures intellectual capacity but also humanizes learners and liberates them from various forms of social and spiritual backwardness (Mahfud, 2022; Hasan, 2019; Subhan, 2020). Such an approach encourages educational institutions to become more open to change and more responsive to social realities such as unequal access, moral degradation, and the commercialization of education (Fauzia, 2020; Wahid, 2021; Mukti, 2021). Within this context, *Islam Berkemajuan* is essential to be positioned as a paradigmatic foundation for Islamic education that is more relevant to the challenges of the present era.

Islam Berkemajuan is a distinctive Muhammadiyah ideology that promotes the advancement of knowledge, social justice, and humanization. In the educational domain, it serves as the basis for cultivating individuals with critical thinking skills, inclusivity, and social responsibility (Mahfud, 2022; Hasan, 2019). However, in many educational institutions, this ideology has not yet been substantively implemented. Islamic education often remains confined to administrative routines and normative teaching practices that provide little room for intellectual freedom and social transformation (Fauzia, 2020; Niyozov & Memon, 2018). Mainstreaming *Islam Berkemajuan* in education means reformulating curricula and teaching methods so that they not only convey Islamic teachings textually but also transform these values into social action and educational policy (Latief, 2018; Subhan, 2020). In this regard, education functions as both a means of liberation and enlightenment. *Islam Berkemajuan* is not merely an ideological discourse but also a conceptual foundation for reforming Islamic education into a system that is just, inclusive, and transformative.

As a methodological framework underpinning the development of *Islam Berkemajuan*, Muhammadiyah’s *Manhaj Tarjih* offers an integrative approach that synthesizes three sources of knowledge: *bayani* (textual revelation), *burhani* (rational inquiry), and *irfani* (spiritual experience). Collectively, these sources constitute an epistemological framework that is not only comprehensive but

also contextual with the advancement of science and the dynamics of social life. This framework is believed to be capable of addressing the complexity of modern realities without losing the essential values of Islam (Anwar & Mahfud, 2022). In the context of education, such an approach allows for the development of a learning system that is critical, reflective, and value-transformative (Anwar & Mahfud, 2022; Khoiruddin, 2016). Nevertheless, in educational practice, these three approaches are often applied separately and in a fragmented manner. The *bayani* approach tends to dominate in conservative Islamic institutions, while *burhani* and *irfani* are frequently perceived as exclusive to the domains of philosophy or Sufism (Zarkasyi, 2016; Yusof, 2017). This condition has led to a lack of synergy between textual, rational, and spiritual dimensions in curriculum development and teaching processes.

Several Islamic educational institutions still maintain the dichotomy between religious sciences and secular sciences, and have not yet fully developed a curriculum model that integrates Islamic values with modern pedagogical approaches (Niyozov & Memon, 2018; Arifin, 2018; Zarkasyi, 2016). This situation highlights the urgent need for a more systematic strategy to reconstruct Islamic educational curricula based on *Manhaj Tarjih* in order to be more adaptive and transformative. By integrating these three approaches into educational design, Muhammadiyah's *Manhaj Tarjih* offers a holistic epistemological solution. The *bayani* approach provides normative authority, *burhani* ensures scientific rationality, and *irfani* preserves the depth of spiritual experience among learners (Ahmad & Sahar, 2016; Khoiruddin, 2016). Such a model has the potential to enrich the paradigm of Islamic education in a global era that demands openness while maintaining steadfast values. Through the integration of *bayani-burhani-irfani*, Muhammadiyah's *Manhaj Tarjih* presents a holistic epistemological approach that is highly relevant for reinforcing the philosophical foundations of *Islam Berkemajuan* in education.

METHODOLOGY

This research was conducted using an interpretive qualitative approach based on library research. This method was employed to explore in depth the philosophical ideas embedded in the doctrine of *Islam Berkemajuan* and the methodology of Muhammadiyah's *Manhaj Tarjih*, as well as their relevance in rearticulating the philosophy of Islamic education in the era of globalization. The study does not rely on empirical field data but rather on conceptual analysis of texts, official Muhammadiyah documents, and relevant scholarly literature. This approach is considered appropriate as it enables the researcher to examine the construction of thought and ideological values that are abstract yet strategic in shaping educational systems. Accordingly, the study is descriptive-analytical in nature, not only describing the content of written sources but also critically examining them within the context of contemporary Islamic educational dynamics.

The primary sources of data in this research consist of official publications of the Majelis Tarjih dan Pengembangan Pemikiran Islam (Council for Tarjih and Islamic Thought Development), ideological documents of Muhammadiyah such as *Identitas dan Karakter Gerakan Muhammadiyah* (The Identity and Character of the Muhammadiyah Movement), as well as academic works from nationally and internationally indexed journals. These references were selected for their scholarly authority and relevance to the focus of the study. The analytical procedure was carried out through the stages of identifying materials, classifying themes, and synthesizing key ideas from each document under review. Data analysis techniques drew upon the model of content analysis and hermeneutical approaches to texts, in order to uncover the philosophical meanings and values underlying the main concepts of *bayani*, *burhani*, and *irfani* in *Manhaj Tarjih*. The validity of findings was ensured through theoretical triangulation, argumentative consistency, and reliance on the credibility of academic sources, thereby maintaining the rigor, comprehensiveness, and contribution of this research to the discourse on Islamic education.

As a form of validation and reliability, the researcher applied theoretical triangulation and maintained argumentative consistency throughout the analytical process. Validity was further constructed through cross-comparison among academic references to ensure that interpretations were neither biased nor reductive. In addition, the principle of reflexivity in qualitative research was applied, namely an awareness of the researcher's positionality and assumptions that could influence the interpretation of the texts under study (Miles et al., 2014).

This methodological design does not aim to generalize findings but rather to build a deep and contextual understanding of the dynamics of thought within Muhammadiyah's philosophy of Islamic education. Consequently, the research is exploratory and constructive in nature, seeking to uncover the transformative potential of *Manhaj Tarjih* in redefining the direction of Islamic education to become more responsive to the challenges of modernity. Through this approach, the researcher aspires to contribute conceptually to the discourse on *Islam Berkemajuan* in education, which is inclusive, integrative, and value-based.

FINDINGS AND DISCUSSION

Muhammadiyah's *Manhaj Tarjih* is not merely a method for establishing religious rulings but also embodies philosophical values that can serve as the foundation for developing an inclusive, dynamic, and civilized Islamic educational system. Its epistemological approach integrates *bayani* (revelation and text), *burhani* (rational reasoning), and *irfani* (spiritual awareness), reflecting an effort to proportionally reconcile religious sciences and worldly sciences. In educational practice, this approach creates opportunities for integrative learning models that simultaneously cultivate critical reasoning and nurture morality and spirituality among students (Khoiruddin, 2016; Zarkasyi, 2016).

Manhaj Tarjih also resists rigid, purely textual methods of knowledge. Instead, it encourages a deeper reading of the contemporary context, taking into account both scientific considerations and ethical intuition. This orientation is consistent with the principle of *tajdid* (renewal), which positions education as a dynamic process that adapts to social realities and scientific advancements (Mahfud, 2022). Thus, the philosophical values of *Manhaj Tarjih* function as both normative and strategic frameworks in shaping an *Islam Berkemajuan* education one that not only informs but also transforms.

The findings of this literature review indicate that Muhammadiyah's *Manhaj Tarjih* contributes significantly to reconstructing Islamic education based on the integration of Islamic epistemology. This approach involves three principal sources of knowledge: *bayani* (textual revelation), *burhani* (scientific rationality), and *irfani* (spiritual intuition). When applied synergistically, these dimensions can generate a holistic and transformative educational system (Anwar & Zarkasyi, 2016). Such integration provides both normative and practical foundations for Islamic education to emphasize not only cognitive development but also character formation and spiritual growth.

The epistemological integration of *bayani* (scriptural reasoning), *burhani* (rational inquiry), and *irfani* (spiritual experience) within Muhammadiyah's *Manhaj Tarjih* demonstrates a holistic attempt to bridge revelation, rationality, and spirituality. Each approach offers distinct yet complementary contributions to the educational framework, which together form a comprehensive paradigm of *Islam Berkemajuan*. To clarify their respective roles, the following table presents the main characteristics and expected outcomes of these three approaches in the context of education.

Tabel 1. Integration of *Bayani–Burhani–Irfani* in Muhammadiyah Education

Epistemological Approach	Source of Knowledge	Educational Orientation	Expected Outcomes
<i>Bayani</i>	Revelation Texts	and Normative guidance; emphasis on scriptural basis	Strong religious foundation; moral clarity
<i>Burhani</i>	Rational Reasoning	Scientific inquiry; logical-critical pedagogy	Critical thinking; intellectual rigor
<i>Irfani</i>	Spiritual Intuition	Experiential awareness; ethical-spiritual deepening	Spiritual maturity; ethical sensitivity

This table illustrates that the three epistemological pillars of *Manhaj Tarjih* are not mutually exclusive but rather mutually reinforcing. When implemented simultaneously, *bayani* strengthens moral authority, *burhani* develops scientific reasoning, and *irfani* cultivates spiritual awareness. The synergy of these dimensions enables Islamic education to balance cognitive, ethical, and transcendental aspects, moving beyond rote learning toward transformative learning experiences.

The study also reveals that Muhammadiyah's concept of *Islam Berkemajuan* provides an ideological basis for developing adaptive and inclusive curricula. It underscores the importance of *tajdid* (renewal) to ensure that educational systems remain relevant to contemporary dynamics while firmly rooted in Islamic values (Mahfud, 2022; Hasan, 2019). Institutionally, the implementation of *tajdid* includes strengthening cadre formation, improving teacher quality, and reforming evaluation systems so that they assess not only academic outcomes but also ethical and spiritual dimensions (Subhan, 2020; Ahmad & Sahar, 2016).

Nevertheless, the findings also highlight challenges in implementing *Manhaj Tarjih* consistently across Muhammadiyah educational institutions. Some schools still maintain the dichotomy between religious and secular sciences, while others struggle to integrate the values of *maqāṣid al-sharī'ah* into their curricula (Niyozov & Memon, 2018; Arifin, 2018). For this reason, systematic and consistent strategies are needed in designing curricula and teacher training programs inspired by *Islam Berkemajuan* values, so that education can truly function as a medium of enlightenment and liberation.

The idea of *tajdid* has long been a central spirit in Muhammadiyah's educational renewal open to change yet firmly grounded in Islamic values. At the institutional level, this principle is reflected in curriculum development that avoids the dichotomy of religious and secular sciences, and in learning models that emphasize intellectual reasoning, moral formation, and social skills (Hasan, 2019; Mahfud, 2022). A concrete form of this implementation is the development of value-based curricula rooted in *maqāṣid al-sharī'ah*, such as the protection of reason, religion, and human dignity. Moreover, Muhammadiyah's educational mission also embraces the principle of *rahmatan li al-'ālamīn* (a mercy to all creation), fostering learning environments that are compassionate, just, and liberating from intellectual and structural oppression (Ahmad & Sahar, 2016; Subhan, 2020).

Institutionally, Muhammadiyah's educational renewal also involves strengthening cadre systems, enhancing teacher capacity, and reforming evaluation mechanisms so that assessments address not only cognitive dimensions but also affective and spiritual aspects. This shows that *tajdid* is not merely an ideological discourse but a practical strategy consistently implemented. Despite the centrality of *Islam Berkemajuan* and *Manhaj Tarjih* in Muhammadiyah's educational philosophy, practical implementation still faces challenges, including disparities in quality among educational units in terms of management, curriculum, and teaching competence. Some schools remain conservative and normative, less responsive to global challenges and technological progress (Fauzia, 2020; Wahid, 2021).

Another challenge lies in the misalignment between the philosophy of *Islam Berkemajuan* and the managerial practices of educational institutions, which are sometimes overly preoccupied with administrative and bureaucratic procedures. Such tendencies risk obscuring Muhammadiyah's ideological vision in education (Niyozov & Memon, 2018; Mukti, 2021). To address these challenges, it is necessary to reformulate curricula based on *maqāṣid al-sharī'ah* and the values of *Islam Berkemajuan*, and to design evaluation systems that measure not only academic achievements but also character, integrity, and social awareness. In addition, teacher training rooted in Muhammadiyah's ideology and the promotion of transformative educational leadership are essential.

The findings suggest that Muhammadiyah's philosophy of education, grounded in *Manhaj Tarjih*, represents both an intellectual and practical response to the crisis of epistemological dualism in contemporary Islamic education. The three epistemological approaches *bayani*, *burhani*, and *irfani* if applied in an integrated manner, hold great potential to form learners who are not only knowledgeable but also morally sensitive and spiritually aware (Ahmad & Sahar, 2016; Khoiruddin, 2016). This is critical given that current educational realities often remain fragmented and dominated by administrative routines and normative memorization, which fail to foster critical reasoning.

The concept of *Islam Berkemajuan* offers a practical dimension of *Manhaj Tarjih* in education. Within this framework, *tajdid* is not merely a slogan of renewal but a principle of systemic transformation in education covering curricula, pedagogy, evaluation, and institutional governance (Mahfud, 2022; Fauzia, 2020). Education's mission as a means of enlightenment and liberation becomes especially relevant in addressing pressing social issues such as unequal access to education, moral decline, and the commercialization of schooling (Subhan, 2020; Wahid, 2021). For this reason, curriculum reform based on *maqāṣid al-sharī'ah* is imperative to realize an education system that not only provides academic instruction but also fosters integrity and social responsibility.

Furthermore, the discussion underscores that the main challenge in Muhammadiyah's education lies in the lack of synchronization between its ideological values and the managerial practices of institutions. The transformative vision is often reduced to routine administrative tasks that fail to embody the spirit of enlightenment envisioned by *Islam Berkemajuan* (Niyozov & Memon, 2018; Mukti, 2021). Therefore, value-based leadership and contextually relevant teacher training are urgently needed to align educational institutions with Muhammadiyah's civilizational mission.

Accordingly, the integration of *Manhaj Tarjih* and *Islam Berkemajuan* can be seen as both a systemic and ideological strategy to build an Islamic educational paradigm that is ethical, inclusive, and contextually relevant. Education, therefore, is no longer a space for reproducing outdated cultural patterns but rather a transformative arena to nurture a Muslim generation that is spiritually enlightened, intellectually resilient, and committed to humanitarian values (Latief, 2018; Mahfud, 2022).

Despite its strong epistemological foundation, the implementation of *Manhaj Tarjih* in Muhammadiyah educational institutions faces several challenges. These include the persistence of dichotomous curricula, unequal teacher quality, and bureaucratic tendencies that often overshadow ideological visions. To address these obstacles, systematic strategies have been proposed to realign educational practices with the values of *Islam Berkemajuan*. The following table summarizes the key challenges alongside the corresponding strategic responses.

Tabel 2. Challenges and Strategic Responses in Implementing *Manhaj Tarjih*

Challenges Identified	Strategic Responses Proposed
Dichotomy between religious and secular sciences	Curriculum reform integrating <i>maqāṣid al-sharī'ah</i> and modern pedagogy
Teacher quality disparity	Capacity building, training based on Muhammadiyah's ideological framework
Bureaucratic–administrative dominance	Transformative leadership emphasizing values and vision
Limited ideological internalization	Strengthening cadre formation and contextual teacher development

The table indicates that the challenges of implementing *Manhaj Tarjih* require both structural reforms and ideological consolidation. Curriculum reform must eliminate the outdated dichotomy of sciences, while leadership should transcend bureaucratic routines to embody Muhammadiyah's transformative ideals. Equally important is the development of teacher competencies through ongoing training that integrates ideology with pedagogy. Only through these systemic efforts can *Manhaj Tarjih* and *Islam Berkemajuan* be fully realized as guiding paradigms for a liberating and enlightening educational practice.

Based on these findings and discussions, it can be concluded that the *Islam Berkemajuan* educational approach, grounded in *Manhaj Tarjih* and inspired by the spirit of *tajdid*, is not only relevant in addressing contemporary challenges but also has the potential to become a civilizational project that bridges Islamic values with global dynamics. Education is thus not merely an instrument for reproducing inherited traditions but a means of cultivating a conscious, critical, and virtuous generation (Latief, 2018; Mahfud, 2022). Hence, the integration of Islamic epistemology, *maqāṣid al-sharī'ah*, and the spirit of renewal must continue to be systematically developed within Muhammadiyah's curricula, teaching strategies, and institutional policies in order to nurture Muslim generations who are spiritually enlightened, intellectually strong, and socially responsive.

CONCLUSION

This study affirms that Muhammadiyah's *Manhaj Tarjih*, as an Islamic intellectual methodology that integrates the approaches of *bayani*, *burhani*, and *irfani*, possesses both epistemological and normative strength to be developed as a transformative and progressive philosophy of Islamic education. The integration of these values not only provides a holistic theoretical framework but also serves as a practical foundation for building an Islamic educational system that is inclusive, dialogical, and responsive to contemporary challenges.

Furthermore, the concept of *Islam Berkemajuan* promoted by Muhammadiyah is not merely an ideological narrative but also functions as a comprehensive instrument of educational renewal. The spirit of *tajdid* (renewal) becomes the driving force for transforming curricula, teaching methods, and institutional orientations so that they are more aligned with the values of justice, meaningfulness, and humanity. Nevertheless, the current reality of Islamic education still reveals a gap between ideological values and institutional implementation. Many educational institutions remain trapped in conservative–administrative patterns and have not yet fully integrated the *maqāṣid al-sharī'ah* approach and transformative principles into their daily practices.

Therefore, the reconstruction of Islamic education based on *Manhaj Tarjih* is a necessity not only to address the challenges of globalization and modernity but also as part of the broader effort to build an enlightened, inclusive, and humanizing Islamic civilization. Accordingly, the reconstruction of Muhammadiyah's philosophy of education grounded in *Manhaj Tarjih* should not be seen solely as an internal organizational agenda but as a tangible contribution to the development of a national educational system that is more ethical, inclusive, and progressive.

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