Asian Journal of
Islamic Studies and Da'wah

e-ISSN : 3025-4493
p-ISSN : 3025-5252

Index : Harvard, Boston, Sydney University, Dimensions, Lens, Scilit, Semantic, Google, etc

https://doi.org/10.58578/AJISD.v3i1.4607

PROGRESSIVE ISLAMIC EDUCATION AT MUHAMMADIYAH AT-TAJDID ISLAMIC BOARDING SCHOOL IN BLORA

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Article Info:

Submitted:	Revised:	Accepted:	Published:
Dec 6, 2024	Dec 22, 2024	Jan 2, 2025	Jan 7, 2025

Abstract

Since its establishment, Muhammadiyah has always focused on advancing education, resulting in numerous educational institutions across various levels as evidence of its dedication to enlightening the nation. However, despite its significant quantity, Muhammadiyah's quality is still considered mediocre, necessitating innovative ideas to achieve its goals. Progressive Islamic Education emerges as a solution to address the stagnation in Muhammadiyah's educational progress. This concept is Muhammadiyah's interpretation of K.H. Ahmad Dahlan's practical teachings. Progressive Islamic Education aims to shape students' personalities by integrating religious and general sciences to address real-life societal issues. This study aims to describe the concept and implementation of Progressive Islamic Education at Pondok Pesantren Muhammadiyah At-Tajdid Blora. Using a qualitative approach with a case study method, the researcher directly observed and interviewed individuals involved with the concept and implementation of Progressive Islamic Education at the pesantren, while also gathering data through documentation. The study's findings reveal that Pondok Pesantren Muhammadiyah At-Tajdid Blora formulates Progressive Islamic Education into several key points: aligning objectives

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with Muhammadiyah's goals, integrating religious and general educational content, emphasizing positive aspects in its methods, and conducting thorough evaluations. Its implementation occurs in three phases. The first phase instills Islamic values and knowledge to shape students' character. The second phase involves experiential learning through holiday activities, such as teaching at Al-Quran learning centers. The third phase places students in the community to solve problems using their acquired knowledge and experience.

Keywords: Progressive Islamic Education, K.H Ahmad Dahlan, Muhammadiyah, Pondok Pesantren Muhammadiyah At-Tajdid Blora

INTRODUCTION

Since its inception, Muhammadiyah has focused on advancing education. The establishment of numerous educational institutions, ranging from kindergartens to universities across Indonesia, is evidence of Muhammadiyah's dedication to enlightening the nation. However, in terms of quality, Muhammadiyah's education is still considered mediocre (Suara Muhammadiyah, 2021). Muhammadiyah is perceived as not yet capable of delivering an educational system that meets contemporary needs. This can be observed in the behavior of Muhammadiyah school communities, which often fail to reflect Islamic values and culture, causing Muhammadiyah to risk losing its identity as an Islamic movement (Al Faruq, 2020).

Initially, Muhammadiyah's distinctive characteristic in education lay in integrating pesantren-style religious education with Western-style general education (Ali, 2017b). However, this concept has now become commonplace and can be found in non-Muhammadiyah formal schools, making Muhammadiyah seem to have lost its uniqueness. Moreover, Muhammadiyah appears to be holding on to old educational traditions and has yet to fully adapt to technological advancements, which present both challenges and opportunities in achieving educational goals. This has led to the perception that Muhammadiyah lags behind other educational institutions (Al Faruq, 2020).

The above issues serve as notes for creating a more modern and dynamic Muhammadiyah education system. The concept of *Progressive Islamic Education* seeks to address Muhammadiyah's educational challenges, aligning with the decision outlined in the

Risalah Islam Berkemajuan (Herlina & PP Muhammadiyah, 2022). The hope is that through progressive Islamic education, Muhammadiyah can achieve its educational goals in accordance with the vision of K.H. Ahmad Dahlan—producing Muhammadiyah cadres who possess a balanced and in-depth understanding of both religious and general knowledge (Arofah & Jamu'in, 2015).

Progressive Islamic Education consists of two terms: Islamic education and progressiveness. Islamic education is the process of transforming an individual's behavior in the realms of personal, societal, and environmental interactions (Nurjali & Imron Rosadi, 2021). It emphasizes transforming an individual's behavior from bad to good through a process called teaching. This transformation impacts both individual and social piety, which should be directed towards manifesting comprehensive and tangible goodness in societal life.

The term *progressiveness* emerged during Muhammadiyah's 46th Congress in Yogyakarta. *Progressive Islam* aims to address various humanitarian issues by liberating, empowering, and advancing various aspects of life, including Islamic education (Hanipudin, 2020). While the term *progressiveness* was only introduced at that time, its practice has been present since Muhammadiyah's inception. This is reflected in K.H. Ahmad Dahlan's message to his students: *"dadijo kjai sing kemadjuan"* (become a progressive scholar). Through this message, K.H. Ahmad Dahlan advised that scholars should adapt to the context of their era (Ali, 2017).

Progressive Islamic education does not stem from interpretations by scholars but is a reflection of K.H. Ahmad Dahlan, often regarded as a pragmatist (Algifari, 2024). His legacy consists predominantly of tangible actions rather than written works. As a pragmatist, K.H. Ahmad Dahlan emphasized real action over mere theory, which also applied to his educational approach. Thus, the motto *"talk less, work more"* was closely associated with him and his students (Ali, 2017). By *progressiveness,* K.H. Ahmad Dahlan referred to individuals who can adapt to the times, supported by religious knowledge as a foundation and general knowledge as a complement (Ali, 2017). This concept aligns with John Dewey's progressive theory, which emphasizes progress as a means to societal transformation (Afriliany et al., 2024).

Progressive Islamic education is built on various components like any other education system: goals, content, methods, and evaluation (Maragustam, 2020). Its goal is

to create *"kjai kemadjuan"*—individuals who are mature in religious knowledge, general sciences, possess strong faith, consistent worship, and noble character, enabling them to address societal challenges (Muhammadiyah, 2010).

The curriculum in progressive Islamic education is the result of K.H. Ahmad Dahlan's efforts to integrate pesantren-style religious education with Western general education. According to him, religious knowledge comes from revelation (*kauliyah*), while general knowledge comes from human interpretation of creation (*kauniyah*) (Ramayulis, 2005). Mohammad Ali's research emphasizes that K.H. Ahmad Dahlan's educational philosophy is based on pragmatic-progressive philosophy (Ali, 2016). This means progressive education involves learning through experiences gained. Progressive Islamic education seeks to integrate Islamic teachings with social life dynamically, creatively, and dialectically. This interaction fosters intellectual awareness, growth, and the ability to actively contribute to advancing life for worldly and hereafter benefits (Jinan, 2015).For evaluation, K.H. Ahmad Dahlan did not use instruments like today's but instead relied on experiences gained as a basis for evaluation (Algifari, 2024).

Progressive Islamic education is grounded in three key dimensions: intellect, experience, and progress. Intellect refers to the capacity to receive knowledge. K.H. Ahmad Dahlan stated, "The nature of the intellect is to receive knowledge, and knowledge is a need for the intellect. Just as a seed requires water to grow, the intellect needs knowledge to reach its perfection." Experience, or *amal saleh*, is the application of knowledge in societal life. For K.H. Ahmad Dahlan, religious and modern knowledge theories are meaningless if not practiced. He argued that theory without action is mere verbality, while action without reflection creates a craftsman. Practicing *amal saleh* is essential because it leads to new experiences, which in turn inspire better actions. Progress emphasizes that education, situated amidst life, must interact with life's complexities. Therefore, education should be oriented towards development and continuous advancement, reflecting life's dynamics. Static education leads to backwardness and disorientation in addressing societal needs (Ali, 2017)

METHODS

This study uses a qualitative approach. According to Lexy J. Moleong, qualitative research aims to understand the phenomena experienced by research participants, including

perceptions, behaviors, motivations, actions, and others, comprehensively (Moleong, 2020).The type of research is a single case study, which involves investigating an actual phenomenon that occurs in individuals or groups based on various sources of information. Data is collected comprehensively, based on various sources and scientific methods. The researcher then draws conclusions from the data obtained through descriptive analysis (Creswell, 2003)

The techniques used in this research are: First, observation, a data collection technique conducted through direct research on the environment of the research object. This allows the researcher to gain a concrete picture of the observed object (Maragustam, 2020). In this case, the researcher becomes an observer who is directly involved in field activities to observe the conditions and situations that occur.

Second, interviews are intentional communication activities conducted between two or more individuals, where the interviewer provides questions, and the interviewee responds (Sugiyono, 2020). Through interviews, the researcher will explore how the boarding school conceptualizes progressive Islamic education, as well as its implementation and evaluation processes. The interview subjects include the Director of Muhammadiyah At-Tajdid Islamic Boarding School, the Head of SMA Muhammadiyah At-Tajdid, the Head of Caretakers, and the Worship section Ustaz. Third, Documentation, which refers to a collection of information or facts compiled in the form of documents, including letters, personal notes, reports, images, and similar materials (Sugiyono, 2015). Documentation will be used to seek documents containing information on the implementation of progressive Islamic education.

In ensuring data validity, the researcher uses triangulation, a technique for verifying data by using other variables for comparison and evaluation (Sugiyono, 2015). This research uses source triangulation, which involves data from the Director, Head of School, and Caretakers. Additionally, triangulation of techniques is applied by using different data collection methods: interviews, observation, and documentation.

In analyzing the data, the researcher uses Miles and Huberman's data analysis technique, which involves three stages: data condensation, data presentation, and conclusion drawing and verification (Miles et al., 2014). In data reduction, the researcher will summarize and categorize the information obtained. Then the data will be presented and compared, and the researcher will verify and draw conclusions through pattern

findings using source triangulation.

RESULTS

1. **The Concept of Progressive Islamic Education at Muhammadiyah At-Tajdid Islamic Boarding School, Blora**

The goal of education at Muhammadiyah At-Tajdid Islamic Boarding School is to produce Muhammadiyah cadres who are ready and capable of addressing contemporary challenges and fulfilling the needs of society. In this regard, the Director and founder of Muhammadiyah At-Tajdid Islamic Boarding School, Kiai Ahmad Furqony, stated in an interview: *"...In general, as in Muhammadiyah, the purpose of At-Tajdid's education is to educate the nation's children so that they will be well-prepared to face the future, have noble character, faith in Allah, possess skills, and be useful for society, the nation, and the state."*

In line with this, Ustaz Anas, a mentor who is directly involved in educating the students, also expressed his hope that the students would become Muhammadiyah cadres, especially in Blora Regency. As he conveyed in an interview: *"…so that when they succeed in completing their education at At-Tajdid, they will become progressive Muhammadiyah cadres, both in their religious and worldly knowledge, making them valuable to society."*

The principal of SMA Muhammadiyah At-Tajdid, Ustaz Guntur, explained that the materials used by the boarding school are Gontor-style materials complemented by Muhammadiyah teaching materials. As he stated: *"The education understood by Muhammadiyah At-Tajdid Islamic Boarding School originates from the founders and mentors, most of whom are Gontor alumni, who want to implement an integral education system like Gontor, enriched with Muhammadiyah understanding in terms of jurisprudence, creed, and AIK (Islamic Studies) as a whole."*

In this regard, Ustaz Anas shared his perspective on the educational process at the boarding school: *"…Here, students are taught religious subjects and strengthened with general subjects such as science, mathematics, and others, in line with Muhammadiyah's vision of progressive students excelling in both their spirituality and worldly knowledge."*

In addition to religious and general subjects, students are also provided with other lessons to enhance their abilities, as conveyed by Ustaz Anas: *"…The students are trained and educated with religious values, Quranic memorization sessions, and other development activities such as Arabic public speaking. We also provide supporting education to prepare them for their future lives."*

Apart from cognitive development, students are also given opportunities to develop their skills according to their interests and talents. There are extracurricular activities available, such as Tapak Suci for self-defense skills and Hizbul Wathan for character building and environmental love. Additionally, there are other activities like futsal, volleyball, and badminton for students interested in sports.

To run the educational program effectively, evaluations are conducted to identify and address obstacles or challenges in the educational process. At the boarding school, evaluations are conducted at least twice a week to review past activities and plan future ones. This is in line with the statement of Ustaz Meinar, the head mentor:

"…Mentors always hold regular meetings every Wednesday night to discuss the obstacles encountered during the week, such as cleanliness, security, facilities, language, and issues in the learning process."

2. **The Implementation of Progressive Islamic Education at Muhammadiyah At-Tajdid Islamic Boarding School, Blora**

Progressive Islamic education is implemented in three stages: planning, application, and evaluation. The first stage, planning, involves instilling Islamic values and character building. Students are shaped through activities that instill a preacher's spirit within them. Ustaz Anas stated: *"…In the life of the boarding school, it is synonymous with rules. Students are trained and shaped by these rules. All rules in the boarding school are tied to sharia values so that students are educated or shaped in the boarding school life, their hearts are tied, and their Islamic spirituality grows. Thus, all aspects of boarding school life are governed by sharia rules with the aim of fostering their discipline to shape their character. For example, students are woken up at 3:30 AM for tahajjud prayers, and they are accustomed to tahajjud, so their spirituality is nurtured."*

The main method for shaping students' character is by habituating them to follow the rules. These rules are not restrictive but direct students to become resilient individuals through positive habits aligned with sharia. Mentors no longer use

physical punishment to maintain order but rely on persuasion, advice, and corrective measures such as writing or memorizing Quranic verses. With this approach, students are expected to develop a sense of responsibility, at least for themselves. As Ustaz Anas stated: *"The methods we use are persuasive, not restrictive, to foster awareness in their hearts comfortably. If mistakes are made, we gently correct them and remind them. Essentially, the life of the boarding school is bound by rules, and these rules must be enforced to foster discipline, so God willing, good character will grow in their hearts."*

Moreover, male students are trained in leadership skills. This training begins with small responsibilities, such as leading prayers and delivering sermons. This habit of becoming an imam is the initial step for students to become leaders in the future. This is reinforced by Kiai Furqony's statement: *"…The cultivation of readiness to lead and to be led is well-practiced at At-Tajdid, starting in the classroom, extracurricular activities like HW (Hizbul Wathan), IPM (Muhammadiyah Students Association), and in the dormitories. Our senior students are entrusted with leading daily activities, instilling leadership values in them."*

As a modern boarding school implementing formal and non-formal education, Muhammadiyah At-Tajdid Islamic Boarding School integrates religious studies with general knowledge (science). Formal and non-formal learning is incorporated into school subjects, which mostly use the independent curriculum. Religious subjects, such as language and AIK, are taught alongside general subjects. This aims to enhance students' knowledge, equipping them for their roles in society. Students' academic strengths are also enhanced through *silatul fikr* activities, providing them with opportunities to deepen their knowledge and solve real-life community problems through discussion.

In the second stage, application, students are honed through real-life experiences in community settings. These experiences are built through holiday activities, such as teaching at local Quranic schools (TPQs). Students are tasked with teaching Quranic recitation and Arabic to TPQ children, exposing them to various community challenges, such as interactions with children, parents, and teachers. This process builds students' maturity and responsibility.

In addition to teaching, students are also given other tasks, such as attending and summarizing lectures, creating and uploading da'wah videos on social media, and participating in activities that support their needs. Students' experiences are further

shaped through extracurricular activities outside of school, such as Ramadhan Pesantren at SMP Negeri 2 Sambong, where students are invited to deliver lectures, thereby sharpening their da'wah and leadership skills.

In the third stage, evaluation, students are directly integrated into society. This process occurs after they complete their education at the boarding school. With their acquired knowledge and experiences, students face real-world community problems and are expected to resolve them. Many students have become community leaders, reviving spiritual activities and inspiring their peers to engage in positive endeavors. This was confirmed by Kiai Furqony: *"…Our students, even if they are not pursuing higher education immediately, often bring benefits to their communities. For example, one of our alumni in Randu organized Quranic study groups and social services while waiting to enter college. They prepare themselves at At-Tajdid to become future leaders in their communities."*

DISCUSSION

1. The Concept of Progressive Islamic Education

The discussion of the concept will cover the goals, materials, methods, and evaluation. Based on the earlier explanation, Pondok Pesantren Muhammadiyah At-Tajdid has a goal aligned with the vision of the pesantren: "The realization of a Progressive Islamic Generation." This means the pesantren aims to produce graduates who are capable of becoming Muhammadiyah cadres who are faithful, possess good character, intelligent, skilled, and ready to serve the community. This statement is in line with the goal of progressive Islamic education as envisioned by K.H. Ahmad Dahlan, as he conveyed to his students: "dadijo kjai sing kemadjuan" (Ali, 2017). A progressive Islamic generation, when examined, shares similarities with K.H. Ahmad Dahlan's concept of "kjai kemadjuan," which refers to individuals who are not only mature in religious matters but also in general knowledge, have strong faith, maintain their worship, exhibit good character, and are capable of providing solutions in society society (Muhammadiyah Pimpinan Pusat, 2010). K.H. Ahmad Dahlan wanted his students to become modern kiai/ulama who not only mastered religious knowledge but also scientific knowledge that could later be used to drive societal progress.

The curriculum at Pondok Pesantren Muhammadiyah At-Tajdid Blora is based on modern educational principles, integrating religious education (pesantren) with general knowledge. The pesantren materials are based on the teachings of Pondok Gontor, supplemented with materials on Al-Islam and Kemuhammadiyahan, creating a disciplined and enlightening learning environment. The integration of pesantren subjects (Gontor and AIK) with general knowledge (science) produces students who are competent in both religious and scientific fields. In addition to academic subjects, students are also taught leadership, independence, scouting, public speaking, and other non-academic skills to enhance their overall capabilities. The approach taken by this pesantren aligns with K.H. Ahmad Dahlan's initiative when he founded Muhammadiyah, which sought to integrate pesantren education with modern colonial education. The integration of religious (pesantren) and general (science) subjects reflects acceptance of Allah's dominion, as K.H. Ahmad Dahlan stated that religious knowledge comes from human interpretation of Allah's verses (kauliyah), while general knowledge stems from human understanding of His creations (kauniyah) (Ramayulis, 2005).

Pondok Pesantren Muhammadiyah At-Tajdid Blora employs a habituation method, where students are immersed in religious values and positive activities, as well as preparatory education for their future lives. Students do not only learn in the classroom but also engage in real-life practices such as becoming imams for obligatory prayers, delivering short sermons or khutbahs, and other similar tasks. This is aimed at making students accustomed to positive experiences, preparing them to integrate into society. This method aligns with the pragmatic philosophy of education often reflected in K.H. Ahmad Dahlan, as described in the book by Mohammad Ali (Ali, 2017). The pragmatic method of education emphasizes learning through direct experience (Dewey, 1998).

In terms of evaluation, Pondok Pesantren Muhammadiyah At-Tajdid Blora consistently conducts weekly evaluations to assess the activities that have been carried out and to formulate plans for future activities. This practice follows the example set by K.H. Ahmad Dahlan, who used experiences as a basis for evaluation (Algifari, 2024).

2. Implementation of Progressive Islamic Education

In this section, as described above, the implementation is divided into three stages: planning, application, and evaluation. The planning stage involves instilling Islamic values and character formation. Students are regularly provided with knowledge, both religious and general. Additionally, students are accustomed to performing positive actions so that good habits are ingrained in them. Their reasoning is sharpened through discussions, and their leadership and maturity are honed through roles such as becoming imams, leading activities, or guiding their peers.

The application stage is related to the formation of experiences. Students are exposed to society through tasks assigned by the pesantren during school vacations, such as teaching Quranic studies and Arabic at the nearby TPQ. This provides students with firsthand experience of the issues in society, requiring them to find solutions. This experience serves as valuable learning when they eventually engage with society directly.

The final stage, evaluation, occurs when students are directly engaged with society after completing their education at the pesantren. Even after graduation, students remain part of the pesantren and carry its name, so their activities continue to be monitored. Graduates who have entered society are faced with various societal challenges, and based on the knowledge and experience they have acquired, they are expected to act as change-makers in their community, starting from their immediate environment.

In progressive Islamic education, as discussed by Mohammad Ali (2017) in his dissertation, there are three main dimensions: reason, experience, and progressiveness. Reason is the intellectual capacity that receives and processes knowledge, built upon both religious and general knowledge. Progressive Islamic education seeks to optimize the intellect through both religious and secular knowledge, and distinguishing these two types of knowledge is a mistake, as both are derived from Allah SWT. In this regard, students at Pondok Pesantren Muhammadiyah At-Tajdid Blora are taught both religious knowledge and general knowledge, alongside other activities that enhance their intellectual development.

The next dimension is experience. K.H. Ahmad Dahlan referred to experience as "amal saleh" (good deeds), which represents the application of knowledge. Engaging in good deeds is a tangible demonstration of intellect, and through it, experience is shaped. Similarly, students at At-Tajdid are directed to implement the knowledge they have acquired during their time at the pesantren through activities like teaching at TPQ.

The final dimension is progressiveness, where Muhammadiyah cadres are expected to become agents of change in society, offering solutions to complex social issues. Accordingly, Pondok Pesantren Muhammadiyah At-Tajdid strives to produce graduates who are progressive in the sense that they can initiate positive changes in their communities, particularly in their local areas or more broadly in Blora Regency.

CONCLUSION

1. The concept of progressive Islamic education at Muhammadiyah At-Tajdid Islamic Boarding School in Blora encompasses objectives, materials and methods, as well as evaluation. The educational objective aligns with the goals of progressive Islamic education, which aim to produce individuals who are faithful, have noble character, are intelligent, skilled, and prepared to contribute to society. The materials and methods employed at the school integrate religious teachings (drawing from the Gontor curriculum and AIK from LP2M) with general knowledge. The methodology emphasizes instilling positive habits in students through activities designed to develop their skills and personal growth. Regarding evaluation, the school ensures that its educational process remains on the right path through regular coordination to achieve its intended objectives.
2. The implementation of progressive Islamic education at Muhammadiyah At-Tajdid Islamic Boarding School involves three stages. The first stage focuses on instilling Islamic values and character formation through educational programs and habitual positive activities. The second stage emphasizes experiential learning, where students teach at local Quranic schools (TPQs) during their holidays, working within their communities. The third stage involves immersing students directly into society, allowing them to engage with and resolve complex community challenges.

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